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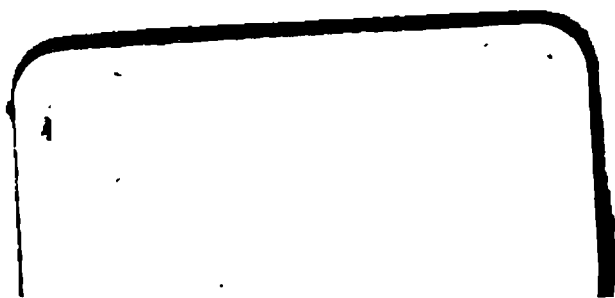
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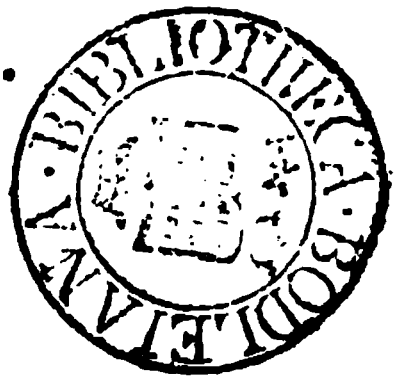
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THE
EVANGELICAL MAGAZINE,
 AND
MISSIONARY CHRONICLE.
 1862.



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THE EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

JANUARY, 1862.

Sketches of the Martyr Church of France.

1. ITS BEGINNINGS AND FIRST WITNESSES.

“ Nowhere did the Reformation so often dwell in dungeons or so much resemble Primitive Christianity in faith, in charity, and in the number of its Martyrs as in France.”

THE history of the Reformation in France has a character which is peculiarly its own. There is no history which is more full of heroic deeds and sufferings, none more full of fatal mistakes. It is impossible to study it without admiration and sorrow combined. Many churches have had to pass through a limited period of persecution and trial before attaining their majority. The Reformed Church of France endured almost unintermitted persecution for three centuries, and even now enjoys by no means unrestricted liberty. A few brief sketches of this martyr church may be neither unwelcome nor un instructive to our readers.

Among the celebrated doctors that taught in Paris at the close of the fifteenth and the beginning of the sixteenth century, was Lefevre, a native of Etaples, in Picardy. He was a man of humble birth and small stature, but of great power of mind and commanding eloquence. Though his early education had been but limited, yet by dint of hard and indefatigable industry he had gained the very first rank in scholarship. He not only endeavoured to revive the study of secular learning, but carefully expounded the word of God, and by the simplicity of his character and the fascination of his eloquence drew around him a great number of pupils, who caught his passionate interest in the Holy Scriptures. Meanwhile the light had not fully broken in upon his own soul. He was zealous in his observance of all the rites of the Romish Church, and might often be seen long kneeling before an image of the Virgin, which he had adorned with flowers. The revived ardour of his religious life first showed itself in more devoted fidelity to the Pope. Amongst the works which this new zeal led him to undertake, was a

collection of the legends of the saints, in the order in which their names occur in the Calendar. These he began to publish month by month ; but he had only issued two numbers, when he was struck with the contrast which these childish superstitions presented to the pure word of God. He was convinced of the worthlessness of his task, threw it aside in disgust, and applied himself still more prayerfully to the study of the Scriptures. The consequence was a rapid advance in the clearness of his views. What he discovered for himself he immediately made known to his pupils, and ere long in the Sorbonne itself—the grand Faculty of Theology in Paris—declared “it is God alone, who by His grace, through faith, justifies unto everlasting life. There is a righteousness of works, there is a righteousness of grace ; the one cometh from man, the other from God ; one is earthly, and passeth away, the other is heavenly and eternal ; one is the shadow and the sign, the other the light of the truth ; one makes sin known to us that we may escape death, the other reveals grace, that we may obtain life.” These views, which are at the basis of Protestantism, were arrived at by Lefevre, quite independently of Luther—indeed, before Luther had fully adopted them for himself. Of course they occasioned a great deal of discussion amongst his pupils, many of whom urged their objections with much earnestness and pertinacity, and, notwithstanding the answers of their teacher, remained unconvinced. But others saw in this teaching the very truth of God, and welcomed it with unspeakable joy. Chief among these was a young man by the name of William Farel. He was born in the manor-house of a small village in the High Alps, some nine miles from Gap, towards Grenoble, in the year 1489. His father was what we should call in England the squire of the parish, and took his own name, Farel, from the village itself. Young Farel, as he advanced towards boyhood and youth, showed signs of great mental penetration, ardent love of truth, invincible courage, joined, however, to an impetuosity which his parents often found it difficult to check. He was brought up with anxious care in the Romish faith, to which he became so blind an adherent, that, in spite of his own noble nature, he failed to discern the gross immoralities that were perpetrated by the priesthood all around him, in connexion with the most sacred rites of religion. He was equally eager in running to witness some new miracle, and in climbing among the majestic mountains, with snowy heads, that overlooked his home. So, in communion with nature in its grandest forms, and popery in its most bigoted fanaticism, he grew up, a remarkable compound of nobleness and superstition. His father, fascinated by the renown which had been won by another young Dauphinese, the Chevalier Bayard, wished him to become a soldier ; but William was bent on being a scholar, and having outstripped all the teachers of his native province, obtained permission to proceed to Paris. He arrived in the metropolis in 1510, when Louis XII. was

still on the throne; and when Francis of Valois—afterwards Francis I.—and his sister Margaret were receiving at court the highest education which the king could obtain for them. He soon fell in with Lefevre, and was much struck with the fervour of his devotions. He accompanied him to worship, listened eagerly to his conversations, attended his lectures, caught his enthusiastic love for the word of God, and by and by emerged with him, though not without a long and painful struggle, into the light and liberty of the Gospel. Indeed, he surpassed his beloved master in the decision with which he grasped and held fast the new and purer faith. Lefevre did not wish entirely to break with the Church of Rome: Farel declared in his bold, impetuous fashion, as for popery, “I began to detest it as devilish, and the word of God had the chief place in my heart.”

While Farel was thus rapidly growing in scriptural knowledge and spiritual life, and his old master was incurring the suspicions and assaults of the doctors of the university, Louis XII. died, and Francis I. ascended the throne. He possessed a handsome person, great natural courage, and a love for literature and art. But these original endowments were not sanctified by true religion,—on the contrary, they were corrupted and defaced by the gallantries in which he continually indulged. His sister Margaret, to whom he was tenderly attached, was also remarkable for the beauty of her person, the purity of her taste, and the extent of her acquirements. Though living in a dissolute court, she maintained the utmost severity of morals, and found that recreation in private study which others of her own rank found in the dissipated pleasures which were then all but universal. At one time she was on the very verge of scepticism, which was widely prevalent in France; but soon after she felt the attraction of the new views which were beginning to agitate the schools of Paris. The person through whom she became acquainted with these views was, no doubt, Briçonnet, Bishop of Meaux. He had been sent as ambassador to Rome, and on his return to Paris, learned from his friend, Lefevre, the change through which the old doctor had passed. With Lefevre he found two more Picards, named Arnaud and Gerard Roussel, also Farel,—who, having taken his master's degree, was lecturing in the College of Lemoine,—and several others. Briçonnet, a man of gentle and humble mind, soon caught the contagion of their enthusiastic faith, studied the Bible, and embraced evangelical truth. Through him the principles of the Reformation found their way to the court of Francis, and even to the ear of the king himself, who would listen with pleasure to the discussions of the learned, though he was far from feeling any sympathy for their opinions. But his sister opened her heart to the influences of the Gospel. Her religious poems reveal the depth of her convictions, and the tenderness and purity of her spiritual life. True, she too often temporised in the hour of difficulty and darkness, and

when her brother became angrily opposed to the Reformation, strove to hide her belief altogether; nevertheless she did again and again screen the faithful servants of Christ from danger, and used all the power she dared on the side of the truth.

It was hardly to be expected that the views of the Reformers should continue to be promulgated without opposition. The court and the city were equally licentious—the church and the nobles were bigoted and superstitious. To bigotry and licentiousness the pure doctrines of the Reformation must, of necessity, be intolerable. So Louisa, the queen-mother, a woman given up to her gallantries, and her favourite, Duprat, the chancellor of the kingdom, employed all their influence to arrest the progress of inquiry and free thought; and Beda, the violent and declamatory syndic of the Sorbonne, endeavoured to arouse the fanaticism of the church and raise an outcry against the Reformers. The effect of their ignorant invectives was, indeed, not unfrequently the very reverse of what they intended. Men of noble mind were disgusted with the rancour that was displayed, and induced to inquire into the nature of opinions that were so vehemently denounced. Among these was Louis de Berquin, a gentleman of distinguished talent, lofty character, and profound knowledge, belonging to the court. He determined to read the Scriptures for himself, and see whether they taught the doctrines of the Reformers or not. He was soon convinced that the truth lay not with the party in power, but with the advocates of the new faith. He at once united himself with Lefevre, Briçonnet, and Margaret, began to translate Christian books into French, and resolved, if possible, to give all his countrymen an opportunity of learning the way of salvation. The hatred which he incurred was proportioned to the elevation of his rank. It was determined to impeach him. One day, as he was seated in the midst of his books, his house was surrounded; the officers, with Beda at their head, searched his study, seized his heretical books and papers, and found more than enough to convict him of hostility to the Romish Church. He was brought before the Sorbonne and the Parliament, and commanded to retract his errors. He refused, and was committed to the archbishop's prison. But this act of violence greatly offended the nobles. They saw in his conviction and imprisonment a total disregard of the dignity of their order. The church was haughtily attempting to overbear the noblesse. At their request the king interfered, and gave injunctions that he should be instantly released. Having regained his liberty, he zealously resumed the work which his enemies had compelled him to break off, and, both in the provinces and the metropolis, laboured hard to translate and circulate such books as appeared most adapted to enlighten the people. Some time after, when Francis was the Emperor's captive, he was again seized by his enemies and committed to prison. Margaret appealed to her brother on his behalf and obtained an order of release.

But the respite was a short one. He was prosecuted a third time, and condemned, as an obstinate heretic, to be strangled and burnt; which sentence was carried into execution at Grève, in April, 1529.

While the extravagances of Louisa, Duprat, and Beda overleaped their purpose in some cases, they rendered the situation of the Reformers in Paris trying and insecure. The consequence was, that Briçonnet retired to his bishopric at Meaux, where he was joined by Lefevre, Farel, the Roussels, and other friends of the Gospel. There he laboured with self-denying zeal to correct the evils that abounded in his diocese, to check the influence of the Franciscans, and to stimulate his clergy to the faithful discharge of their duties. He employed his ample fortune, as well as his episcopal influence, to press forward the work of reformation. He was ably backed by his friends, who had accompanied him from Paris. They all taught and preached the truth; and Lefevre published a translation first of the Four Gospels, then of the remaining books of the New Testament, and then of the Psalms. This large portion of the word of God was welcomed by the people with great joy. The fullers, wool-combers, and other artisans in Meaux and its vicinity, found their recreation in studying the precious volume, especially on Sundays and holidays, and then talked of it while they were at their work. Many became truly enlightened, and displayed great earnestness in publishing what they had received. Persons who visited Meaux became acquainted with the truth as it is in Jesus, and carried it back with them to their own homes. Men in every rank of life embraced the doctrines of the Bible, and held them with faithful tenacity. "So mightily grew the word of God, and prevailed."

But a day of shame and reverse was at hand. A monk named Roma, having heard Lefevre express his sanguine anticipation that the Gospel would quickly spread over the whole of France, and overturn the inventions of men, united with the Franciscans to raise the cry of "heresy." The bishop at first stood firmly by Lefevre, and from the pulpit denounced his opponents as pharisees and hypocrites; but when, through the representations of the enraged monks, the priestly power and the civil power interposed, Briçonnet had not the courage to maintain his ground. He was compelled by the authorities, whom he dared not resist, to abandon his friends, and to publish three mandates, enjoining prayers for the dead, forbidding the sale of Luther's works, and asserting the doctrine of purgatory. Lefevre, indeed, through the intervention of Francis, was able to brave the storm; but Farel was obliged to fly first to Paris, then to Dauphiny, and afterwards to Switzerland, where he greatly aided the work of the Reformation. When he could do it with effect, he made excursions into France, from time to time, to preach the Gospel. In these journeys he showed his native impetuosity, which sometimes exceeded the bounds of prudence, and even propriety. For example, at Montbeliard, as he was walking by the side of a small

stream, he suddenly met a procession, headed by two priests, who were bearing an image of St. Anthony and reciting prayers to that saint. Quite beside himself at the sight of such drivelling superstition, he snatched the image from the hands of the priests and threw it into the river. During the first moment of astonishment, Farel was able to withdraw and make his escape before the outbreak of rage which immediately followed. Of course, a step so rash and unwarrantable obliged him to quit the town, and could not fail to bring odium on the doctrines which he had preached.

But whilst Farel and some of his friends were driven from Meaux, and whilst Briçonnet succumbed to his enemies, there was a band of faithful men, many of them in humble life, who courageously stood their ground. They met together for mutual edification, and gradually came to regard one of their number, a wool-carder, by the name of John Leclerc, as their minister. This good man had acquired great knowledge of the word of God, and showed great skill in expounding it. He possessed all the intrepidity of Luther, though little of his learning. Had he been content quietly and unobtrusively to pursue his labours, he might long have continued the pastor of that Scriptural Church; but his zeal outran his discretion. He wrote some "placards" against the Antichrist of Rome, and posted them on the gates of the Cathedral, for which act of daring imprudence he was imprisoned, was publicly whipped through the streets for three successive days, and on the third day branded on the forehead with a hot iron. During the storm which immediately followed, his flock met in secret,—sometimes in a private house, sometimes in a cave, sometimes in a vineyard, sometimes in a wood. Those in higher rank did not all continue steadfast; some, as Mazurier, altogether apostatized; others, as Pavanne, recanted for a time, and afterwards, with most humiliating confessions, recanted their recantation and dared to suffer. Leclerc himself was allowed, in 1523, to withdraw to Metz. There he followed his old occupation of wool-carder, and taught the people of his own station in life. The Gospel, indeed, had been already made known in Metz, and was at this very time preached by an Augustan friar, by the name of Chatelain; a man somewhat advanced in years, but of pleasing manners and considerable eloquence. Quietly, the truth was making its way among the higher and the lower classes at the same time, by means of these two men, when Leclerc, by another act of imprudence, brought the work to a stand. About a league from the city there was a chapel, which contained images of Mary and other celebrated saints. To this chapel the inhabitants of Metz were accustomed to make a pilgrimage on a certain day every year. As the time of the festival approached, Leclerc, revolving the text, "Thou shalt not bow down to their gods; but thou shalt utterly overthrow them, and quite break down their images," felt that in these words a call was addressed to him to break

down the images in the aforesaid chapel. So, as the evening was drawing on, he left the town, and having arrived at the chapel, dashed the images to pieces, and scattered the fragments before the altar. The next day, when the people in procession and the priests, who were about to perform the service, reached the chapel, and saw the work of destruction that had been perpetrated, the whole multitude set up a shout of execration and vengeance, and in hot haste rushed back to Metz. Leclerc was at once suspected; he confessed his crime, and was hurried to punishment. That punishment was cruel in the extreme. His right hand was cut off, his nose torn away with red-hot pincers, his breasts branded, and then his body burned by a slow fire. These barbarities he bore with the utmost calmness, continuing to recite, in the midst of his sufferings, the words of the 115th Psalm—"Their idols are silver and gold," &c. &c. The irritated priests were not satisfied with one victim. Chatelain had propagated the same doctrines; and Chatelain, therefore, must die. They degraded him from the office he had once held, clad him in a layman's dress, and then consigned him to the flames. Thus the ministers of the Cross perished; but the truth they had taught, all the more continued to spread.

Our lessening space forbids us to do more than just mention that while these things were going on at Metz, Briçonnet had striven to repair the mischief he had wrought by his unfaithfulness, and with Lefevre had spent three months in travelling through his diocese to throw down the images and preach the Gospel. But this bold act again involved him in trouble. He was again arraigned, and again submitted; after which he made no further effort to escape from the toils of the Church of Rome; but in his will "commended his soul to the Virgin Mary and to the heavenly choir of Paradise, and desired that after his death, which happened in 1533, twelve hundred masses should be said for his soul." Lefevre was compelled to leave Meaux, and fled to Strasburg, where he lived in honour in the midst of Christian brethren. Meanwhile, converts were being scattered over the whole of France; and, wherever they went, preached the Word. The Scriptures and Christian books were widely circulated, and the Reformation spread without a leader. The form of doctrine and polity which the churches ultimately adopted was received from Switzerland; but was wrought out and matured in that free country by natives of France. Chief among these was Calvin. He was born at Noyon, in Picardy. His father, Gerard Calvin, was apostolic notary, procurator-fiscal of the county of Noyon, secretary of the diocese, and proctor of the chapter; a man whose abilities and talents secured for him the respect of the gentry around, and especially of the noble family of Mommer. John was his second son, and was brought up in intimacy with the young Mommers, through which circumstance he acquired a certain refinement of manners which, no doubt, aided him greatly in after life. But he was

naturally shy, fond of retirement, passionately devoted to study, and so rapid and thorough in his mental processes, that he soon distanced all his companions. As he showed great devotedness to the church, and a spirit of prayerfulness which led him to commune much with God, principally in the open air, his father determined to encourage him in the study of theology. But Gerard was poor, and the expense of his son's education great; he was therefore glad, through the abuses which prevailed in those days, to get him, though only twelve years of age, appointed to the chaplaincy of La Gésine; so that, in reality, the lad became a member of the clerical body and received the proceeds of a benefice, though without residence. Two years after, a pestilence broke out at Noyon, and young Calvin, with his friends the Mommers, left the town and proceeded to Paris. He entered the College of La Manche, and greatly distinguished himself not only for his complete mastery of the Latin tongue, which he wrote with a force and purity that few have equalled, but for his success in every branch of learning that he touched. Subsequently, he determined to pursue the law as his profession, and therefore threw up his benefice, and proceeded to Bourges, where he applied himself diligently to the study of this new science. Having received, by conversation, first with Robert Oliveton, in Paris, and then with Melchior Wolmar, at Bourges, a favourable impression of the New doctrines, he began to read the Scriptures thoughtfully and prayerfully, and was gradually led to separate himself from the church of his father. He proceeded to Angoulême to teach Greek; but finding that there was no safety for him in France, he fled to Basle, where he published the first edition of his celebrated "Institutes," in the year 1535. After this he paid a visit to the Duchess of Ferrara, in Italy, who had become a convert to the principles of the Reformation. On his return, he travelled by way of Geneva, and meeting with Farel, Viret, and others, he was induced by them to take up his abode in that city. There he had an opportunity of perfecting and carrying out his system of church government; there he became pastor and president of the consistory; there he wrote his Commentaries; there he conducted his controversies; there he passed through an amount of labour in preaching, expounding, corresponding with foreign divines, and publishing, which appears almost superhuman; and there he died, in May, 1564, in the fifty-fifth year of his age. So that, though a Frenchman by birth, his name is always associated with Geneva. His influence was felt throughout the whole Christian world; but nowhere more powerfully than among his own Protestant countrymen, who mainly adopted his views of doctrine and of polity. Such were the early beginnings—such a few of the first witnesses of the Reformed Church of France.

J. C. H.

Does your Soul Prosper ?

A QUESTION FOR THE NEW YEAR.

SUFFER us, beloved reader, to urge on you that question. Through God's great mercy you have been spared to hail the glad new year. It may be that you feel it to be especially glad, because, after such a review of the past year's profits and losses, as prudent business men make annually, you have ascertained, beyond doubt, that God has greatly prospered you. It may be, too, that you are looking out on it with eyes undimmed by suffering, and that you are stepping forth on this new stage of life's journey with the firm and elastic tread of vigorous health. These are great blessings; and we congratulate you most heartily that the year is opening on you with such cause for thankfulness. But how is it with your soul? Does that prosper? Is that in health?

There is something very remarkable in the manner in which, in his third epistle, the Apostle John expresses his good wishes towards his friend Gaius: "Beloved, I wish above all things, that thou mayest prosper and be in health, *even as thy soul prospereth.*" No doubt, what the Apostle most desired for his friend was prosperity of soul; but Gaius had that already; and so, in exact proportion to the degree in which his soul prospered, he desired for him health of body and prosperity of estate. How would it do, think you, for that to be the standard according to which your health and prosperity were to be regulated? Do you think, if that were the standard, you would be as healthy and prosperous as you are?

Seasons like this are appropriate seasons for fresh resolve. This New Year's Day, then, record your vow, "I will seek by God's help, in the year that is opening upon me, such a measure of prosperity of soul that it would be desiring for me very much were any one to say, 'Beloved, I wish above all things that thou mayest prosper and be in health, *even as thy soul prospereth.*'"

A prosperous soul is an enlightened soul—enlightened by the truths of God's word, applied by the power of the revealing Spirit. It is such a soul that David describes: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." It is Peter's exhortation, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may

grow thereby." And again: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." An ignorant soul cannot be a prosperous one. You might just as soon expect that a man would be healthy and strong without food, or with an insufficient supply of it, as that the man who reads his Bible but seldom, and when he does read it, reads it carelessly and just for the sake of reading it, will prosper in soul. On the contrary, the soul that knows the truth and loves it—the soul which feeds upon it daily—the soul which believes its promises, and submits to its law,—that soul is a prosperous soul.

There is no surer test of good bodily health than a large capacity of enjoyment. If your child rejects his food, or eats it as though it were distasteful; if he leaves his playthings untouched, and hangs about listlessly; if everything seems a trouble, and he is fretful and irritable, and pleased with nothing, you begin to be anxious and to say, "He cannot be well." Just so, we may say of ourselves, in regard to spiritual things, that if we find no facility and no pleasure in the exercises of religion, our souls are not prospering. Exactly in proportion to the vigour of our spiritual life will be the intensity and range of our secret prayers, and the pleasure we feel in communion with God. In the same proportion will be our love for the sanctuary and our interest in the prayer-meetings. We hang up thermometers in our houses and outside of them, that we may ascertain the warmth or coldness of the atmosphere. There is no better thermometer with which to test the warmth or coldness of our soul's religious life than this of our vital interest in prayer, for that soul only is a prosperous one that loves to pray.

A prosperous soul presents in harmonious and growing development every principle and grace of the Christian character. We do not reckon the body healthy if one part of it be vigorous and the rest feeble, or even if one function be diseased; nor can we call the soul a prosperous one which lacks one right principle, or one grace of the Holy Spirit. It must be "perfect and complete in all the will of God." It must be a believing soul, accepting as true whatever God has revealed; a loving soul, loving Jesus, loving the Father, loving the brethren, loving all mankind; a rejoicing soul—glad in the unseen but ever-present Saviour, glad because of the promises, and glad in its glorious and endearing hope; a forgiving soul; a humble soul; an upright soul; a truthful soul, abhorring the very semblance of a lie; a pure soul, departing from everything that is evil. Its aim is to develop in itself everything that is "true and lovely and of good report." It seeks to adorn itself with all the graces of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." It desires to "grow up into him in all things, which is the head, even Christ." *That* is a prosperous soul.

We mention one thing more, as indicative of prosperity,—a deep in-

terest in the progress of the truth. The Apostle John commends Gaius for his generous hospitality. "Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers; which have borne witness of thy charity before the church; whom if thou bring forward on their journey after a godly sort, thou shalt do well; because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow-helpers to the truth." It would have been an indication of genuine piety, had he taken the poorest, humblest, most useless of Christ's followers, and for Christ's sake supplied their necessities. But the help which he had rendered to the brethren he had rendered, not for their sakes only, but for the sake of the truth; for they were ministers of Christ, on their way to spread the gospel in the regions beyond, and he assisted them, that he might help the truth. Now, when a man takes his hard-earned money—money, of which he knows so well the full value; money, every shilling of which he might expend on the promotion of his own comfort or his children's; and freely, and generously, and as God has prospered him, and without grudging, devotes it to the spread of the Gospel; not looking, as he does so, for any praise of man, but satisfied with the assurance that God accepts his gifts; we may fairly reckon that as a proof that his soul is prospering; for it is a proof that the power of the Redeemer's love has overcome the natural selfishness of the heart. Yet, a soul that is truly prospering will not be content with the gift of mere money, if it can do more than give. Full of love to Jesus, it will seek to win others to love Him as well; and full of love to men, it will seek to pluck them as brands from the burning. We cannot indeed say, that every man who engages in works of Christian usefulness, and engages even earnestly and vigorously, is, of necessity, prospering in soul; for such works are often done beneath the influence of inferior and unworthy motives, and it is possible for us to tend the vineyard of others and not to keep our own; but we do say, that where such works are done beneath the combined influence of love to men and love to Jesus—and it is for every man's own conscience to testify how far that is the case—it is an indication that the soul prospers and is in health.

Do not, however, fix on any one of these separately, and say, "I have that; I am therefore prospering;" for if any be wanting, it suggests ground for suspicion that the others may be defective or even spurious. Take them all, and ask your heart, "Do I know the truth and love Christ? Do I delight in prayer? Am I growing in every grace of the Christian character? Am I, with my whole soul, working for Christ?" And ask God to help you in the inquiry. "Search me, O God, and know me; prove me and try my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

Begin this year not only with such inquiries as these, but with

humble yet determined resolves to seek a larger measure of spiritual prosperity.

Your happiness depends upon it. There are very happy people who are physically feeble and diseased ; but everybody knows how common is the tendency of enfeebled health to disquietude. A disordered digestion, or shattered nerves, or some wearing pain, has spoiled many a temper and made the whole world look gloomy. Yet it often happens that people—yes, Christian people too—are petulant and unhappy, without anything to explain it of lowered physical health. It may be traced sometimes to natural temperament, or perhaps to a want of proper self-discipline ; but in how many cases the explanation is here—the soul is not prospering ! for if it were, little trifles would not be so powerful to annoy, and even great troubles would leave it unruffled. The prosperous soul has a peace which these things cannot long disturb ; it walks in a perpetual sunshine ; it drinks sweet draughts of ever-flowing and living water. It is worth while asking, if we are not as happy as we ought to be, “ May not this be the reason of my unhappiness that my soul is not in health ? ”

This is the best safeguard against the perils of worldly prosperity. Poverty has its perils, but it may be doubted whether prosperity has not greater. It wraps a man in security ; it wins him homage ; it tends, unless he be very watchful, to lessen his sense of dependence on God ; and it places within his reach many enjoyments which may prove very seductive. It was God’s own caution to Israel,—“ When thou hast eaten and art full, then beware lest thou forget the Lord thy God.” You, dear friend, who read these pages, may be prospering in worldly matters. Does your soul prosper ? Do you love your Bible as much as you did when life was only opening and you had your way to make in the world ? Do you pray as much ? Is there the same struggle after conformity to God’s will ? the same manful battle with evil ? the same longing desire to spread the knowledge of Jesus and to rescue souls from death ? The more God gives you of this world’s good, be only the more solicitous to secure a larger measure of that better part which cannot be taken away from you. So, your prosperity, instead of being a slippery place on which you will be in constant and ever-increasing peril, will be a place of security and peace, and a vantage-ground from which you may exercise a wide-spread and powerful influence for the truth and for God.

But possibly, instead of prospering, life may be, for you, one hard struggle ; your schemes may all have failed ; and you may feel keenly the hardship of crippled means and restricted comforts. Still, we would ask you, Does your soul prosper ? Is Christ very precious ? Do God’s comforts abound ? Are faith and hope and love in vigorous exercise ? Are you securing daily an increasing victory over sin ? And as you pray, does it seem more and more as though God the

Father and his Son Jesus came down to your closet and to your heart? If it be so, in that prosperity you are rich. You would make but a poor bargain were you to change places—we will not say, with the richest worldling who is a stranger to the truth—but even with the rich Christian professor, whose prosperity has been suffered to lead him astray, and who has lost the fervour of his early love. You see others prospering in the world more than yourself. Do not envy them. If their prosperity be honourably secured, it is God's rich blessing, and you must not envy that. If it be secured dishonestly, it is the devil's bribe which he pays for their precious souls, and you need not envy that. Turn from the contemplation of both and say, "I have that which is better than all;" and let the fact that you have less than they be only the weightier reason why you should seek with greater earnestness those gifts of God in which you will be rich for evermore.

"Seek first the kingdom of God and his righteousness." "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

There are noble possibilities of spiritual development and acquisition before you in the opening year. Resolve then, as you anticipate them, "I will do with all my might the business of life, and I will accept with all thankfulness, as the gift of God, whatever success may crown my endeavours: but this shall be the object to which everything else must yield,—that my soul may prosper and be in health."

The Lollards.

THREE derivations of the word "Lollard" have been suggested. First, from a certain Walter Lollard, who was burnt in the old city of Cologne, in the fourteenth century. This assumes that *Lollard* was his proper name, and that he was the father of those who afterwards bore the appellation,—a perfectly gratuitous idea that, without any historical basis. The poor Walter, who, from the banks of the Rhine, passed out of the world in flames of fire, seems rather to have received the epithet as one of the sect, than to have given it to others in the character of parent and sponsor. The second explanation is, that *Lollard* was a term of reproach, taken from *lolium*, which signifies cockle, or darnel; the people so vilified being esteemed as *tares* amidst the Lord's wheat. Though an allusion in Chaucer may serve to countenance this derivation, it is discarded by antiquaries as unsupported and fanciful; and

the third derivation is the one now commonly adopted. It is referred to the old German word *lollen*, or *lullen*, from whence comes our nursery word, *to lull*—i.e., to sing a child to slumber by the murmuring of a low and gentle voice. *Beghard* was a common name given to heretics on the Continent, which meant to *beg hard*, or to pray earnestly; and, in like manner, as Mosheim says, who paid much attention to this inquiry, a Lollard was a man who was continually praising God with sacred songs. Psalm-singing has ever been a common reproach levelled at earnest Christians. Those who, in imitation of the believers of the first age, have been wont to express their love and joy by singing hymns to the Christ of God, have often been the objects of the world's mockery and scorn. Music, sweet in Heaven's ear, has been discord in the diseased ear of the worldling; unseemly jests, we have ourselves known to be uttered, at the expense of those addicted to the praises of the Most High—they have been laughed at as "a psalm-singing crew."

We have nothing to do with the large application of the *Lollard* title on the Continent, in common with the sister epithet of *Beghard*. An enormous multitude, in the fourteenth and fifteenth centuries, all over Europe, became more or less ill-affected toward Rome. The history of the German Reformers before the Reformation is a most interesting study; but that we must not touch, as Lollardism in England is more than enough for our pages. The name of *Lollard* covers all the early English Reformers. Lollardism is a title pointing to the great outburst of incipient Protestantism amongst our forefathers, at the close of the fourteenth, and during the fifteenth century. The name was brought over to later times, and applied to men who favoured the doctrines of reformation under Henry VIII. Spots, endeared to every Englishman, have received the title, from a connexion with these earlier and later soldiers of the faith. There's *Lollard Tower*—the old, gray, steeple-like structure—now so picturesque an ornament of the palace at Lambeth, once so terrible a prison for the readers of the Bible and the foes of superstition. It was built in the days of Archbishop Chichely, a persecutor of the Lollards, in the reign of Henry VI.; and into its dreary dungeon, with its rudely-boarded floor, and walls, and ceiling (much resembling the cells of the Ducal palace at Venice), many "a Valiant for the truth," many "a Great heart," many "a Standfast," was thrust by the arm of unrighteousness, and left there to pine in solitude, or dragged forth to perish at the stake—"of whom the world was not worthy." And as we go along the Thames, in a steamer, or in any way catch a glimpse of Lollard's Tower, let memory kindle on its top a beacon-fire, summoning us afresh to the battle against Papal Rome, and against all the accursed intolerance, allied to that concentration of bigotry, though it may bear some far different name. And there's *Lollard's Pit*, a little dell on the banks of the Wensum, hard by the Old

Bishop's Bridge, in the city of Norwich, in which said pit good Thomas Bilney died a valiant death, amidst the torture of the flames. We have often played upon that spot, and looked on the cheerful, wild flowers growing out of the martyr's ashes, and we well remember musing there, in strange, childish ways, on holy things; and now, that we have long been in the ministry of that gospel which Bilney confessed amidst the fire and smoke of martyrdom,—we wish to treasure up in our heart the words he uttered smilingly to a weeping friend—"Oh, master doctor—feed your flock—feed your flock, that when the Lord cometh, he may find you so doing."

The excitement of Lollardism for twenty or thirty years was very wonderful. It spread far and wide, and took a deep, strong hold on what was then rising up to be a power—*public opinion*. It laid hold, with tenacious grasp, on the conscience of the Young England of four hundred years ago. It seized on one and another, and bound them in bonds of sympathy, and pledged them to a common cause. It is a social phenomenon, which may well fix the student's gaze—broad, clear, lustrous. We have seen the morning light on Alpine mountains—the rising sun staining with rose-like hue the leaden crags, flushing the pure white cheeks of the virgin snow; and so did the divinely kindled fires of truth, the heaven-sent gospel rays, flow over the heights, and pour down into the depth of English society, at the Lollard era, changing many a dark spirit into a celestial likeness, and touching it with the bright morning colours of faith, and love, and hope. Not continuous, however, was the excitement. It did not steadily prolong itself, and go over, with still augmenting force, into the sixteenth century; Lollardism declined before the middle of the fifteenth. We do not say expired,—by no means—but declined. In its grand, early force, it was anticipative, but fleeting. It told that something greater than itself was at hand, though for a while kept back. It announced the coming of some great one, though there was a pause between the voice of the herald and the advent of the King. It was the premonitory rumbling of an earthquake that was to throw down half of Babylon. It was a cloud charged with abundance of rain, first sending down a drenching shower, then parted, scattered, drifted back to the horizon, by storms of wind, only to rise up again, in re-collected and augmented force and fulness, to cover all the land with a continued fructifying rain. It was as an early spring day—opening the buds, beckoning the birds from their winter hiding-places, filling the woods with a transient melody, to be followed immediately by wintry changes—by frost and snow, by cold and sleet; but, afterwards, again to find itself repeated—yea, heightened, in a late but glowing spring—a deferred, but glorious summer. Temporary checks, in the moral as in the natural world, sometimes prove at last latent impulses.

There was an immense number of people, in the England of that day, to

whom the name of Lollard was applied—all who were dissatisfied with the existing state of things in the Papal Church, were sure to have it fastened on them. To such it would cleave and stick with burr-like tentacles. Some got it who had slight claim to the honour, or the disgrace, of the common epithet. “I smell a Lollard,” says mine host in the “Canterbury Tales,” simply because, when he had uttered an oath, somebody, in the merry party, gravely said: “*Benedicite*, what ails the man, so sinfully to swear?” The scent for heresy must have been very keen to catch it in such a case; but the truth seems that every one who was more truly religious than his neighbour, and protested against the immorality or the irreligion of the age, had imprinted on him, as a brand, the mark of Lollardism. Knighton says, “You could not meet two people on the road but one was a Lollard;” an extravagant assertion, no doubt, if taken in the stricter sense of the title; not so, if taken in its lesser signification. The allusion to meeting a couple of folks on the road, and finding out one to be a Lollard, points to the talking propensities of those times. There must have been a vast deal of conversation about Lollardism—noisy conversation, flippant conversation, and also calm and earnest conversation. Some would be like the two disciples going to Emmaus, solemnly talking over solemn themes—joined by a *third*—making “their hearts burn within them,” while others would be wrangling controversialists, or thoughtless, and even malicious, scandal-mongers. In houses they talked—at the hostelries they talked—by the corners of the streets, under the shadow of far-projecting upper stories, and massive eaves, they talked; in the market-places, round the town cross, by the quaintly carved fountains, in the evening, as the housewives came to draw water, they talked. At fairs, the great gathering places of the common people (huge conventions for trade—for making purchases for months to come, laying in a winter stock at Michaelmas), where men and women, in odd-looking costume, and in old-fashioned form of Anglo-Saxon speech, which might be foreign to some of us, chatted together. How they talked of Lollardism, and of the preaching friars, and of good Master Wiclif, and of the Bible—some portion of which, secreted in the yeoman’s pouch, would be, when privately exposed to view, an object of curiosity and admiration. We learn from old sermons, belonging to those days, that the population was, in the teaching of the pulpit, subdivided into three classes—*priesthood*, *knighthood*, and *labourers*; in other words, churchmen, nobles, and commonalty; and we have evidence that all these descriptions of persons were more or less, as the enemies of Lollardism would say, *infected* by this plague of heresy. In convents, monasteries, cathedral churches, religious houses, there was a good deal of Lollard talk. Sisters of the veil, brothers of the cowl, showed sympathy with Wyclif, and were suspected, if not denounced. In castles, baronial halls, within the battlements of towers, by oriel windows, and on the terraced gardens, there

were whisperings of the Lollard faith, rebukes for Lollard piety, and private readings of the little parchment manuscripts of the Holy Gospels, dearer than gold and silver, to Lollard devotion. And in city houses, too, in the merchant's stout stone mansion, and in the huxter-like tradesman's shed, and humble back rooms, and in the yeoman's farm cottage, and in the peasant's hut, there were Lollard truths discussed, and Lollard teachers harboured, and Lollard hymns slowly sung into the ear of God.

The wide application of the Lollard name in those days will be understood in a moment by reference to the vague use of epithets in our own day. The name of *Jesuit* is affixed to numbers who have nothing to do with the order of Ignatius Loyola ; and the nickname of *Methodist* is liberally flung at good people who are guiltless of any sort of adhesion to Wesleyan conferences. The unenviable cognomen of *Tory* is sure to be applied to any respectable old gentleman who shows any hankering after the good old times ; while the frightful word *Radical* is flung in the teeth of even moderate reformers in church and state. Historians, centuries hence, will be widely mistaken should they interpret these terms as meaning that the people who bore them in 1840, 1850, or 1860 were really what the terms properly describe. So it is with the use of the term Lollard. Those who sympathized, in even a remote degree, with Wicklif, or laboured in the same direction, or only admired his character, without adopting any of his doctrinal views, were set down as if belonging to a definite Lollard sect.

There was a noted citizen of London, in the latter part of the fourteenth century, named John of Northampton. He was Lord Mayor in 1382, and was a popular candidate for the same distinction two years afterwards, when he opposed Sir Nicholas Brembar, whom the Court, under Richard II., sought to impose as chief magistrate on the citizens of the metropolis. There was a terrible conflict, which ended in the imprisonment of the City favourite. This very worthy person—a friend of Chaucer, and patronised by John of Gaunt—is called a *Lollard* by Walsingham ; but the circumstances of his history point not so much to his adoption of the theological tenets of Wyclif, as to his strenuous endeavours for the moral reform of his fellow-citizens. He did odd things for the suppression of vice—seizing upon the dissolute of both sexes, cutting off their hair, and ordering them to be led in disgraceful procession through the streets of London. In all this, he aimed a blow at the clergy, who, while professing to be guardians of public morality, he said, connived at the practice of vice, and filled their coffers by compounding with notorious offenders. The Bishop stormed ; but the Mayor went on flourishing the scourge. He was abetted by many of the citizens, who were also designated as Lollards,—indeed, for that matter, Chaucer and John of Gaunt were not beyond suspicion ; but, after all, it appears that it was mainly on the ecclesiastical, social, and

political side of the great movement, that this renowned Lord Mayor threw his energies into it.

But the Lollards proper, those who avowed religious opinions in harmony with Wiclif, were very numerous, especially amongst the commoner sort of people. There were not, however, wanting in the higher ranks, men who went very great lengths in the way of Church reforms, both as to doctrine and discipline; for, in 1395, a petition was presented to Parliament, by certain members of the House of Commons, containing twelve conclusions, in which priestly ordination is pronounced a human invention, and the doctrine of transubstantiation is declared to lead to idolatry. The petitioners maintained peace principles in their fullest extent,—holding that war was unlawful, and the trade of the sword-outlet pernicious; criminal executions were also condemned.

The Lollards proper must not be confounded together as though they were all alike. In looking over documents relating to these men, and especially at the reports of several trials, we find that a disbelief in the Papal doctrine of transubstantiation was a prime charge brought against some of them; as well as the opinion, that the efficacy of sacraments was destroyed by the immorality of the priests, an opinion which has peculiarly exasperated the Church of Rome. In some cases prominence is given to the condemnation of pilgrimages, and prayers to images and saints. Complaints are made of irreverence in worship: for example, it is alleged against Nicholas Canon, of Eye, in 1431, that he “went up hard to the High Altar, behind the priest’s back, as he was saying mass, at the time of elevation, and there stood upright upon his feet, turning his back to the priest and his face to the people, and would do no reverence unto the sacrament.”

Characteristic conversations of one Margery Backster are copiously recorded. She was the wife of William Backster, of Martham, and a great admirer of William White, who was burnt in Norwich, in 1429. She followed him, at his request, to the place of execution, and denounced the conduct of one of the servants of the Bishop of Norwich, who struck the martyr on the mouth, forbidding him to speak. This lady certainly had a very glib tongue, and said a good many sharp things—amongst which this sensible remark and resolve are recorded: “She answered, that she had never offended any priest, and therefore she would never confess to any priest, neither obey him, because they have no power to absolve from sins, for that they daily offend themselves, and men ought to confess to God and not the priest.” Well done, Margery! The conclusion of the deposition against her is odd: “Deponent saith, that Agnes Borthem, her servant, being sent to the house of the said Margery, the Saturday after Ash Wednesday, the said Margery not being within, she found a brass pot standing over the fire with a piece of bacon and oatmeal in it.” Wicked woman to eat bacon and oatmeal in Lent! Some boldly declared the Pope was

Antichrist, especially one Walter Brute did so, who was a very outspoken man, somewhat eloquent but prolix, whose Lollard lucubrations are given at length by Foxe. He dabbled greatly in prophecy, and sought interpretations of Scripture predictions, as many have ever been fond of doing in passing or supposed approaching events.

The matter of tithes was a grand question with many, and it was contended that they were to be freely offered, not forcibly enacted—that the wicked amongst the priesthood had no right to them—that they only belonged to the true ministers of Christ. Language was sometimes used with regard to the rights of those who were in a state of grace, which, though guarded by after explanations, had a wild fifth-monarchy look about them, as though only the people of God had rights of property. There is, no doubt, a spiritual sense in which, as Arnold strikingly says, “the good things of the world are stolen by many, but they belong by God’s gift to those only who are Christ’s.” And Wiclif himself, in what he said on the subject, probably meant no more. But language sometimes was used which seemed to go much further, and might cover designs on the part of badly-disposed persons, which the better-minded Lollards would abhor. It is always the fate in popular movements, that the bad get hold of the skirts of the good—that, like the camp followers of an army, all manner of vagrants attach themselves in name to the soldiers of truth and godliness. It was not likely that Lollardism would be exempt from the common lot.

(To be Continued.)

A Good Start

Is a very important thing. For example, in going on a journey, to start well prepared and punctually is good. To start in business well—not only with capital enough, but with the right mind and disposition—with the capital in cash and the capital in brain—that is an exceedingly good thing. To start well in learning a trade or a language may be all important, because unlearning is so very difficult and so humiliating, that many, having started badly, give up in despair, rather than make an effort to alter their course. Indeed, to start well makes all the difference between a good and a bad *ending*. I do not mean that it is impossible to begin *badly* and end *well*—not impossible—but everybody knows that it is exceedingly rare. You

do not often see a careless apprentice become a skilful workman. You do not often see the indolent student reform his habits, and become an accomplished professor. These things are not of frequent occurrence. The bad start being so often followed by a bad ending, shows that it becomes us to be careful about the beginnings of things.

And not among the least important is it, to be careful about the beginning of the *day*—the beginning of the *year*. Begin in time, and in the right spirit, and the day is likely to be prosperous; at any rate, you will not waste half your energies in a race with time, and close the day cross and ill-tempered because you are beaten. The progress of time is very deceptive, at one period seeming

to creep along with the sluggishness of a tortoise,—at another to fly with the speed of an eagle.

"Time in advance behind him hides his wings,
And seems to creep, decrepit with his age.
Behold him when past by—what then is seen
But his broad pinions swifter than the wind!"

Now a good start at the beginning of the year will most likely give a character to the whole of it that will greatly help you on to excellence.

A good start means, a resolute spirit to do God's will. Make up your mind, by Divine grace, to live as a child of God and an heir of heaven, and the resolution will be a great step to success. God always helps those who cry to Him for help, and He is always the Friend of those who are seeking to do His will; and these are great encouragements. It is right to think of your weakness and to be humble; but do not make these an excuse for a want of resolution; because God has given the promise of strength to those who believe. Mr. Clintock and his men were often in great straits and quite helpless, but their resolution to do their best never wavered. In the cause of God and truth let your resolution be like theirs, and victory is certain. You have a "great work" to do;—a "good fight" to win;—a noble reward

to secure;—and an irresolute spirit is worthless.

A good start means, having your soul filled with the consciousness that God is your Father and best Friend, so that you may safely and confidently cast all your anxiety and sorrow on Him, for He careth for you.

It means, to cultivate the habit of looking heavenward, and laying up treasure there; of feeling that "heaven is your home." This is the best means for enjoying the good of earth, and it will lead to frequent "fellowship with the Father, and with His Son Jesus Christ."

A good start means diligence in business—not absorption, but diligence—not losing *yourself* in your business, but using it, and being yourself superior to it; fervent in spirit, and in everything serving the Lord. They who start in this manner may fairly expect happiness, and, if they live to the close of the year in the same spirit, will find the "end better than the beginning." On looking back at the crosses, disappointments, sorrows, losses, and vexations it has brought to them, they will find that these are *all gain*; and they will readily see that the mercies, favours, successes, and peace they have enjoyed, have been double blessings—blessings here, and earnest of larger blessings hereafter.

CLAVIS.

An Old Sermon.

BY THE REV. MR. JOLLY, ONE OF THE EJECTED MINISTERS.—COMMUNICATED BY THE REV. GEORGE CLAYTON.

"And the blood of Jesus Christ His Son cleanseth from all sin."—1 JOHN i. 7.

A FRIENDLY intercourse with heaven is the highest privilege on earth. The design of the Gospel is to revive the sacred correspondence, which man's apostasy from God had destroyed, and to establish a holy fellowship with the Father, and with His Son, Jesus Christ. This the Apostle represents as the great end of

what he declared, (3rd verse), "that ye also may have fellowship with us, and truly our fellowship is with the Father and with His Son, Jesus Christ," from whence complete joy will arise. But take heed of indulging any vain imaginations concerning the Divine nature, for this is the message which we received of

Jesus, and declare unto you, (5th verse), "that God is light, and in Him there is no darkness at all,"—no ignorance, or rather, no impurity. If therefore we pretend to fellowship with Him, and walk in darkness, or indulge ourselves in the way of known sin, whatever our professions may be, or how high soever our persuasions of an interest in the Father through the Son, they are no better than lying imaginations, and we proceed not according to the truth as it is in Jesus. "But if we walk in the light, as He is in the light, we have fellowship one with the other," or "with Him," according to some.

He bestows grace and pardon upon us, and we resign our hearts and affections unto Him. If we labour to be holy, even as our heavenly Father is holy, being truly willing to follow the direction of the light He affords to us, we have fellowship with Him, and an undeniable evidence that we are interested in the blood which cleanseth from all sin. Or the Apostle might introduce the observation, "the blood of Christ His Son cleanseth us from all sin," to obviate an objection which would naturally arise from the foregoing description of the Divine excellency. If God is infinitely pure, light without the least shade of darkness, and so much darkness is mixed with our best light, we must for ever despair of having any fellowship with Him. Let not the sense of your many infirmities and wanderings from God's perfect rule discourage you. If you are in good earnest, concerned to walk by the rule of the Gospel, and desirous to have your hearts and lives conformed thereto, you may be assured the blood of Christ shall be effectual to expiate your guilt, and purify you from all defilement; for the blood of Christ His Son cleanseth us from all sin.

1st. You may observe what it is we are cleansed from—Sin. The stain of sin may be considered as twofold: as depraving our character, and defiling our natures. Guilt and impurity spring from it, and are removed by the efficacy of His blood, not only the guilt of one transgression, or of one kind, but all. It is an universal remedy, whatsoever is properly styled sin,

whether it be against the law, or against the Gospel: no sin but is mortal without it, none so venial but needs it, none so heinous to exceed its virtue, where, by faith applied, all manner of sin or blasphemy is hereby cleansed or expiated—except the sin against the Holy Ghost, which rejects this blood, and thereby prevents its efficacy.

2nd. How this extraordinary effect is produced—by "blood."

This signifies the death whereby sin is put away; this pouring out His blood upon the cross, was the highest act of obedience. (Phil. ii. 8.) This was the price of our redemption, the ransom of our souls; herein the greatest love to God, and the most tender compassion to man, were displayed, as, under the law, without shedding of blood there was no remission, so, under the Gospel, we only can obtain forgiveness through the blood of Jesus. In this act of removing our guilt, the blood of Christ is to be considered morally, not physically. You know very well, that the proper use of blood is not to cleanse, for it defiles whatever it falls upon; but morally considered, as the shedding of blood implies loss of life, and punishment for crime, so it is understood as an expiation of the crime, as making satisfaction to the law for the offence committed against it, (Hebrew ix. 12): "Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." Through this atonement we have forgiveness, for He hath put away sin, by the sacrifice of Himself; the blood of Christ cleanseth from the filth, as well as guilt of sin: the former by the power of His Spirit, the latter by the merit of His death.

3rd. You may observe by whom this blood was shed. It was no less than the precious blood of Christ, the Son of God. Oh, amazing oblation! behold, and wonder! "God spared not His own Son," saith the Apostle (Rom. viii. 32), "but delivered Him up for us all." No less a satisfaction would vindicate the righteousness of God in the display of mercy to guilty creatures: no less

would cleanse us from all sin. The Anointed of God, who appeared as the Saviour of men, His only-begotten Son, the Son of His love, the brightness of His Father's glory, and the express image of His person: He takes upon Him our nature, and in that suffers, bleeds, and dies for us; from hence its efficacy flows. It was the blood of the Son of God. In discoursing upon this declaration of the Apostle, we shall inquire—

1st. Into the nature of the privilege.

2nd. How it ariseth from the shedding of Christ's blood.

3rd. To whom it belongs.

4th. How it ought to be acknowledged.

1st. We are to inquire into the nature of the privilege. What is it to be cleansed from all sin?

1st. This does not imply an absolute freedom from all the remains of sin, at present. This is very evident from the verse following the text:—"If we say that we have no sin, we deceive ourselves, and the truth is not in us." The Apostle supposeth the remains of sin in those who have the privilege of walking with God, and interest in the blessings of the covenant. We have still flesh and blood to contend with. When we would do good, evil will be present with us; though we may be rescued from sin's dominion, we are not freed from its residence.

2nd. How does it denote an entire exemption from all the alarms of conscience?

A sense of guilt may revive in our minds; our evidences of a claim to pardoning mercy may be obscured by the prevalency of temptation, or by disorders in the bodily constitution; some clouds of doubts and fears may arise, and, for a time, intercept the light of God's countenance; Satan may accuse, and conscience may not be able to give a ready answer; the emotions of unbelief may, for a season, suppress all comfort; though he who truly believes in the Son of God is entirely free from condemnation, yet he may not always enjoy the pleasing sense of that freedom. The

consolations of the Spirit are sometimes refused to the distressed soul, and sometimes, for wise reasons, suspended. The prophet Isaiah speaks (50th chap., 10th verse) of those that fear the Lord walking in darkness, having no light. Though the blood of Christ cleanseth from all sin, yet its atoning efficacy the humble soul may not always be able to discover its interest in, and is, therefore, filled with an awful sense of sin's demerit, and trembles at the Divine indignation. Though Jesus hath made a full atonement for sin, our dependance upon it may not be always uniform, and so the accusations of conscience will disturb. The expiating of guilt was Christ's act: the accepting of it, and humble claiming of it, is ours. Christ could say upon the cross, "It is finished!" when He poured out His soul unto death, but our personal claim may not be always clear.

3rd. It signifies a full remission; it cleanseth from all sin. The death of Christ does not alter the nature of our offences. Sin as a fault, as a criminal action, remains the same, and must do so. What is done cannot be undone. The death of Christ does not disannul the obliging force or authority of the law. Christ came not to make the law less holy, or the fault less criminal, but to release us from the punishment due to us for sin. "There is now," saith the Apostle (Rom. viii. 1), "no condemnation to them who are in Christ." So we are said to be cleansed, purged, pardoned. So that this cleansing of which the Apostle John speaks, is not a vacating the action, as if it had never been done, or a denial of the fault, as if it was no fault, nor a disantulling of the desert of punishment; but a remission of the punishment itself, or a discharge from the penalty to which ~~we~~ had rendered us obnoxious. Thus the sinner is cleansed from all guilt; the Apostle expresses it (2 Cor. v. 19)—"That God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." Upon Him were laid the iniquities of us all. He bare our sins in His own body on the tree. This perfect expiation shall

be actually applied, according as the guilt contracted requires. Glorious privilege, indeed! who would not earnestly desire an interest in such a rich benefit? What inward peace and satisfaction

must this afford! No sin remains to separate betwixt God and your souls. You are entirely exempt from condemnation; your obligation to punishment cancelled for ever!

memoir.

THE LATE REV. WILLIAM ECCLES.

WHAT an emphasis attaches to that question!—"And the prophets, Do they live for ever?" The writer was reminded painfully of this passage by the recent removal of Mr. Eccles, as one of the fathers and brethren who took part in the ordination services at his settlement in the ministry, at the commencement of 1827. Of those that were then engaged—Messrs. Ely, of Rochdale; Eccles, of Hopton; Kirt, of Idle; Bennett, of Rotherham; Scott, of Cleckheaton—only one remaining; and he long lingering on the borders of the grave, after having usefully and honourably served his generation by the will of God. Mr. Eccles was born at Kendal, about the year 1784, and was educated at the celebrated Grammar-school of Howkeshed. His father was in respectable circumstances and position in society as a tanner, in the former town, but it is to be feared, a stranger to religion, as well as an enemy to Dissent; for, unlike the pious and hospitable tanner at Joppa, with whom Simon Peter was a guest, William Eccles, when he became a Christian and a Dissenter, was driven, angrily, from the paternal home. But he found a ready and warm reception and Christian entertainment with his new friends; and the pastor, having had trial and experience of his gifts for the work of the ministry, prepared the way for his introduction to Rotherham Academy, under the wise care and training of the distinguished Dr. Edward Williams and the Rev. Maurice Phillips, about the year 1804. Having honourably filled up his course of studies at Rotherham, he was invited to become the pastor of the church assembling in the Old White Chapel,

Leeds, where, for ten years, he consecrated his youthful ardour and energies usefully and honourably to the work of saving souls and building up the church of God. That was, probably, the most happy and the most useful of the fields of labour he was called to occupy; as it is noticed of his successor, Mr. Scoles, though he preceded him a few months to the tomb, that he came to a numerous and influential congregation. Many warm friends and strong attachments gathered round Mr. Eccles at that period, as, in the case of survivors, they are still cherished, though now divided by the stream, the narrow stream of death. The relation of Mr. Eccles with the cause at Leeds was dissolved by means of an invitation to Camden Chapel, London. Perhaps the offer of a liberal salary, and the attractions of the great city, had greater weight with a young man than they would have had with one of maturer years. The chapel was a proprietary chapel; the managers were undecided, probably, as to their piety, as well as in regard to their ecclesiastical views and leanings; the liturgy was read there, an arrangement with which Mr. Eccles had no sympathy; and it may be that the whole affair was as much a commercial as a religious speculation. The result was, that mutual disappointment and dissatisfaction soon sprang up, and the connexion, at the close of five or six years, was disagreeably ended. Shortly after, by the death of the Rev. Jonathan Toothill, after a pastorate of nearly sixty years at Hopton Chapel, near Huddersfield, a way was opened for Mr. Eccles, whose strong attachments still lingered about the West Riding, to return thither;

and he became the minister of Hopton Chapel, and, some time after, the highly esteemed and eminently useful secretary of the West Riding Auxiliary to the London Missionary Society. A new and spacious, as well as beautiful sanctuary, was soon erected for his ministrations, and for the convenience of a numerous and respectable congregation. Being a person of comfortable private resources and of refined taste, the pastoral house and grounds underwent a most extensive and agreeable change; and, being given to hospitality, as he was apt to teach, many were the fraternal gatherings, the intelligent happy meetings, the social, friendly, Christian intercourse often enjoyed beneath the roof of Hopton Chapel parsonage and in its sequestered bowers. Mr. Eccles was not of a robust constitution. He was often ailing; and one or two attacks, as he thought, of an apoplectic character, appeared to strengthen the idea he had long cherished, that, if permitted to labour for forty years in the service of the Great Master, he might then be allowed to close his stated ministerial career. This he was enabled to accomplish, including his college course, about the year 1844, when he resigned the charge at Hopton, after twenty years' labour there, into the hands of the Chief Shepherd. He was early married to Miss Wildsmith, from the vicinity of Roche Abbey, near Maltby. That was a happy union, full of benefit and blessings to themselves and others. The writer has often contemplated them together as a model of what a pastor and his wife should be. The connection extended over the whole of Mr. Eccles' stated ministry, and ended with the close of it. One son, an only child, was the fruit of the marriage. He was a little like the prodigal in his course and character, in the early period of his life, and went at length to America; but a word from the pen of the writer, as an arrow shot across the Atlantic, pierced the heart of the wanderer, and brought him to himself, to his father, and to God. He engaged in the United States in scholastic pursuits, became associated

with the Baptists there, and was called to the ministry amongst them; and about two years ago closed his life in piety, penitence, and peace. Mr. Eccles was twice married after his retirement from the ministry; but these ladies were but the companions of his years and of his pilgrimage in the declining stages of his life. The first of them was Miss Ann Waltham, of Mirfield, an old friend of himself and of the first Mrs. Eccles. The health of this lady soon broke down under a cancerous affection, and she died peacefully, at Brighton, about the close of 1851. Some time after, for the third time, he married Miss Wills, of Ilfracombe, where he finally settled and died, and who, a few months before his own removal, preceded him to the tomb. It appears that for several months before the last removal of our friend, Mr. Eccles, his mind had become greatly impaired. He had complained from the time when he resigned his last pastoral charge, of the failure of the mental faculties—memory, imagination, the power of conception, facility of expression in a style and language suited to his thoughts and wishes. He was a good, faithful, and very acceptable preacher; and maintained with great dignity and propriety the Christian and ministerial character. The writer has often felt, however, in the long retirement from the active, not to say the stated, duties of the Christian ministry, from 1844 to 1861, whether Mr. Eccles had acted wisely in so doing. The Apostle says, "Give thyself *wholly* to these things; *continue* in them: for in so doing thou shalt both save thyself and them that hear thee." Seventeen years is a long time for a minister of Christ, with acceptable gifts for the work, to be laid aside. His appears to be the more desirable lot, of whom the poet says—

"His body, with his charge, laid down;
And ceased, at once, to work and live."

Mr. Eccles died at Ilfracombe, on the 18th of July last, in the 77th year of his age. There is a portrait of Mr. Eccles in the November number of the EVAN-

GELOGICAL MAGAZINE for 1816, taken while at Leeds. And though, of course, time makes very great changes, the leading features by his old friends may be readily traced. There are few now whose names in the list of our ministers run so far back as that of Mr. Eccles. Let the

junior brethren "work while it is day; for the night cometh, wherein no man can work." How soon the account with all must be closed, and then, how soon must it be given in! Behold, the Judge stands before the door! Prepare, my soul, to meet Him! Amen.

The late Rev. Julius Charles Hare on the Acts of Uniformity,

AND ESPECIALLY ON THAT OF BARTHOLOMEW DAY, 1662.

Just twenty-one years ago there was a large gathering of the clergy and laity of the diocese of Chichester in the beautiful church of St. Peter, at Brighton, at the annual meeting of the Diocesan Association.

The sermon, on the occasion, was preached by the Archdeacon of Lewes, the late Rev. J. C. Hare, M.A., and was a noble plea for catholic unity among Christians. It was subsequently published, with an introductory dedication of considerable length and great value, to the intimate friend of the preacher, the other Archdeacon of the diocese, the Rev. H. E. Manning.

We all know, alas! that the cogent arguments of his beloved friend and colleague failed to carry conviction to the mind of Archdeacon Manning. He has long since sought his coveted "unity through uniformity" in the bosom of the Romish Church.

Very few of the rising generation of our readers have probably ever met with the remarkable and emphatic testimony we are about to quote to the true character of the "Acts of Uniformity." Coming, as it does, from a clergyman so distinguished for learning and philosophical acquirement and acumen, it must be felt by all parties to be singularly free from prejudice. We know not, indeed, where the most earnest friends of the Nonconformist of 1560 and 1662 could look for a more impartial or effective vindication. In connection with the bicentenary celebration of this year it has a special interest; and we

venture to think that all our readers will thank us for directing their attention to words so worthy alike of the writer and his subject.

The county of Sussex furnished some sixty members of that noble band of confessors out of its 300 incumbents, who, on the morning of that Black Bartholomew, unhesitatingly gave up all for Christ. It is well that Sussex should furnish so able an apologist.

Our first quotation bears directly upon the question recently mooted of THE RELATION OF MODERN NONCONFORMITY TO THESE PRIMITIVE CONFESSORS. Arguing against the published opinions of Archdeacon Manning, he says:—

"You indeed assert that 'in all moral action uniformity of practice is not only a symbol, but a means to unity of will!' Alas! my friend; uniformity a means to unity! Is this the lesson we learn from the history of the English Church? Is this the effect that has been produced by our own Acts of Uniformity?—those strange anomalous Acts, which, in their imperious character, are almost peculiar to our Church, and which resulted from her singular position, when she found herself in a manner identified with the government of the State, and enabled to wield the authority of the State in girding herself round with penal enactments.

"Was it not the Act of Uniformity under Queen Elizabeth that first gave birth to the Nonconformists, as a distinct, powerful, and formidable body within the pale of our Church, gathering all

those varieties of feeling and opinion which could not reconcile themselves to its requisitions into one mass, and setting the Conformists and the Nonconformists in definite array against each other?"

We quote again the Archdeacon on THE PHILOSOPHY AND MORALITY OF THE ACTS OF UNIFORMITY:—

"This is one of the miserable curses attached to those who worship the idol Uniformity, that as their aim is bent upon the form, rather than the power, of unity, they grow to care little about the substance, provided they can get the shadow; and thus they become little scrupulous about truth in others, and ultimately in themselves also." . . .

"The Queen must have known how hard it was to keep her frill, however stiffly starched, smooth and in order for a single day. The King (James I.) had ample experience of the impossibility of curbing his own words and thoughts in regard to the merest trifles; and yet they audaciously fancied they could drill every subject in their dominions into putting the same uniform on his heart and mind."

We come now to THE ACT OF 1662.

"A strange voice passed through England—a voice which spake of unity; but it was soon stifled by the tumultuous cries of opposite parties, clamouring in rivalry for uniformity. Ere long all hope was blasted by that second, most disastrous, most tyrannical and schismatical Act of Uniformity; the authors of which, it is plain, were not seeking unity but division. With evident design its provisions were made so stringent; the declaration required by it was worded with such exacting precision; that it was scarcely possible for an honest Presbyterian to make it. Here and there one, whose habits of thought and temper had preserved him from strong opinions, might; but for the great body, no alternative remained, except to belie their conscience, or to cut themselves off from the National Church: and one can hardly doubt that this must have been the express purpose of the framers of the Act.

"The excuses which may be urged

for the first Act have no place here; and though it is often pleaded in palliation of political parties, that their measures have been taken under the exasperation of suffering and the intoxication of victory, this would be a sorry apology for the conduct of an ecclesiastical government. No question could now be entertained about the prevalence and permanence of the scruples which it was resolved to set at nought: they had been handed down for three generations, and had become more and more widely diffused, not among the rabble, but among men of exemplary holiness and zeal. Yet with a full knowledge of all this, it was required that every minister, not only such as might be ordained thenceforward, but all who at that time had any benefice or promotion, should solemnly declare their 'unfeigned assent and consent to all and everything contained and prescribed in and by the Book of Common Prayer.' This strait waistcoat for men's consciences could scarcely have been devised except by persons themselves of seared consciences and hard heart—by persons ready to gulp down any oath, without scruple about more or less. Verily, when I think of that calamitous and unprincipled Act—of the men by whom it was enacted—Charles II., and the aristocracy and gentry of his reign—of the holy men against whom it was enacted—it seems almost like a prologue to the profligacy and infidelity which followed closely upon it.

"But what were its direct effects with regard to the unity of the Church? It bore the name of Uniformity on its forehead. Can there have been any who persuaded themselves that a uniformity so enforced would be a means to unity? The only unity that could have ensued from it would have been that of a dead level: and full of woe as have been the consequences of this Act in its *failure*, they would have been still more terrible had it *succeeded*. Therefore even we, who love and revere our National Church above every earthly institution, may bless God that it did not succeed. We may bless God, for that He has given such grace and power to weak, frail, human

hearts, that meek and humble men, when strengthened by His Spirit, are not to be driven out of the path in which their conscience commands them to walk, by the leagued forces of King and Parliament and Convocation, by the severest penal enactments, or even by the bitter pang of having to leave their loved flocks.

"Yes, my friend, we may join in giving God thanks for the work He has wrought in such men—for they are the true salt of the earth—even though we may deem that there was much of error in their judgments and opinions, almost as much as in our own. Yet how grievous was the wound to the Church at the time! How grievous is it still at this day in its enduring effects? Two thousand ministers, comprising the chief part, it seems scarcely questionable, of the most faithful and zealous in the land, were silenced in one day—were severed in one day from their flocks—were cast in one day out of our Church, for the sake of maintaining uniformity! On that, our English Bartholomew's Day, the eye wandered over England, and in every fifth parish saw the people scattered abroad as sheep that had no shepherd.

"Moreover, after we had thus cast out so much faith and zeal and holiness—after that, to use an expression which has been applied less appropriately to a later event of far minor importance—we had in this manner almost cast out the doctrine of Christ crucified from the pale of our Church, we had to travel through a century of coldness and dreariness and barrenness, of Arminianism, and Pelagianism, of Arianism and latent Socinianism—all which were found compatible with outward uniformity—before the spirit which was then driven away, returned with anything like the same power.

"Such are the lessons taught by the history of our Church concerning the efficacy of uniformity, when enforced as a means to unity. Nor, it seems to me, would a thoughtful, much more a philosophical mind, look for any other. For unity is spiritual,—pertains to the spiritual

part of man; his heart, his mind, his will. Even in lower things, a unity formed by aggregation, or agglomeration, or colligation, is merely factitious, like the unity of a sand-heap or of a fagot. If branches are to form a unity they must be organised into it by a central vital principle. In children we too often see how deadening an education of formalities is; and hence does it come to pass that such a swarm of persons walk about the world whose moral being has been crushed and almost stunted in their childhood. To such unhappy victims of uniformity the imposition of uniformity will be tolerable, and may even seem desirable; as is wittily signified by the fabulist, when he makes the fox who has lost his tail so urgent in pressing his brethren to pass an act of self-mutilating uniformity. But in proportion as a man's intellectual, and moral, and spiritual being have been cultivated jointly, in the same proportion, as I have already observed, with reference to a like remark of your own, will the true genuine individuality of his character be called forth: and though the best men will ever be ready to become all things to all, for the sake of saving some, they who are accustomed to walk in the light of principle must needs feel a repugnance to that which is merely formal, especially when particular forms are associated with inveterate corruptions and abuses. Are all such men to be debarred at once from the ministry of the Church, because they entertain conscientious scruples on certain points acknowledged to be indifferent? The Act of Uniformity says, 'Yes: ' the spirit of true catholic Christianity, says 'No.' The Church that does so exclude them maims herself by forfeiting the service of numbers who would have served her faithfully: many of these, feeling an inward call to the ministry which they cannot follow within the pale of the Church, join the ranks of schism: and while the Act of Uniformity thus casts out many of the best fish from the net, all the bad, all the careless, all the unscrupulous, all the unprincipled may abide in it unmolested. The age which enacted this

rigid ecclesiastical uniformity was addicted, as might be imagined, to the practice of uniformalising all things. It tried to uniformalise men's heads, by dressing them out in full-bottomed wigs. It tried to uniformalise trees, by cutting them into regular shapes. It could not bear the free growth and luxuriance of nature. Yet even trees, if they have any life, disregard the Act of Uniformity, and branch forth according to their kinds, so that the shears have constant work to clip their excrescences; and none submit quietly, except the dead."

In the whole compass of polemical

literature it would, we think, be scarcely possible to find a parallel to this finely-reasoned and demonstratively argumentative defence of those from whose practical conclusions the writer nevertheless differed.

If any among our readers hesitate to do honour to the memory of our noble Nonconformist ancestors, let them ponder the just, weighty, and catholic sentiments of the late truly venerable Archdeacon of Lewes.

S. S. E.

Brighton.

The Pioneer Pastor.

ON the evening of the 20th of June, 1567, the gates of the old Bridewell prison were opened to receive a company of Christian men and women, who were committed to the custody of the jailor for an indefinite term, at the pleasure of the authorities who consigned them to his care. A word of recantation would have saved them. The Lord Mayor of London, in pity for their condition, urged them to make the required acknowledgment, but conscience rendered them proof against all threatening, and firm amidst all persuasion. Their case, as victims of persecution, was by no means peculiar; but the circumstances connected with it, and the result of their experience, whilst in bonds, render it worthy of more attention than has yet been given by the historian.

The Puritan clergy had a conscientious objection to wearing what they called the Popish vestments. The prelates were determined to make them all submit. Archbishop Parker and Bishop Grindal arranged to "call all manner of pastors and curates within the city of London," to appear before them, at the Chapel at Lambeth.

They reported their intention to the Secretary of State. In the meantime, they directed their clerical tailor to make a "sarcenet tippet," and other articles

of "priestly apparel," according to the episcopal regulations. They anticipated entire success, and expressed themselves in sanguine terms to Cecil on the subject. "We think," they said, "very many will forsake their livings, and live at printing, teaching children, or otherwise, as they can."

On the day appointed, the clergy of London assembled at the palace of the Archbishop. A Mr. Robert Cole, rewarded with two benefices, was placed by the side of the Commissioners, wearing the canonical uniform. "My masters," said the Bishop's Chancellor, "and ye ministers of London, the Council's pleasure is, that strictly ye keep the unity of apparel, like this man who stands here, canonically habited with a square cap, a scholar's gown, priest-like, a tippet, and, in the church, a linen surplice. Ye that will subscribe, write *volo*; those that will not subscribe, write *nolo*: make no words."

In the following letter to Cecil, the Archbishop reported the result of the proceedings:—

"Sir,—I must signify to your honour what this day we have done in the examination of the London ministers. Sixty-one promised conformity. Nine or ten were absent. Thirty-seven de-

nied, of which number were the best, and some preachers. Six or seven are diligent, sober men, pretending *conscience*. Divers of them zealous, but of little learning. We did suspend them, and sequestered the fruits, and from all manner of ministry, with signification that if they would not reconcile themselves within three months, then to be deprived! They showed reasonable quietness and modesty, otherwise than I looked for. I think some of them must come in when they shall feel their want; especially such as but in a special fancy held out. Some of them were moved in a conference, wherein I laboured by some advertisements to pacify, but they would not grieve [expressed no regret]. It is not felt as I think it will be hereafter. Some of them alleged there were fruits, and would have some toleration or discharge of payment. I answered, I could not so dispense, and left them to their fate. Thus your honour hath all worth the writing. I pray your honour to move my Lord of London to execute the order. My Lord of Ely did write me a letter, wherein he did signify, that if London were reformed, all the realm would soon follow, as I believe the same. This 26th of March, 1566.

"Your honour's alway in Christ.

"MATTHE: CANT."

This pantomime, at Lambeth, made no difference with the humble Christian people to whom we have referred. Still, they said, "Let us go forward."

Some of these ministers were willing to make "a kind of separation." They were disposed, for example, to meet the wishes of their hearers, so far as to hold separate services in a private way. For this purpose they hired Plumber's Hall, in the City, under the pretence of accommodating a wedding party—for, as yet, they were wanting in the firmness that scorns all manœuvre, and shrinks from no danger.

Notwithstanding their precautions, they were surprised by the Sheriffs of London; and, on the 19th of June, 1567, several of the leaders were brought before the High Court of Commission.

The Bishop said,—“In this severing yourselves from the society of other Christians, you condemn not only us, but also the whole state of the Church of God; yea, many good men have shed their blood for the same which your doings condemn.” They replied,—“We condemn them not; we would go forward to perfection, for we have had the Gospel a long time among us.”

“All the learned men in Europe,” said the Dean, “are against you.”

“Ye will believe no man,” added one of the Commissioners. “Yes,” answered Smyth; “we reverence the learned in Geneva, or in other places, wheresoever they be; yet we build not on them our faith and religion.”

“Will you be judged by the learned in Geneva?” inquired the Bishop; “they are against you.”

Hawkins promptly rejoined,—“We will be judged by the Word of God, which shall judge us at the last day; therefore, sufficient to judge now.”

After some months spent in their dreary confinement, the brethren in bonds wrote to Mr. Lever, the friend of John Bradford, and other martyrs, for advice and encouragement. He had suffered exile, with its manifold sorrows and trials. On his return from the continent, he was indisposed to join the new Elizabethan establishment, and preached to a voluntary congregation, for a time, in Coventry. It was natural that men who were enduring affliction for the truth's sake should expect, from a man of his order, words of fraternal sympathy. But, at this time, Mr. Lever was within reach of a little Church preferment; and to their surprise and deep pain, he wrote to them a letter, December 5th, 1568, of very different tendency. He did not countenance their movement. He condemned, equally with themselves, the errors still remaining in the Anglican Church; and he disapproved of the Romish vestments and ceremonies; but he thought their separation needless, and even mischievous. “I would,” he said, “in no wise, for these things, give or take any occasion of contention or division. God guide us by His grace to

seek, find, and follow His will and wisdom revealed by His word."

At the expiration of a year's imprisonment, an order was sent from the Lords of the Council, to liberate twenty-four men and seven women, of the number sent to Bridewell. Their names were:—John Smith, John Roper, Robert Hawkins, James Ireland, William Nixon, Walter Hynkesman, Thomas Rowland, George Waddy, William Turner, John Nayshe, James Adderton, William Wight. Thomas Lydford, Richard Langton, Alexander Lacy, John Leonard, Robert Tod, Roger Hawksworth, Robert Sparrow, Richard King, Christopher Colman, John Benson, John Bolton, Robert Gates.

A Congregational Church was formed, of which Richard Fitz was pastor, with Thomas Rowland, deacon. We know nothing of the solemnities of the occasion, nor yet of the exact time and place of its organization; except, as we shall find from a document we are about to quote, that it was previous to 1571, and, consequently, antecedent to the Presbyterian Church, at Wandsworth, which was secretly constituted on the 20th of November, in the following year.

Obscure as was the Christian society, it did not escape the tongue of scandal. To the reproach which fell upon it, we are indebted as an occasion for the following declaration from the pen of the devoted pastor:—

"The True Markes of Christes Church,
&c.

"The Order of the Privye Church in London, whiche by the malice of Satan, is falselie slaundred and evell spoken of.

"The myndes of them, that by the strengthe and workinge of the Almighty, our Lorde Jesus Christe, have set their hands and hartes to the pure unmingled and sincere worshippinge of God, according to His blessed and glorious worde in all things, onely abolishing and abhorringe all traditions and inventions of man whatsoever, in the same religion and service of our Lord God, knowing this always that the trew and afflicted

Church of our Lorde and Savvoure Jesus Christe, eyther hathe, or else ever more continually under the crosse stryveth for to have:

"Firste and Formoste, the glorious worde and Eyangele preached, not in bondage and subjection, but freely and purelye.

"Secondly, to have the sacraments mynistered purelye onely, and all together accordinge to the institution and good worde of the Lord Jesus, without any tradicion or invention of man; and laste of all to have, not the fylthye cannon lawe, but disseplyne onely, and all together agreeable to the same heavenly and all mighty worde of our good Lorde Jesus Christe,

"RICHARD FITZ, Minister."

As the first document, known to be in existence, in connexion with the history of English Congregationalism, we have given it *literatim*.

Brief and fragmentary as are the original manuscripts, relating to Richard Fitz, we confess the recent discovery of them awakened in us peculiar emotions. These touching and simple memorials are all that remain to us, and yet it is as satisfactory, as it is remarkable, that they should have been preserved by the Metropolitan Bishop, and finally transferred to the royal archives. The name of Fitz was known to the Christian exiles in Holland, associated with the Pilgrim Fathers. Henry Ainsworth speaks of "that separated Church, whereof Mr. Fitz was pastor, in the beginning of Queen Elizabeth's reign." Robinson also refers to this Church. In a dialogue, printed in 1593, we find a similar allusion.

We have taken this from *Historical Papers*; first series; entitled "CONGREGATIONAL MARTYRS;" just published by Elliot Stock, Paternoster-row. The compiler of this valuable volume, containing the result of long research, is, we believe, the Rev. Dr. Waddington. The thanks of the public are due to him for his untiring perseverance in the investigation

of State papers, and other documents, with a view to throw light on the early history of the Nonconformists. We give

this specimen of the book, as better suited to promote its circulation, than any mere review.

Is the Negro my Brother ?

EXTRACT FROM AN ARTICLE ON SLAVERY, BY M. SAINT-MARC GIRARDIN.

“EQUALITY among men is so good and great an idea, that I love and honour it, from whatever quarter it comes, and I would not dispute its various starting-points. I think, however, that in good logic, human equality can only come from heaven, that is to say, from the idea of an equal and universal Creator, and that it is singularly strengthened by the idea of a Redeemer also equal and universal. If we do not believe in the unity of the human creation, and in the unity of redemption ; if we do not believe that we are all formed of the same clay and redeemed by the same blood, it will be difficult for us to believe that the negroes are our brothers. Without this unity of origin and redemption, the differences are too great and too visible not to abolish the idea of fraternity. I confess, for myself, that I always felt it necessary, when looking at a negro, to think of our common Creator and Redeemer, in order to believe that I had in him a brother. The points of difference are manifest ; conformity is hidden beneath belief, and exists only by means of belief. My eyes, my habits, my prejudices, cry out to me that the negro is not my brother ; Christian faith alone tells me that he is a man like myself, and that this black man is my neighbour, white man though I am.

“The difference in the colour of the skin is great, but it is not much greater, after all, than the difference between beauty and ugliness, riches and poverty, knowledge and ignorance. So true is it, that taking man only on earth, there is nothing between us but inequalities and differences, and consequently causes of domination or of servitude. Man must be considered as regards his heavenly origin and calling—in order to discover his conformity and his fraternity. We are only brethren in heaven ; on earth we are subjects, and may be slaves. But he

who believes in heaven cannot consent that earth should be the very reverse of heaven, and that we may be masters or slaves here below, while we are brothers up above. Hence the idea of Christian equality. Man has always wished to conform his life here below more or less to the life which he is to lead above ; it is therefore perfectly natural that those who believe in the brotherhood of man in God should desire to practise it on earth.

“Here, then, comes a question, which I often have raised, and about which I wish to say a word. It is asked, ‘Those negroes, whom you declare to be your brothers in God and in Jesus Christ, are they capable of understanding the great ideas of Christian redemption and love ? No. They are poor degraded beings who will never be able to understand the belief in virtue of which you wish to raise them up to yourselves !’ I comprehend—but, first, what is it that has degraded them ? Slavery. Therefore try liberty in order to restore them. Further, let us take care, if we lay it down as a principle, that we are to treat as our neighbours only those who understand what we understand, and who believe what we believe, then you excommunicate many men, and, I may add, you justify the Inquisition at the same time. It condemned those who did not believe what it believed—those who did not understand what it understood. We are not to regulate our duties by the duties of others. The man does not believe ! The slave does not understand !* What does that matter, if we believe and if we understand ? Are we to be impious because he is ignorant ? Are we no

* Many, however, do understand the Gospel well.—Ed.

longer to be Christians because he is not? Where is the rule? In him or in us? Above or below? But what is it proves that the slave does not understand religion? He understands as much of it as applies to his condition. This is what we all do. Do we all understand the whole of religion? Do we all understand it as Bossuet or as Fénelon did? Do we not all fashion our own style of religion for ourselves, proportioning it to our mind and capacities? We are not all bound to be genuine in order to be Christians. God, who makes himself all

things to all men, enters into the humblest as well as into the loftiest intellects, and remains there perfectly free. He accepts the prayer of the great theologian equally with that of the poorest woman in our *faubourgs*. It is not through the mind that we are all equal in His sight; He gave up the mind to inequality, of which He takes no account. True equality in His sight is, as the psalm says, that of humble contrite hearts. Now this disposition of heart is easy, alas! and natural to the slave!"

R. S. A.

Pages for the Little Ones.

EMBLEMS NO. IV.

"The lily of the valleys."—SONG OF SOL. ii. 1.

OUR young readers will remember that, in our last paper on Emblems, we said that Miss Minton's little sister was dangerously ill; and they will ask, "Did the baby die?" Not immediately. When the servant got back she was sleeping; and some hours after, opening her bright eyes, she at once spied the pretty flowers. Putting together her tiny hands she smiled sweetly, as much as to say, "I know you will give what I ask."

"Oh, beautiful faith of the little child! It shall be rewarded," said the mother.

"Mary, love, baby is begging for your flowers."

With tears of joy the fond sister placed them in the enfeebled hand, but the little eyes soon closed, the tiny fingers fell apart, and gathering up the treasured flowers, Mary placed them again in the vase, sadly murmuring, "I fear He is coming into His garden 'to gather lilies.'"

Days passed. The following Tuesday, just one week from the day of Bertie's disgrace, the postman brought a black-edged envelope, addressed to Mrs. Barton:

"Our lily is gathered; nay, rather, we will say *transplanted* by the Heavenly Gardener. Oh, my beloved friend, never did death seem so lovely, or heaven so near as this morning, when our precious

little one fell asleep. A few minutes of fearful agony that made even my mother say, 'Oh, when will it be over?' succeeded by a calm,—then a light as from heaven on the baby face, and all was still. Thus she lies, looking so sweet and holy—like a bright angel wearied with her earthward journey, resting awhile. We have placed flowers around her, and in her hand dear Bertie's rosebud. 'That's Mary Jane's nemophila,' were the last things she noticed. Dear little lamb, she was so passionately fond of flowers; it seems fitting they should surround her now.

"My mother wishes me to say, with her kind regards, that if you would like the dear children to see our darling, she will feel it no intrusion if you bring or send them."

The letter was read aloud at the breakfast table. The fond father looked at his own curly-headed little Frank, and could scarcely restrain his tears; and the children, as soon as they could speak, said in earnest but subdued tones, "Mamma, dear, pray do take us; will you?"

In reply to which entreaty the thoughtful father simply said, "I will order John to bring up the phaëton at twelve."

Papa was off to business, mamma to household arrangements, while Mary Jane and Bertie, feeling *now* that a baby *might* die, vied with each other in

loving attentions to their own merry mischievous little brother.

"There was another emblem in the verse we had last time, mamma," said Mary Jane, when they were once more seated round the schoolroom table. "May we have it to-day?"

"Yes, my love; read it."

"'I am the Rose of Sharon, and the Lily of the valleys.'

"I think I can tell one reason why Jesus is like the lily of the valleys. The lily likes a quiet shady place; and when Jesus came He did not live in a grand palace, with many servants to wait on Him, but in a quiet cottage home, with a carpenter for His father."

"Yes, and it may teach us that our first thoughts should be not how shall we grow *rich* and *grand*, but how shall we grow *good*. It is very pleasant to live in a house where there are soft carpets and beautiful pictures; and we should be very thankful to dear papa who has worked so hard to get them for us; but I would rather my children should one day live in rooms with bare walls and no carpets, than that they should grow proud of what money can get, careless of the comfort of others, or 'lovers of pleasure more than lovers of God.' I would have my darlings true lilies, loving the valleys if God should place them there, but if they should be kept on the mountain of prosperity never forgetting to send down to those in the valleys the showers of good and pleasant things God so freely gives to them. Be thankful while you have plenty, but *never despise the poor*, for remember the Son of God was so poor, 'He had not where to lay His head.'"

"Mamma, now may I say why I think Jesus is called 'the Lily of the valleys'?"

"Yes, Bertie."

"Because a lily is so white, it has not a spot on it; and Jesus had not one spot of sin; had He, mamma?"

"You are right, my darling. Oh, pray every day to be made more like Him! Have my children observed the sweet scent of the lily?"

"Oh yes, mamma, I remember," said Mary Jane, "once, when you were ill,

gardener gave me such a beautiful bunch of lilies to bring to you, all tied up with the green leaves. I was running upstairs to take them to you, but the nurse that only stayed a little while, would not let me go in; she said you were going to sleep. So I gave her the flowers, and when I went up, after tea, to see you a little with dear papa, oh, I remember they were all wide open; and they made the room smell so nice!"

"Yes, my darling; and I remember, too, some happy thoughts they brought me. I was too weak and weary to open my eyes to see what nurse had brought into the room; but as I lay quietly, not sleeping, but with closed eyes, I soon found what was there, and I thought of the words you will find in this same Song of Solomon, 'Thy name is as ointment poured forth.' I said to myself, 'I cannot see Him, but I know He is near.' Sweet thoughts of His loving life, His sorrowing death, His glorious resurrection, come to me now like the scent of these flowers. Yes, He is near; I will fear no evil. But we must not talk more this morning. Go now to nurse, to be made ready for our drive."

"To Mrs. Minton's, mamma?"

"Yes, my love."

With hushed step and bated breath, the children followed their mamma and Miss Minton to the room where the sweet little sleeper lay. Silently they stood for some minutes, their young eyes filling with tears. At length Mary Jane whispered, "Mamma, does not little Alice look like our baby when he smiles in his sleep?"

Just then a glancing sunbeam stole into the shaded room, and shining on the small golden head shed such a glory there, it seemed like a vision of heaven. The children exclaimed:—

"Mamma, mamma, is not the baby pleased to see Jesus! How happy she looks!"

"Yes, and so pure and holy; like Him, 'the Lily of the valleys.'"

At night, when mamma went to give her good-night kiss, Mary Jane said,—

"I want to ask you one question, mamma."

"Well, my love, what is it?"

"Do *good* children *always* die?"

"What makes you ask that question, dear?"

"Because Mrs. Minton said, she always thought her baby was *too good* to live."

"Yes, love; she was, I know, a remarkably sweet and gentle child, and so bright and intelligent too. Such a baby, whose little brain is very active, is more likely when it is cutting its teeth to have fits, or some other serious illness, than a kicking, jumping, screaming boy like our merry Frankie. Such a baby is so much less trouble; it will be so easily amused with seeing anything pretty, or with music, or being talked to, that we call it *good*. I don't know that God would say it was good more than the troublesome noisy one. But sometimes I do think that when parents pray much to Jesus to make their children good, He does, while they are yet babies, give them a new and holy heart. Little Alice Minton was so gentle and loving—so like Jesus—I cannot help thinking this was the case with her. But then she did not die *because* she was *good*, but because she was too thoughtful for so young and weak a child. If I were to say to little Frank when he was creeping on the floor, 'Frank, do not touch those oranges on the table while I am gone—'"

"He would not know what you said, mamma; and besides, he could not reach them."

"Then, would it be *very good* of him not to touch them?"

"Why, no; because he could not; and if he could, and were to get them, it would not be naughty, because he would not know it was wrong."

"So you see a baby *cannot* be so good or so naughty as older children, because it can neither *do* so much nor *know* so much."

"But then, mamma, I have read many stories of older children, who do know, and the good ones always die; and once, when I was reading one to Bertie, he said, 'Well, I don't wish to be so *very good and die*.' 'Twas when papa said we should have the pony to ride in the

summer; and I thought so too, mamma. Is it naughty to think so?"

"Not naughty to wish to ride the pony, my darling, and not naughty to wish to live in our pleasant homes with all who love us; only we must ask God to make us willing to go when He calls us. But you say the good children we read about always die. You forget that we do not write the lives of people till they are dead. So if you have a *true* story of the *whole* of a child's life, you must hear of its dying."

"I don't quite understand, mamma."

"I have a very dear friend—the same that sends me those long letters from India. She had two little girls, called Helen and Agnes. She used to write and tell me all about them. They both learned to love Jesus, and tried very hard to please Him; and from her letters I should have said that Helen was a *better* child than Agnes. But poor little Agnes sickened and died, and then her mamma wrote a little account of her, which many children love to read; but they have never read the pleasant stories of Helen I have in her letters. People don't write a book about a child and print it when the child is living."

"Helen, mamma! Is it that nice, kind Miss Drummond that was here at Christmas?"

"The same; so you see *good* children *do not always die*: and my precious child had better ask God's help, and strive with all her might to be good at once. She will certainly *not die* the *sooner* for it. Indeed, I should say, children who do not try to be good are more likely to die than those who do. How often do children make themselves ill by disobedience—eating what they are told not, for instance. How often do children when they have told an untruth toss about on their little beds, unable to sleep! and this is likely to make them ill. And then, again, angry passions are very likely to make children ill. Now do you see your mistake?"

"Yes; thank you, dear mamma."

"Good night, then, my love. May God bless you, and help you to be His own obedient, loving child!"

Poetry.

G O D'S A N V I L.

PAIN's furnace heat within me quivers,
God's breath upon the flame doth
blow,

And all my heart with anguish shivers,
And trembles at the fiery glow ;
And yet I whisper, as God will,
And at His hottest fire hold still.

He comes, and lays my heart, all heated,
On the hard anvil, minded so,
Into His own fair shape to beat it,
With His great hammer, blow on blow ;
And yet I whisper, as God will,
And at His heaviest blows hold still.

He takes my softened heart, and beats it :
The sparks fly off at every blow ;

He turns it o'er and o'er, and heats it,
And lets it cool, and makes it glow.
And yet I whisper, as God will,
And in His mighty hand, hold still.

Why should I murmur ? for the sorrow
Thus only longer lived would be ;
Its end may come, and will to-morrow,
When God has done His work in me.
So I say, trusting, as God will,
And, trusting to the end, hold still.

He kindles, for my profit purely,
Affliction's glowing, fiery brand ;
And all His heaviest blows are surely
Inflicted by a master hand :
So I say, praying, as God will,
And hope in Him, and suffer still.

Memorials of Rev. J. Sortain, B.A.*

On the death of Mr. Sortain a very general wish was expressed by a large circle of friends, that they might possess some permanent record of one whom they had so much loved and valued, yet to gratify this wish was not easy. The outward incidents of his life were soon told. His fame was not that of the scientific discoverer or traveller, the artist or the statesman, admitting of interesting and copious detail. His literary efforts were mostly fugitive, and at best but a by-work. His *magnum opus* never assumed a tangible shape and form. His pre-eminence lay in the power to vindicate and illustrate the sublime truths of the Gospel by means of a fervid and refined oratory, which drew to him the attention of a large number of the most cultivated minds of the present day, and won for him the reputation of being one of the first, if not the first, of recent pulpit orators.

But whatever the difficulties, they

have been overcome in the handsome volume before us ; and although we are not in favour of biographies being written by near relatives, we are bound to say that Mrs. Sortain has discharged her task with great discrimination and good taste. Should a second edition be called for (and we can scarcely doubt that it will), we should recommend the removal of the lecture on the revision of the Authorized Version to the end of the book, and the introduction of a few passages from his MSS. and other sermons, illustrative of his pulpit teachings. It would not be difficult to select a number of extracts as remarkable for the spirit and tone they display as for the beauty of the form in which they are couched.

The main interest of the work hinges on the view which it gives of Mr. Sortain's inner and social life. Every page is suggestive, and cannot fail of improving a thoughtful and devout mind. It was a real life. To a casual observer who saw him only in some of his more buoyant and cheerful moods, it might appear as though he had more than the average share of this world's happiness,

* "Memorials of the Rev. Joseph Sortain, B.A. of Trinity College, Dublin." By B. M. SORTAIN. (London : Messrs. Nisbet and Co.)

and less than the average share of its sorrows and trials; that, in fact, he floated along the sea of life with the tide in his favour, a bright sky overhead, and his sails filled with the favouring breezes of the world's applause. But nothing could be further from the truth. It is undeniable that he possessed much that would ordinarily be supposed to make a man happy and enviable. He had achieved a commanding position amongst his contemporaries; he could look round from Sunday to Sunday on a crowd of hearers eager to catch his every word; troops of friends showered on him expressions of love and confidence peculiarly grateful to his so tender, affectionate, and susceptible a nature; his acquaintance was sought by some of the most acute and discriminating men of the day in all departments of life, who freely confided to him their spiritual doubts and difficulties; above all, he could think with holy gratitude of many storm-tost, anguished, doubting souls, whom he had been enabled to guide to Him who is the rest of man's weary, burthened heart; yet to all this seeming brightness there was no mean amount of shadow. It was a life of stern, incessant toil, of oft-recurring illnesses and enfeebling pain, of much inward conflict against evil in some of its subtlest forms, of long-continued and most trying discipline, doubtless so ordained that he might know to the full the fellowship of his Lord's sufferings.

In a previous number (October 1860) we have endeavoured to give a sketch of what this life was, but we must refer our readers to the present volume for the filling up; we cannot refrain, however, from making a few extracts on some points which have struck us as peculiarly interesting.

At the present day the whole question of subscription is likely to engage attention. We commend to those who have accommodating consciences the following sentiments:—

"I am in a most perplexing indecision of mind about the Episcopal establishment. I have formerly allowed myself to be prejudiced against it; but I would now decide, thinking of a dying bed and

its important scenes. I would constantly have my thoughts on such a change of Christian association tinged with its solemnity. What will it avail one at that hour—and God only knows how near it may be—if I now either indulge prejudice on the one side, or suffer worldly principle to operate on the other?"

Under these impressions he decided not to conform, and though not a few temptations were cast in his way, and he had no objection to the Liturgy or Episcopal government, he adhered to his first resolution, and cheerfully submitted to bear the reproach and the losses which attach to Nonconformity. The question has sometimes been asked, What was the practical effect of Mr. Sortain's ministry? Those competent to form an opinion will not hesitate to say that it was most striking and extensive. True, he did not possess the *physique* or the telling energy and plainness of some men, but amongst a certain order of mind—one too little reached by ordinary preachers—he was made by God singularly useful. From the fluctuating character of a part of his congregation, it is impossible to ascertain precisely how much his ministrations told, but it would be easy to tell of men distinguished for their scepticism, their worldliness, their contempt for parsons (to use their own phrase), their indifference to religious ordinances, if not to religion itself, who came and confessed that to him, under God, they owed better thoughts, and just views of the great problems of God and the soul, sin and salvation. The reader of the "Memorials" will see the testimony which Sir James Stephen and Mr. Justice Talfourd bore to his extraordinary powers; Mr. Thackeray's we cannot forbear quoting:—

"My dear Sir,—I shall value your book (*i. e.*, his volume of sermons) very much, not only as the work of the most accomplished orator I have ever heard in my life; but, if you will let me so take it, as a token of good will and interest on your part in my own literary pursuits. I want, too, to say in my way, that love and truth are the greatest of Heaven's commandments and blessings to us; that the best of us, the many, especially, who pride themselves on their virtue most,

are wretchedly weak, vain, and selfish; and to preach such a charity at least as a common sense of our shame and unworthiness might inspire to us poor people. I hope men of my profession do no harm who talk this doctrine out of doors to people in drawing-rooms and in the world. Your duty in church takes them a step higher, that awful step beyond Ethics, which leads you up to God's revealed truth. What a tremendous responsibility his is, who has that mystery to explain! What a boon the faith which makes it clear to him! I am glad to have kind thoughts from you, and to have the opportunity of offering you my sincere respect and regard.

"Believe me, most truly yours,

"Very dear Sir,

"W. M. THACKERAY.

"P.S.—Your book finds me at my desk writing, and I leave off to begin on a sermon."

Ever on the look-out for incidents adapted to instruct, he was wont to seize on the passing events of the day, and turn them to most excellent account; and over and over again, it has happened that some one specially connected in the particular event has, unknown to the preacher, been present.

Of the effect produced by such discourses, the following specimen may be taken:—

"It so happened that a young officer in the navy had, much against his own inclination, accompanied the friends with whom he was spending the Sunday to North-street Chapel, on the evening when this sermon (on the finding the well-thumbed Bible amidst the Franklin relics) was preached. He became so interested and excited, that he could not sit still, but stood up in the pew, drinking in every word that fell from the preacher's lips.

"'Amen,' he exclaimed, half aloud, when it was over. 'Thank God for that sermon! I hope I shall never forget it!' He remarked afterwards, when walking home, 'How could Mr. Sortain know so well just our trials, and what we feel and ought to feel? I cannot understand it. I wanted to have smoked a cigar on the cliff, instead of going to a hot chapel this evening; but I am so thankful I went. I tell you what I like, too,' he added; 'he does not speak to us dogmatically, like a priest, but like a brother man, who puts himself in the same boat, and feels for and with us.' That young

officer came back to an hotel in Brighton for a Sunday on purpose to hear two more sermons before he sailed on foreign service; and from a letter he addressed to Mr. Sortain from the hotel, it is evident that the first sermon he heard was the means of inducing him daily to read and value his Bible."

At the beginning of the long illness which finally carried him to the tomb, we find him writing the following in his pocket-book at Tunbridge Wells, August 1853. "There is hope of a tree, though it be cut down," &c.

"I saw to-day a tree widely mangled near the root. Yet there were springing out of, and around the wounds, leaves far fresher and greener than those which were on the boughs. And it was the beginning of autumn too. May it be so in my case."

That this hope was realized was clear from his whole tone and manner; and the language used in a sermon a few months before his death, spoke his own feelings completely.

"In true religion there is heroism, there is courage, there is endurance, there is the power of retrospect, combined with the power of hope—which they who seek it will find. 'Wait on the Lord, and he shall strengthen thine heart.' Thou shalt ascend as with the pinion of an eagle, approaching nearer and nearer unto the source of light, never to be blinded by its excess. Thou shalt mount up as on the wings of eagles, soaring above the cares, the miseries, and the disasters of this lower world, higher and higher, into the centre of love and truth, until the mighty power of God's attraction shall so overcast, overwhelm all powers of gravitation, as that the soaring spirit shall be absorbed into the nucleus of God's love, gentleness, and care."

We cannot close this brief notice without expressing our deep regret, that Mr. Sortain should have attempted so much, and, as a consequence, shortened his days. His constitution was never strong, but he had great powers of endurance, and with moderate care might have reached, humanly speaking, the average age of man. He sadly overtasked his energies. Three sermons a week, Bible classes, visitation of the sick, contributions to literature, college lectures—with the disadvantage of being nearly 70 miles away

from Chesham, and no railroad, at least at first—lectures at the Athenæum, social claims in a town like Brighton, besides the requisite amount of reading to keep him *au courant* with the higher forms of thought developed in our current literature, were all too much. We fear others are, to some extent, treading in his steps.

If so, they must expect to suffer as he did. For their own and the churches' sake, we trust they will be forewarned by this notable example, and not attempt to compress the regular needful exercise of the body into a hasty, and often very fatiguing scamper for five or six weeks to the Continent.

Brief Notices of Books.

CONSPICUOUS amongst the books on our table this Christmas are two most beautiful productions published by Messrs. Griffith and Farran. The first is entitled *Spiritual Conceits extracted from the Writings of the Fathers, the Old English Poets, &c.* Illustrated by W. HARRY ROGERS. It is an illustrated gift book of rare merit. The title *Conceits* so truly expresses its quaint significant character that it could not be exchanged for a better. A deep spiritual meaning pervades every leaf. It has a unity in development of Savonarola's comprehensive sentiment: "If there be no enemy no fight, if no fight no victory, if no victory no crown." The Fathers of the Church, the noblest divines of the Middle Ages, and the old English poets have been pressed into the service of one fixed and unassailable idea which is clenched in the motto, "No cross no crown." There are one hundred emblems all revolving round—all bearing relation to this evangelical centre. On one page we have a sentiment from an old writer; on the other, are exquisitely executed wood engravings. The pictures are enigmatical, requiring to be studied to be understood. The first two pages contain Augustine's beautiful words on the two cities:—"Two several lovers built two several cities; the love of God buildeth a Jerusalem; the love of the world buildeth a Babylon; let every one inquire of himself what he loveth, and he shall resolve himself of whom he is a citizen,"—with the companion emblem of two hearts: the upper filled with a cross and the new Jerusalem; the lower, with Babylon and its fool's toys. Some of the woodcuts are amongst the very best we have ever seen for vigour, spirit, sharpness, depth of shaded contrast, and breadth and decision of bold outline, as well as delicate handling of minute details. The book awakens our intense admiration and claims our highest praise.

Next is the *Wisdom of Solomon*. Illuminated by SAMUEL STANESBY. In it we have verses from Proverbs on brilliantly ornamented pages. The colours and gilding are exceedingly rich, displayed in all sorts of cunningly-devised patterns. The outside of this, as well as of the other book, is in accordance with the inside. Anything of the kind more elegant we do not remember to have seen.

Close at hand lies a goodly small octavo, strongly bound in black, with tempting red-edged leaves, which seem to say, "Make haste and open us," which, when we have done, the pleasant type within encourages one to go on and read. It contains *Sermons by Jabez Bunting, D.D.* Vol. I. (London: John Mason, City-road.) The whole appearance of the volume does credit to the Methodist Book-room. The portrait prefixed recalls the memory of days gone by. In our boyhood we heard "Mr. Jabez Bunting, Minister of the Gospel," as he was called, in the old-fashioned print of him in the "Methodist Magazine,"—very different from that we have before us. The sermon and text we have forgotten; but the manner—grave, easy, dignified, yet with a certain polish and gentleness, not so common then in Wesleyan pulpits as now—struck us much. The figure imaged in our mind helps to increase the interest we feel in the book. We have read some of the Sermons. They are eminently textual, drawing out of a passage numerous forms of thought. They err sometimes on this side. A whole body of divinity is not wanted in a sermon; the prominent idea carefully marked out is not the characteristic of these, except in a few instances. Most of them are manifold; but all are more or less good. The style is clear, plain, unmistakable English, rather a rare quality now-a-days. The tone throughout is evangelical, and the purpose ever what

that of every minister should be, the salvation of souls. It is a collection of discourses we wish to keep by us, and look at now and then, which is much more than we can say of some publications of the kind.

Two royal octavo volumes next invite our attention, which have a physiognomy we recognise at once, apart from the lettering on the back and side: *The Leisure Hour* and *The Sunday at Home*, which, sanguine as we were about them from the first, have acquired a name and circulation beyond our hopes. They improve, year by year, in type, cuts, and matter. Artistically and as to literary merit, they run abreast of the foremost and the most applauded of such serials, while in their pure moral and religious spirit they are far beyond the merely secular, and not at all behind the most evangelical. We wish for them a still increasing sale.

Here lies a learned book entitled *Jerusalem: a Sketch of the City and Temple, from the Earliest Times to the Siege by Titus*. By THOMAS LEWIN, Esq. (London: Longman.) It is not a common-place compilation, but an original inquiry, conducted with a lawyer-like care into important questions connected with the topography and annals of the Holy City. The results are startling. He differs from Robinson in four points. Sion, in the author's opinion, was *not* the South Western Hill—the site of the Temple was *not* that of the Mosque—the Tower just south of the Jaffa Gate was *not* Hippicus, and the Damascus Gate was *not* in the second wall. These bold denials of what is generally received, must excite curiosity to find out the reasons on which they rest. Some of his arguments are plausible, others we cannot admit. But we have no room for controversy on the interesting subject, and would refer our readers to this very able book.

The Glorious Gospel of Christ, by the Author of "God is Love, &c." (London: Darton), is a plain, simple exhibition of the moral duties of the Gospel. The author tells us that he has sought to bring out more fully than he has ever seen it done by any other author, and in a way which he believes is *entirely new*, the benign and beautiful morality of the religion of Jesus. We are at a loss to understand this, as the book seems to us remarkably common-place, and lacks all claim to originality. Moreover, it does not go to the root of the matter.

Fragments of Truth, (Edinburgh: Edmonstone and Douglas,) containing re-

collections, noted down by different individuals, of sermons and expositions, has reached a third edition, now before us, and is, in all respects, a pleasant book, affording much real Christian instruction. The preface is singularly modest, expressing a deep sense of imperfection. Yet the work contains just what the one we before noticed lacks,—much deep thoughtfulness about Divine truth, and certain commonly-neglected views of evangelical and spiritual morality. Christian morality is spiritual life in its social form, grounded upon our union with Christ. This the author beautifully illustrates. We intend not, however, hereby to express unqualified approbation of the book. The chapters on the Atonement do not bring out its relation to the Divine government as we could wish.

Messrs. Fullarton & Co. have forwarded us the third volume of *Lectures on the Epistle to the Romans*. By the Rev. R. WARDLAW, D.D. Edited by his Son. This volume completes the series. It is of the same order as the foregoing, full of pulpit expositions of these inspired letters, and presenting in Wardlaw's peculiar manner an abundance of theological, experimental, and practical instruction.

Messrs. Nelson have forwarded to us a couple of handsomely bound books, the first entitled *The Shepherd of Bethlehem*, by A. L. O. E., in the usual style of that attractive writer; and the second, called *The Pioneers; or, Sketches of Leaders in various Paths*, by the Rev. A. L. SIMPSON. It is well illustrated, and contains a good deal of information in a popular style, but we must confess to a fear lest this department of literature should be overdone.

Our old friend, *The Homilist* (Ward and Co.), in blue and red, holds on his way through evil report and good report; and while there are in its pages some things to which we object—and others not at all according with our taste—yet we find in it much more to approve than condemn.

We must notice a little book entitled *Death Personification*, by JAMES COOPER (London: Jarrold), which contains a well-intended attempt that we heartily commend to dispel the gloomy associations awakened by the improper use of the personification of death, as the "King of Terrors."

We have received *Ministerial Recollections*, a reprint from *The Churchman's Monthly Penny Magazine*, *The Bible Class Magazine*, *The Biblical Treasury*, and *Notes on Scripture Lessons for Last Year*.

Our Colonies.

It requires but the most cursory survey of the globe to discover the wide extent of the British Colonial possessions. In every quarter of the world, in every clime,—from the frozen regions of the North to the Equator, and from thence to the extremest South,—the national flag of Britain floats in the breeze, whilst her enterprising sons are peacefully pursuing their avocations in their new home, and laying the foundations of what will ultimately become great and mighty nations. It is a question that might well excite the profoundest thoughts of every Christian philanthropist,—Why has God given to this country, *territorially* a mere speck on the world's surface, so vast a portion of "the habitable parts of the earth?" Not, surely, to gratify the ambition of her rulers, nor to enrich her merchants, nor, especially, to intensify her military glory by the success of her arms. It must be for higher, nobler purposes than any or all of these that the "God who rules on high" has opened up a pathway for the British people to go forth and possess themselves of such distant and extensive regions. To fulfil the original injunction addressed to our first parents before they fell,—*"Be fruitful and multiply, and replenish the earth and subdue it!"*—to diffuse the blessings of civilization amongst the rude and savage tribes of mankind—to communicate the knowledge of those arts and sciences which minister to the wants and promote the comfort of social life—and, above and beyond all, to extend the boundaries of His kingdom to whom are given "the heathen for His inheritance, and the uttermost parts of the earth for His possession,"—these are purposes which God in His providence is setting before the people, and especially the churches of this land, and to accomplish which no expenditure of money or labour is too great.

To no inconsiderable extent Britain has been faithful to the trust which the God of nature and providence has reposed in her. Whilst we cannot forbear to shed a tear over many a page of our Colonial history, we can still point with no small degree of satisfaction to most of our dependencies, which, when compared with the colonial possessions of other nations, have been productive of unspeakable benefit to those who have made them their adopted home, and to the native races with which they have been brought into contact. We think these remarks will find confirmation and illustration in the

history of the Colony to which it is our purpose now to direct the attention of our readers.

PORT NATAL.

In the fifteenth century, when the nations of Europe were excited by reports of maritime discoveries, the Portuguese were honourably distinguished by the part they took in such enterprises. They were specially interested in the exploration of the coast of Africa. Vasco de Gama sailed from Lisbon on the 9th of July, 1497, and on reaching the Cape of Good Hope he coasted along the shores towards the north-east, arriving on Christmas-day at the bay, which, to commemorate the auspicious discovery, he designated the "*Bay of Natal*." The first time it was visited by the English was in 1683, when an English ship having been wrecked at Delagoa Bay, several degrees to the north, the crew, about eighty in number, travelled along the coast till they arrived at Cape Town. They described the country through which they had passed as being very fertile, and the inhabitants as "docile and simple," though, from the ease with which they could supply all their wants, "lazy and indolent."

It is unnecessary to trace at any length the history of what is now the Colony of Port Natal through the long period which elapsed from its discovery by Vasco de Gama till it became an established British settlement. The petty chiefs of the tribes which occupied the entire region were perpetually at war with each other. With such savage ferocity was their warfare conducted, that according to their law, "not one enemy was suffered to live, not even the dog of a hostile party might be preserved alive." Men, women, and children were mercilessly butchered by the victorious party. In the year 1823 a few Englishmen, with Lieut. Farewell, R.N., arrived in Natal. About three years before a bloodthirsty chief Tshaka, like a desolating scourge, had overrun the country, making his name a terror to all who heard it. Many fled, like frightened birds or deer, to the dense bush. Farewell and his companions endeavoured to rally the fugitives, who said to him, "Let us be called by your name, fight your battles, and enjoy your protection!" He failed in his efforts, and was treacherously murdered by a chief, Quecha, through whose territory he was passing on his return from the Cape, whither he had gone to con-

cert measures for establishing a Colony at Natal. About this time Tshaka was murdered by his own brother, Dingaan, who, it was affirmed, was the proper and lawful heir to the throne. He proved, if possible, a more bloodthirsty tyrant than his brother whom he had deposed. Myriads were mercilessly massacred by his infuriated followers. At length, by the united efforts of the Dutch Boers, who had migrated from the Cape, the English who still survived, and a few Hottentots, this monster was attacked in his stronghold, and completely defeated. He fled panic-stricken to the dense wood, having first set fire to the whole of his property. Panda, a brother of Dingaan, was chosen chief or king, whose followers encountered those of the deposed chief, and routed them with fearful slaughter. Dingaan's power being utterly annihilated, he fled, with a few adherents, to the vicinity of Delagoa Bay, where he miserably perished.

The Dutch Boers, on their return from their successful contest with Dingaan, were not a little surprised to find that a military detachment had been sent from the Cape to take possession of the Bay of Natal. Supposing that the British had relinquished all claim to the settlement, they were settling on their farms, erecting houses, cultivating the soil, and rearing flocks and herds. They were, therefore, not disposed to relinquish their possessions, or to regard themselves as subjects of the British crown. Attempts at an amicable arrangement having failed, recourse was had to arms. At the beginning of the contest the Boers successfully resisted the small force that was brought against them. Information of the state of things having been conveyed to Cape Town, a larger military detachment was immediately dispatched, accompanied by H.M.S. "Southampton." On the 27th of June, 1842, the Dutch republican flag was hauled down and the British ensign hoisted in its place. The district of Port Natal from this time became an integral portion of the British Colonial Empire. On the 17th November, 1845, his Honour, Martin West, was appointed the first Lieutenant-Governor. An Executive and a Legislative Council were established. Trial by Jury, both in civil and criminal cases, and other of the privileges of Britain, were instituted, and the settlers were now gradually, though not rapidly, increasing. It may, however, be confidently anticipated, that when the great advantages the Colony offers to settlers are better known, it will prove emi-

nently attractive to intending emigrants, and become one of the most interesting of the many countries in which the surplus population of the father-land will find a shelter and a home. A recent writer who has visited it remarks, "Man's energy is alone required to turn the virgin soil of this district into a land of plenty." The Colony is situated on the south-east coast of Africa, and extends from 20° 16' to 31° 34' south latitude. It has a coast line of 150 miles washed by the Indian Ocean. From the coast it extends into the country 80 miles to the Inathlamba Mountains, which divide it from the Boer settlement called the Orange Tree State. It has an area of 18,000 square miles, or about one-third of that of England and Wales. "View it," says the writer above referred to, "as to its territorial extent with other Colonies of Great Britain, it holds a very insignificant position; but its physical formation is such, that, small though it may be, it is capable of producing the luxuriant vegetation of the tropics in close proximity with that of the more temperate climate of Europe—forming a *bijou* in South-eastern Africa, which must have a considerable effect in civilizing the natives of the surrounding territories." "Its climate," says the late Dr. Stanger, no mean authority, "is very healthy, scarcely any disease being incidental to the country. During the rainy season, which is also the summer, the average daily temperature is about 76°, but the evenings are generally cooled by a S.E. breeze. The thermometer rarely rises above 80°. The winter temperature varies from 50° to 60°." If these statements are to be relied on, of which there can be no reasonable doubt, it is evident that Natal must be a delightful place of residence for Europeans. The extremes of heat and cold are unknown. Throughout the year the industrious labourer may pursue his work, neither scorched by a vertical sun, nor nipped by piercing cold. Along the lower portion of the Colony, washed by the Indian Ocean, the most valuable of tropical productions may be raised to any extent; cotton, sugar, coffee, indigo, and other articles of value, may be grown with ease throughout the district. Further inland the finest grazing land is found, where numerous flocks and herds are already depastured. And on the extreme boundary towards the mountains, wheat and other cereals may be advantageously cultivated. In addition to this it may be stated, that throughout the length and breadth of the Colony it is well watered, there being a stream every four

or five miles of its extent. Concerning its productions there is, perhaps, none at the present moment of greater importance than cotton. Already multitudes of our labouring population in the North are suffering great privations from insufficient supply of this valuable material. Now in Natal there are, at the lowest computation, upwards of 600,000 acres adapted for the growth of cotton. It is estimated that a pound and a quarter of clean cotton may be produced from every plant, and that 6,000 plants may be raised in every acre, "so that our Liverpool merchants may look forward to a supply of no less than 4,800,000,000 lbs. of cotton from one of the smallest and latest acquired of our Colonies." All that is necessary to the realization of this is *labour*. Should the Colonists, by kind treatment and generous remuneration, induce the Zulus, of whom it is estimated there are 100,000 in the Colony, to apply themselves to this work, the happiest results may be confidently expected.

Sugar is already produced to a considerable extent; and when a sufficiency of labour is obtained, this necessary for the artisan of the mother country will be supplied at a much reduced price, completely driving slave-grown sugars out of the market. *Wool* is exported from the Colony, and may be expected to increase every year. Many varieties of *Indigo* grow luxuriantly and wild in the country, as if the plant is indigenous. *Tobacco* is cultivated to some extent. Two crops may be grown in the year, and there is an ample market for it in the Colony. Of fruits, most of the tropical kind, as banana, pine apple, oranges, lemons, limes, &c., flourish along the coast; whilst, inland, peaches and apples, pomegranates and quinces, grow well.

Let it not be supposed that too bright a picture is drawn of the country. Nothing is stated which has not been confirmed by all who have visited or dwelt there. There are, however, some drawbacks. It cannot be said, in the language of the prophet, "No lion shall be there, nor any ravenous beast go up thereon, it shall not be found there." On the contrary, elephants, lions, buffaloes, leopards, wolves, hyenas, hippopotami, and alligators abound. Serpents are abundant, and some of them poisonous.

But the greatest natural hindrance to the rapid growth of the Colony is the bar at the mouth of the harbour. When the wind is from north to east, which it frequently is at Natal, the course of the gulf stream is accelerated, and being arrested by the steep bluff which is at

the southern extremity of the entrance to the harbour, all the detritus held in solution is deposited; the returning tide, with the flow of a river which passes through the bay, being an insufficient scourage to sweep away the accumulated sand. Vessels seeking to enter or depart from the harbour are often detained until, by a change of wind or other circumstances, a sufficient depth of water is found which will enable them to proceed with safety. It is thought by engineers, and others competent to judge, that some scheme may be devised to abate, if not entirely to remove, this serious evil. The public spirit of the Colonists is awakened, and works are in progress which it is hoped will accomplish this important object. Should this be effected, the progress of the Colony may be expected to be rapid and great.

The attention of the Legislature has been directed to the important subject of education. Two collegiate institutions have recently been established, one at Pietermaritzburg and the other at D'Urban. By grants of Government land, the proceeds of which are to form an endowment under suitable management, provision will be made for a liberal and thorough education of the sons of the Colonists. Each of these institutions will be endowed with land to the value of £11,000.

The following, as nearly as could be ascertained, are the religious statistics of the Colony. The Episcopal Bishop Colenso resides at the seat of government, and has under him a number of clergy who are stationed wherever there is a gathering population. It may be hoped that these are, to some extent, exercising a salutary influence in the circle in which they move. It is to be lamented, however, that the Bishop, and possibly some of his clergy, entertain at least *doubtful* views of the heathen practices, which obtain amongst the Zulus, by whom they are surrounded, especially on the subject of Polygamy, which the Bishop is inclined to excuse.

Our Methodist friends are here, as they are everywhere, and are pursuing a noble course of self-denying effort for the moral and spiritual benefit both of the colonists and the heathen. They have long had a mission in the Colony. They now report 17 chapels, 64 preaching places, 12 missionaries and assistants, with 47 local preachers. They have 1,102 children in the Sabbath and day schools, who are instructed by 102 teachers. They have 10,200 attendants on public worship, including members and scholars. This embraces both natives and colonists.

There are two Congregational Ministers sent by the Colonial Missionary Society,—the Rev. G. V. Jeffrys in 1857 to D'Urban, and the Rev. J. Reynolds in 1859 to Pietermaritzburg. They are both prospering, and are earnestly entreating the Committee to send additional labourers for stations which might be immediately occupied with every prospect of success. The chapel in which Mr. Jeffrys officiates was erected at the sole cost of the friends who constitute the church and congregation. It is full to overflowing, and an enlargement is contemplated. At Pietermaritzburg Mr. Reynolds conducts worship in a building hired for the purpose. His progress is greatly impeded for want of a chapel. His friends have secured a suitable site, and contributed liberally towards the erection of the building; but until aided by British generosity they dare not proceed. A few donations have been received by the Committee of the Colonial Missionary Society; but a much larger amount must be secured before the work

can be advanced. There are also several American Missionaries labouring among the natives, either within the limits of the Colony or in its immediate vicinity.

By the influence of Mr. Jeffrys a branch of the Evangelical Alliance has been formed, in connexion with which meetings for prayer and conference have been held, which have been of an interesting character, and attended by all the different denominations, except the Episcopalians. Such are the present position and circumstances of the Colony of Port Natal. There are few, if any, of all the British Colonial dependencies of so interesting and attractive a character. With such a salubrious climate, and such a fertile soil, it must ultimately become, though comparatively of limited extent, a most flourishing section of Britain's widely-spread Colonial Empire. It is to be hoped that the funds of the Colonial Missionary Society will be so replenished as to enable its Committee to send, without delay, additional labourers to this field so white to the harvest.

Diary of the Churches.

The next Half-yearly Meeting of the Trustees will be held at the Guildhall Coffee House, on Tuesday, January the 21st, at half-past twelve o'clock. The Auditors will meet at twelve.

Oct. 23.—Bicester. The old Congregational Chapel in this town having been altered and improved, was re-opened this afternoon, when a sermon was preached by the Rev. R. Forsaith, of London. A public meeting was held in the evening, the Rev. J. Richards, the minister, in the chair. Addresses were delivered by the Revs. J. Mass, W. Allen, E. Green, C. Darley, G. Grant, and others.

Nov. 14.—Tetworth, Oxon. The Rev. W. Mellonie was ordained to the pastoral office over the Congregational Church in this village. The Rev. T. G. Horton delivered the introductory discourse; the Rev. I. Caterer asked the usual questions; the Rev. C. Hardy offered the ordination prayer; the Rev. W. Legge, B.A., gave the charge, and the Rev. D. Martin preached to the people.

— Tiptree Heath, Essex. The Rev. Thomas Lowter was publicly recognised as pastor of the Congregational church, Tiptree. The Revs. J. G. Hughes, C. Higga, J. Kinna, T. W. Davids, and B. Dale, M.A., took part in the service.

— Kingsfield Congregational Church, Southampton. This place of worship

was opened by a public service this afternoon. The Rev. J. Hills, the pastor, commenced the proceedings; the Rev. F. Meadows read the Scriptures and offered prayer; the Rev. H. Allon preached from Psalm xviii. 35. In the evening the Rev. T. Adkins preached from Hag. ii. 9. The Revs. W. Roberts, H. H. Carlisle, and other ministers assisted in the engagements of the day.

Nov. 14.—Stowmarket. A new Independent chapel was opened in this town, when the Rev. T. Binney read appropriate passages of Scripture and offered prayer, after which a sermon was preached by the Rev. Dr. Spence, from Heb. i. 10—12. In the evening the Rev. J. C. Harrison preached from John vi. 68, 69. The opening services were continued on Monday, when the Rev. J. Curwen addressed the Sunday-school children in the afternoon, and their parents in the evening. The chapel will seat 1,054 persons, and will cost £4,543, towards which £3,200 have been received.

Nov. 19.—Evangelical Alliance. The annual meeting of this Alliance was held at Freemasons' Hall. The Hon. A.

Kinnaird occupied the chair, and opened the proceedings with a few appropriate remarks. The Rev. T. R. Birks next addressed the meeting, on the importance of the union of Christians in its bearings on the present aspect of the times; the Rev. Dr. Winslow made some observations on the same subject; the Rev. A. R. C. Dallas referred to the religious persecution in Spain, and his visit to prisons, where Christians were suffering for reading the Bible and worshipping God. Sir C. E. Eardley spoke at considerable length on the same point. After other addresses the proceedings were closed with prayer.

Nov. 20.—Codicote, Herts. A new Congregational chapel was opened in this village, when a sermon was preached in the afternoon by the Rev. Dr. Leask. In the evening a public meeting was held, when Charles Bartlett, Esq., of Hitchin, presided. Addresses were delivered by the Revs. G. Short, G. Johnson, W. Wainwright, the pastor, and others. On the following Sabbath the opening services were continued, when sermons were preached by the Rev. Palmer Lewis.

— Usk, Monmouthshire. A religious service took place in the town of Usk in connexion with the settlement of the Rev. G. Thomas over the Independent church. The Rev. W. Campbell, M.A., gave a statement of the principles of a Christian church, and asked the usual questions; the Rev. H. I. Bunn offered the recognition prayer; the Rev. T. Rees enforced the mutual duties of pastor and people; the Rev. G. Cosens and other neighbouring ministers took part in the devotional engagements.

Nov. 21.—Bocking, Essex. The Rev. Samuel Tamatoa Williams, second son of the martyred missionary John Williams, was ordained as assistant minister to the Rev. Thomas Craig. The Rev. J. Carter opened the service by reading the Scriptures, followed by an exposition of the ecclesiastical polity of Congregationalists, by the Rev. T. W. Davids. The usual questions were asked by the Rev. S. Steer, and the Rev. G. Wilkinson offered the ordination prayer. The Rev. H. Allon delivered the charge, and the Rev. Dr. Ferguson preached to the people. The Rev. T. Craig concluded the service with prayer.

— Ashton-under-Lyne. The new Congregational church in Melbourne-street was opened this afternoon, when sermons were preached by the Rev. Dr. Raffles, of Liverpool, and the Rev. James Parsons, of York. On the following

Sunday the Rev. J. G. Rogers, B.A., preached in the morning, and the Rev. A. McClaren, B.A., in the evening. The total outlay is £4,000. The sum of £290 was collected at the opening services, in addition to £3,000 previously subscribed, reducing the debt to about £700.

Nov. 21.—Lynn, Norfolk. Services in connexion with the ordination of the Rev. G. E. Gull, B.A., as pastor of the Congregational Church, New Conduit-street, were held this day. The Rev. J. Miller, M.A., read the Scriptures; the Rev. Dr. Halley preached from 1 Tim. iii. 1—7. The Rev. J. Alexander asked the usual questions and offered the ordination prayer; the Rev. T. Binney, Mr. Gull's former pastor, delivered the charge, from 1 Pet. v. 1—4. In the evening the Rev. J. Miller preached to the people. The Revs. E. S. Prout, J. R. Goulty, and other neighbouring ministers, assisted in the engagements of the day.

Nov. 25.—Warwickshire Congregational Union. Meetings in connexion with this Union were held in Warwick this day. The proceedings commenced with the business meeting of the executive committee, at 11 A.M. The Rev. G. J. Allen took the chair at the conference of the Union; the Rev. G. B. Johnson, one of the secretaries, gave an account of the present operations and prospects of the Society; the Rev. S. Hillyard read a paper on Lay Agency. A public meeting was held in the evening at the Corn Exchange. The Revs. S. Jones, R. W. Dale, J. Feaston, E. H. Delf, Messrs. Mander, Derrington, Simpson, &c., took part in the proceedings of the day.

— Port Dinowie, Carnarvonshire. A public meeting was held at the Independent chapel in this place for the purpose of presenting to the Rev. D. Griffith, senior, of Bethel, a testimonial of sympathy and respect, in consideration of his energetic and successful labours as a minister at Bethel and the neighbouring churches for nearly half a century. The testimonial consisted of a purse, containing upwards of £60. Mr. Roberts, one of the senior deacons, presided. After singing and prayer, addresses were delivered by Revs. T. Edwards, H. Owen, R. Owen, John Evans, &c.

Nov. 26.—Ramsgate. A large number of the inhabitants assembled in the Music Hall of this town for the purpose of presenting a testimonial to the Rev. Mr. Bevis, after twenty-five years of active and useful ministration in the pulpit of the Congregational chapel. It consisted of a pair of gold spectacles,

and a purse containing one hundred and sixty guineas. Thomas Whitehead, Esq., presided, and was supported on the platform by the Rev. H. Gamble, C. Bird, B. C. Etheridge, T. Moore, and T. Haycroft, together with Brigadier Coghlan, Joseph Payne, Esq. &c. &c., many of whom took part in the interesting proceedings of the day.

Nov. 27.—Educational Conference. A Conference of the friends of voluntary education was held at the London Coffee House this morning, Samuel Morley, Esq., in the chair. A paper on the present position of the educational question was read by the Rev. J. H. Hinton. E. Baines, Esq., M.P., Revs. Dr. Thomas, G. W. Conder, E. H. Delf, E. Conder, W. Roberts, J. B. Paton, B. Cooper, J. Curwen, H. Richard, J. H. Wilson, Messrs. Crossley, Jupe, &c., took part in the proceedings.

— Jubilee Services at Wycliffe Chapel. A deeply interesting meeting was held in Wycliffe Chapel, London, this evening, for the purpose of celebrating the jubilee, and, at the same time, of formally accepting the resignation of the pastorate by Dr. Andrew Reed, by whom it has been held for fifty years, but who is incapacitated by enfeebled health, the result of an accident, from continuing its duties. The Rev. A. Reed, B.A., of Preston, presided, and gave a brief sketch of his father's career as a minister, a philanthropist, and an author. There were also present Dr. Reed's three other sons — Charles Reed, Esq., F.S.A., Rev. Martin Reed, LL.D., and Howard Reed, Esq.; Thomas Spalding, Esq., his son-in-law, and a large number of ministers of various denominations, and missionaries, several of whom had been members of the church. The senior deacon, Mr. Powell, presented, in the name of the church and congregation, as a token of esteem for their aged minister, a purse of five hundred guineas, with a suitable address. As the rev. Doctor was prevented by indisposition from being present, the testimonial was received by the Rev. A. Reed, junior, and acknowledged in a very suitable manner. The Rev. T. W. Aveling, Mr. E. Baines, M.P., Rev. Professor Barker, Mr. Alderman Abbiss, the Revs. S. Thodey, W. Woodhouse, W. Tyler, W. H. Hill, Mr. W. E. Shipton, &c., addressed the meeting; and the Revs. Edward Price, George Smith, &c., offered prayer.

— Union Chapel, Islington. This chapel, after having been closed for enlargement and alteration nearly five months, was re-opened for Divine wor-

ship this day. The Rev. H. Allon, the minister, read the Scriptures and offered prayer, after which the Rev. Norman McLeod, D.D., of Glasgow, preached from Hosea iv. 17. In the evening the devotions were led by the Rev. A. Raleigh, and the Rev. S. Martin preached from Phil. ii. 14, 16. On the following Sunday the opening services were continued, when the Rev. H. Allon preached in the morning, and the Rev. Newman Hall, LL.B., in the evening. The enlargement of the chapel has been chiefly at the pulpit end, and the extra accommodation provided is for four hundred sittings. The outlay has been £3,500, towards which, including £217 3s. 11d. received in connexion with the above services, nearly £2,500 have been already raised.

Nov. 28.—Bicentenary Celebration Conference. A conference to decide upon the method of celebrating the Bicentenary of the Ejection of the Puritan Ministers from the Episcopal Establishment in 1662, was held in the Congregational Library, Blomfield-street, Finsbury. J. Remington Mills, Esq., occupied the chair. About three hundred ministers and laymen were present. The proceedings were commenced with a devotional service, which occupied half-an-hour. The Rev. G. Smith read a brief address, prepared by the committee of the Congregational Union. The Rev. Drs. Brown, Halley, Spence, Vaughan, Revs. T. Binney, W. Tyler, S. McAll, T. James, A. Reed, B.A.; J. B. Paton, B.A.; Messrs. E. Baines, M.P.; T. Barnes, M.P.; S. Morley, E. Swaine, &c. &c., took part in the deliberations. On the motion of the Rev. J. G. Miall, it was resolved to recommend that sermons be preached on the Lord's-day, August 24th, in every Congregational pulpit throughout the land. A further resolution was also adopted, on the motion of the Rev. J. Stoughton, recommending the churches to devote some portion of the week previous to special prayer and thanksgiving. A committee, treasurer, and secretary, *pro tem.*, were appointed to carry out the resolutions of the day.

Dec. 2.—Upper Norwood. A public meeting was held at Westow-hill school-room to promote the object of opening the new Congregational chapel; Sheriff Cockerell presiding. A statement was read by the secretary of this movement, the Rev. B. Kent, of Lower Norwood, that the building called Aubyn's Church, opened by the Archbishop of Canterbury, being offered for sale, had been purchased with the freehold on which it stands, by the London Congregational Chapel Build-

ing Society, for the sum of £2,000, in order to increase the means for public worship in this populous vicinity. Addresses were delivered by the Revs. Dr. Ferguson, C. Gilbert, J. H. Wilson, T. Bromhall, and others.

Dec. 3. — Birmingham, Highbury Chapel. Ordination services in connexion with the settlement of the Rev. W. F. Calaway as pastor of the church, were held. In the morning the Rev. C. Vince read the Scriptures; the Rev. J. T. Feaston proposed the usual questions; the Rev. D. W. Wilson offered the ordination prayer; and the Rev. R. W. Dale, M.A., delivered the charge. In the evening the Rev. J. Parsons preached to the people. The Rev. Messrs. Allen, Brown, Shillitoe, &c., took part in the devotional exercises.

Dec. 5. — Darlington. The foundation stone of a new Congregational chapel in Union-street, Darlington, was laid this day. The proceedings commenced with devotional exercises, after which Henry Brown, Esq., of Bradford, laid the stone, with the usual formalities. The Rev. H. Kendall, the pastor of the church; the Rev. S. Goodall, of Durham; and Mr. S. S. Hodgson, of Sunderland, delivered addresses. A public meeting was held in the evening in the Mechanics' Hall, when speeches were made by the Revs. J. S. Kightley, C. Kendall, and other neighbouring ministers. The chapel will seat 600 adults, and will cost £1,900.

Dec. 6. — Stockwell. A meeting was held at the Independent chapel, Stockwell, to celebrate the seventeenth anniversary of the settlement of the Rev. David Thomas, as pastor of the church, when a costly inkstand was given him by his people, bearing the following inscription: — "Presented to the Rev. David Thomas, as a special mark of their affectionate regard and appreciation of his pulpit labours, by friends at Stockwell Chapel." Addresses were delivered by the deacons, Messrs. Watts, Gowland, Smith, and Carlile, and the Rev. John Gill, and other members of the congregation.

Dec. 11. — Exeter Hall Prayer Meeting. This afternoon there was held in the large room, Exeter Hall, a meeting convened by the committee of the Evangelical Alliance, for special prayer with reference to the present crisis of our relations with the Federal States of America. By half-past two o'clock the Hall was filled, and, contrary to the usual character of day meetings for religious purposes in London, the audience

was largely composed of men, and appeared to consist principally of middle and upper class people. Sir Culling E. Eardley took the chair. The Revs. Dr. Davis, A. G. Arnold, Ridley Herschell, M. Vine Hall, Baptist Noel, T. Alexander, and S. Minton took part in the service.

Dec. 11. — Bedford New Town Chapel. The Rev. Thomas Jones, late of Albany Chapel, having accepted an invitation to the pastorate of the church in connexion with the above place of worship, a fraternal recognition was held this day, when the following ministers took part in the proceedings: — The Revs. Dr. Leifchild, Dr. Halley, J. C. Harrison, J. R. Leifchild, E. White, J. Graham, J. Nunn, &c.

PASTORAL NOTICES.

THE Rev. Alfred J. Morris, of the Congregational church, Holloway, has accepted an invitation to become the pastor of the Independent church at Bowden, Manchester.

The Rev. R. McBair, M.A., formerly of Barbican Chapel, London, has accepted an invitation from the Congregational church worshipping in Lee Croft Chapel, Sheffield, to become their pastor.

The Rev. Aspinall Hampson, late of Devonport, has accepted a call from the church at Abney Chapel, Stoke Newington, to be co-pastor with the Rev. John Jefferson.

The Rev. Albert Foyster, of Cuckfield, Sussex, has accepted an invitation to become the minister of the congregation now worshipping in the Assembly-rooms, Eastbourne, with the view of establishing a Congregational cause in that rapidly-improving watering-place.

The Rev. H. B. Ingram, of the Congregational chapel, Battle Bridge, London, has accepted an invitation to the pastorate of Paddington Chapel, which for forty-two years was under the care of the Rev. James Stratten.

The Rev. Fairfax Goodall, of Airedale College, has accepted an invitation to become pastor of the church and congregation assembling in Bethel Chapel, Chester-le-street, Durham.

The Rev. H. Thomas, B.A., who returned to this country from Melbourne in ill health, has just accepted an invitation to the pastorate of the Congregational church, West Hartlepool.

The Rev. Edward Jones Newton, of Steeple Bumpstead, Essex, has accepted an invitation to become pastor at Union Chapel, Brunton, Somerset.

The Rev. Robert Hall has accepted

the call to the pastorate of the church at Cockermouth.

The Rev. W. Spencer Edwards has resigned the pastorate of the church assembling in City-road Chapel, London, and has become minister of Lady Huntingdon's Chapel, Bath.

The Rev. M. A. Wilkinson, of Garrett-street, Leeds-road, Bradford, Yorkshire, has accepted an invitation to the pastorate of the Independent church, Harden, near Bingley, Yorkshire.

The Rev. Alexander Wallace, of Glasgow, has recently been appointed minister of Albion Chapel, London Wall.

The Rev. E. S. Heron, of Ilkeston, Derbyshire, has accepted an invitation from the Congregational church, Bingley, Yorkshire.

The Rev. Charles Goffe, of Wickham Market, Suffolk, has accepted the invitation of the church at Bradfield and North Walsham to become their pastor.

The Rev. James Buckley has signified his intention shortly to retire from the pastorate of the Congregational church, Stockport, on the ground of age and increasing infirmities.

The Rev. John Cooke, of Westbrook, has been compelled through ill health to resign the pastoral charge of the Congregational church at Winsham, Somersetshire.

The Rev. John Guthrie, M.A., late of Greenock, has accepted an invitation from the church worshipping at Albany Chapel, Regent's-park, to become their pastor.

Death of His Royal Highness Prince Albert.

THERE has not been, since the death of the Princess Charlotte in 1817, any national sorrow like that which is beating in the heart of England at the opening of this year. There were circumstances connected with that event which happily do not now exist. There were so many things to be deplored in the government of that day; disaffection was so rife, and the hopes of the people were so set on the young Princess, whom they looked on as their only anchor, that for her to be taken seemed to imperil the Commonwealth. The two lives crushed in her death were then a loss irreparable. Thank God, such associations do not darken our thoughts as we mourn over Prince Albert's grave! But as to respect for the departed, estimation of his virtues, and sincere sympathy with the royal house, nothing which was felt four-and-forty years ago could exceed what has been experienced and manifested this sad Christmas time.

A great national loss has been sustained. It is now *directly* felt. Still more is it to be deplored for its *indirect* influence, so far as regards the subjects of the British Crown. For whatever the illustrious lady on the throne has been, we are much indebted, under God, to her Royal Consort. He, during his whole wedded life, was a power behind that throne—a power for evil it might have been—a power for good it was. Through vice, folly, or even inadvertence, it was possible for him to be a mischief and a curse. It is the unanimous conviction of Englishmen that he was just the contrary,—wisely guiding and stimulating her who sways the sceptre. A royal influence could not but emanate from the Queen's husband, though uncrowned; and that influence was such as to make her subjects, throughout her wide dominions, feel that now he is gone they have lost a benefactor and a friend.

Instead of giving up his time to gaiety and dissipation, instead of engaging in political intrigues, instead of addicting himself to mere soldiery and the pursuits of war, he bent the forces of his accomplished mind and vigorous understanding upon the elevation of England to a higher rank than she ever filled before, as the patroness and producer of what is fair and lovely in the forms and colours of artistic manufactures. The great advance made in English taste during the last twenty years, so apparent in most modern furniture and decorations, is greatly to be attributed to his influence. Nor was he a mere *dilettante*, neglecting higher aims. The improvement of the dwellings

of the poor, the encouragement of Orphan and Ragged Schools, and the support of various other benevolent institutions, were amongst the "purposes" of his useful life—now, alas! "broken off." "Every good cause might count on his voice, his hand, his purse. When the Domestic Servants' patrons asked him to take the chair at a meeting on their behalf, the case they put to him was, that the domestic servants of the metropolis often suffer great privations in old age, that they were making efforts to help themselves, and that his appearance in their cause would be good for them. His reply was, 'After what you tell me, I should be wanting in my duty, if I did not take the chair.'"

Born in the land of Luther, instructed in the Protestant faith from his childhood, hearing the Gospel preached with simplicity and faithfulness, and expressing his admiration when it was so proclaimed—joining at the Royal Chapel, in hymns full of evangelical fervour, loving to have religious people in his household, and that without sectarian preference and zeal for party—he enjoyed religious advantages such as princes do not always share, and manifested signs of religious feeling such as princes do not always give. What were the secrets of his soul at the last hour we know not. No other ground of hope for prince or peasant is there but *one*: and on that one ground, we trust, our honoured Prince was standing, strong in faith, when the moment came for him to die.

Well do we remember witnessing his joyous entry into Windsor with our Queen on their wedding-day, amidst enthusiastic crowds and triumphal arches; the carriages slowly winding up the hill—the royal pair, in the bloom of youth, looking so fair and pure and happy, returning rapturous welcomes with gracious smiles. In, through the royal gateway, they went, the wishes and prayers of millions following them—wishes fulfilled, prayers answered for more than twenty years. But this last Christmas week, how changed the spectacle! What a contrast that plumed hearse, those mourning coaches, and all that sable drapery, and those melancholy-looking scutcheons and liveries—melancholy, in spite of scarlet, blue, and gold!

Sympathy with our widowed queen is our first duty now. Some, under whose eyes these lines may fall, have seen her, on her throne surrounded by her nobles—or walking up the nave of Westminster on her coronation day, queen-like, though a girl; many more have seen her in her progresses through the land, and joined in hearty welcome, as the royal equipages have swept through city, town, or village: but we will undertake to say, never did any of her subjects feel towards her, as now, when they picture her in the solitudes of Osborne, with her orphans round her. How can the Christian fail to give utterance to that sympathy, in prayer, that God would sanctify the memory of this last year of poignant sorrow—that it may bind her heart in love to Him yet more than ever, and fix her hopes on the Resurrection and the Life,—and purify her spirit, and make her more than ever the Right Noble Queen of England, the chastened mother of her people; and at last, through royal toil and domestic discipline, fit her for a throne of peace without any care—of glory, without any shadow! Nor let us forget the fatherless children. Those old enough to do so, are bearing their part well, comforting their royal mother. We are glad to learn, the Prince of Wales feels deeply his father's death,—cherishes with love and honour his memory,—realizes his responsibilities, and has spoken words, indicative of generous qualities, which we hope and pray will ripen into rich fruitfulness for good. More than ever is it the duty of British Christians to pray for him, who, if God spares his life, will one day be Edward VII., King of England.

THE
Missionary Magazine
AND
CHRONICLE.

MADAGASCAR.

WITH feelings of devout thankfulness and joy we are able, with the commencement of the new year, to confirm to the fullest extent the hopes which we have expressed during the last two months with regard to the blessed change which the providence of God has wrought on behalf of His suffering saints in MADAGASCAR, and the prospects with which they are now cheered of future liberty, security, and peace. By the last mail from Mauritius the following letter has arrived from some of the most devoted Christian Pastors and other Native Brethren in Madagascar; and we feel assured that our readers, as they peruse the important statements it contains, will exultingly exclaim, "The Lord hath done great things for them, whereof we are glad."

It will be seen that the Prince Royal is now securely established on the throne of Madagascar as RADAMA II.—that he has opened the prison doors and set the captives free—that he has struck off the fetters from the enslaved, and called back the wandering and persecuted refugee to his peaceful home. These Christian correspondents, writing to Mr. Ellis, are now able, on the authority of their sovereign, to give him an earnest invitation to visit their capital. Thus they write:—

"We tell you, our beloved friend, that whosoever of our Brethren and Sisters that wish to come up to Antaňanarivo, there is no obstacle in the way—all is free, for Radama II. said to us: 'Write to our friends in London, and say that Radama II. reigns, and say that whosoever wishes to come up can come.' And bring all the Bibles and Tracts with you, for we long to see your face, if it be the will of God."

This invitation, on the part of our valued friend, Mr. Ellis, had been anticipated. As we stated in our last number, he embarked at Southampton on the 20th November, and has, we trust, through the preserving mercy of God, ere this landed at MAURITIUS. Here it is probable further tidings will await him from the Christians at the capital, who will have heard of his approach. At the earliest period that may prove compatible

with safety he will proceed to TAMATAVE, and thence to ANTANANARIVO. This, however, as we previously intimated, from the insalubrious state of the country, cannot be attempted for several weeks; but in the interval Mr. Ellis will doubtless be able to acquire ample knowledge of everything affecting both the Government and the Native Christians, from correspondence with the Rev. J. J. Le Brun, who probably reached the capital about the end of October.

The Directors of the Society, now *fully assured* that God has opened a wide and effectual door, are most deeply anxious that messengers from our Churches should be found ready to enter in and broadcast the field with the good seed of the kingdom, before the enemy, who is eagerly waiting for the opportunity, can scatter tares. Two well qualified agents have already offered themselves for this great service, but *six* at least will be required for its commencement; and we trust that those Christian friends who have long joined in prayer to the God of Missions for the downfall of tyranny and superstition in Madagascar, will now blend with their thanksgivings their continued and earnest supplications to the Divine Head of the Church, that He would thrust forth an adequate number of devoted labourers, who, after a season of faithful and self-denying toil, shall be rewarded with a glorious harvest.

“ Antananarivo, September 11th 1861.

“ To REV. WM. ELLIS,

“ WE have received the letter that you wrote in the month of June, 1861, which came from London, and we rejoice at the exhortation you gave for our continuance in Jesus Christ, and your remembrance of us in your prayers to God; and that the Brethren and Sisters with you ceased not to entreat God on behalf of the Brethren and Sisters with us.

“ And now God has heard the prayers which we have offered to Him, and Madagascar is wide open for the Word of God; those that were in bonds are now all released from their chains, and are come to Antananarivo. The pilgrims that were in hiding places are now to be seen; and these are now new things with us.

“ On Friday, the 23rd of August, Ranavalona the Queen died, and Rakotond Radama was raised to be the King of Madagascar—on the 23rd of August, 1861, he, Radama II., was raised to be the King.

“ But there was nearly a contention about it, for Prince Ramboasalama hired many people to set him upon the throne, and there was nearly a struggle at Antananarivo among the people. But God overturned their foolish plans to nothing, and the officers, and the judges, and the leaders of the people were banished by the king, and sent away as exiles. Prince Ramboasalama was also banished from Antananarivo, and those people that were chained and banished were those people that were strong in persecuting and did not like the Christians. And now we thank God for subduing the enemy.

“ When the people heard it proclaimed that Radama II. reigned, all the people both great and small rejoiced exceedingly; and the Commander-in-Chief, Rainiharo's son and his family, and some of the officers and Christians, did all to

cause Radama II. to reign. But all these people had not power enough to do that for it was God who sought to do good for Madagascar, and gave strength to these people to cause Radama II. to reign.

"And on Thursday, the 29th August, 1861, we that were in concealment appeared: Rainivao, Ramiandry, Rainiketaka, Razaka, Rabodo, and Andrianbahiny; then all the people were astonished when they saw us that we were alive and not yet buried or eaten by the dogs, and there were a great many of the people desiring to see us, for they considered us as dead—and this is what astonished them. On the 9th of September those that were in fetters came to Antananarivo, but they could not walk on account of the weight of their heavy fetters and their weak and feeble bodies.

"And this we tell you our beloved friend, that whosoever of our Brethren or Sisters that wish to come up to Antananarivo, there is no obstacle in the way—all is free, for Radama II. said to us: 'Write to our friends in London, and say that Radama II. reigns, and say, that whosoever wishes to come up can come.' And bring all the Bibles and Tracts with you, for we long to see your face, if it be the will of God. We are much in want of medicine, for many are sick and feeble among the Christians, and we long for you to come up to Antananarivo. And we visit you, and we visit your wife, and we visit your children, and all the Brethren and Sisters in the faith; until we meet may God bless you, saith

"RAINIVAO.

"RAMIANDRY.

"RAINITAHINA.

"RABE.

"RAZAKATOSA.

"RAZAKA.

"RATSILAINGET.

"And all the Brethren and Sisters salute you."

CHINA.

PROGRESS OF DR. LOCKHART TO THE CITIES OF TIEN-TSIN AND PEKING.

OUR friend Dr. Lockhart has been greatly encouraged by the favour of Divine Providence, which has crowned with success his enterprising endeavour to advance northward of Shanghai, and, if possible, to reach the IMPERIAL CAPITAL of China. His very interesting letters, which we insert, contain a description of his voyage and journeys; and our readers will see from the narrative, that Missionaries for China must be men capable of enduring hardness, and willing to meet toil and danger in their Master's service.

The visit of Dr. Lockhart to TIEN-TSIN was particularly cheering to our afflicted Brother the Rev. JOSEPH EDKINS, who had just before been called, by the mysterious providence of God, to lose his excellent wife and devoted fellow-labourer. This great city, which appears, even beyond what is common in China, to be distinguished by the want both of comfort and

cleanliness, presents nevertheless an extensive field for Missions; and is additionally important as the highway to PEKING. The commencement of Mr. Edkins's labours has already been attended with the Divine blessing, and we hope that ere long he will be joined by some faithful fellow-labourer for this vast field.

“ Tien-tsin, September 7th, 1861.

“ MY DEAR FRIEND,—I left Shanghai, August 29th, arrived off the promontory of Shan-tung and anchored in Chefoo bay the night of the 31st—a good passage of three days. The following morning I landed and saw Mr. Cowie, who has been there for some time, and at 11 o'clock I started in the steamer, and the following day arrived at the Peiho; went on shore to see the forts—the scene of Admiral Hope's defeat in 1859—now in possession of the English. The next day I got a passage in a French gun-boat and passed up the river, but could not reach the city of Tien-tsin, so General Stoneley, Dr. Gordon, and I, started to walk up. It was now 8 P.M., pitch dark, and the wind blew out our lantern; one went back to the village with great difficulty through the mud, to get another light, and we started again on our five mile walk. Oh! such a walk, or struggle, or plunge as it was—heavy rain, high wind, thick mud, and deep ruts full of water, into which we stumbled and fell; but we soon got so dirty that we did not mind that—happily we did not again lose our light. The road was a broad earthen road which the rain softened into deep mud, and made our progress as through a slough of despond.

“ In two hours we got to the suburbs, and I went to the friend with whom I am staying, got dry clothes which were too short for me—a fire and hot tea, and was dry, clean, and comfortable. I was very stiff and limpy the next day, but am quite well again now, and our adventure is only a droll remembrance of the entrance to this place.

DESCRIPTION OF THE CITY.

“ *Tien-tsin* is a large, busy, active city, but one of the filthiest places I ever put foot in. The streets are unpaved, and the rain softens the earth, which is worked up by the mule carts of the country into a state that is something surprising, but rather unpleasant to stumble into. The filth of the place makes it very unhealthy during the hot season, and it is not a good climate, fearfully hot in summer and shockingly cold in winter; but it is a crowded, thriving, active place—is on the *Peiho* at the north end of the Grand Canal, an important city, and *must be a station of the London Missionary Society*, on account of its proximity to Peking. At present we have not free entrance to Peking, but I hope soon to get my passport, which I have applied for, and go there as soon as possible, but I do not know when. We do not decide whether Peking or this is to be the chief station, but eventually I hope Peking will be the Station, and Tien-tsin the Out-station. Here Mr. Edkins has a house and little chapel attached to it. This we must for the present retain, till we can see our course more clearly. By and bye, I hope he will be with me at Peking, and when we get the promised new Missionaries from you, which I calculate on in a few months, we shall be able to keep both places easily—God granting us life and health. For the time, we rent here, but we must look out for land, and build a house in a better situation than the one we have, and out of the filth and stench, of which you

can have no idea. It is clear that we should retain our position at this place: and Edkins is also fully possessed with this idea, that Peking and Tien-tain are the points for the London Missionary Society to sustain in the north. I expect we shall in time be able to find Out-stations from both these important cities.

"As to my own movements, I wait for my passport, when I shall take carts and proceed to Peking at once, hoping God will bless my work. I suppose I shall be there next week, but I write my letters at once, lest my passport should come sooner, for then I go straightway.

"The Emperor of China is dead. He died of paralysis, August 22nd. I shall be able to tell you more about this from Peking; but it is said that the young heir to the throne is only eight years old. The regency is said to be anti-foreign. Prince Kung is not of the Council, but retained in his office as Minister for Foreign Affairs. I do not think this state of things looks well for peace; so we may have a revolution as well as a rebellion in China; but the Lord reigneth, and He doeth all things well; and I trust to be able to prosecute my work without hindrance. * * *

SECURING MISSION PREMISES, AND ATTENDANCE OF THE PEOPLE ON CHRISTIAN WORSHIP.

"The new English settlement here is a good position—all the front lots are sold, but I have sent in an application for a lot which may be granted in addition. I shall take it in my own name and responsibility, and it will do for our house if we so decide—if not I can then sell it. Edkins's little chapel I am much pleased with; he gets congregations of intelligent, decent people. I was with him yesterday—the service was partly reading, partly explanatory, and partly address; and the hearers were very attentive, and made sensible remarks. I am thus far pleased with the people and their evident cultivation. I shall slip into the dialect in a little time, and I doubt not I shall be as much interested in all my work here as I anticipated. It is a fine field, and much will be done, by God's blessing, among the people here and at Peking. God has opened up a way to this part—let us go in and possess it for Him. * * *

"I am much pleased with the congregation. I have been to all the meetings on Sunday and week days, and much is doing, and much hoped for, and there is good prospect of success. But you must send us men as soon as possible, if we are to occupy this place and Peking—they are both important. If you send us help in the winter, we can have it by spring;—till March we are frozen up—that is, from December to March.

"Edkins, like a Christian soldier, finds his solace to his grief in his work. With kind regards to the Directors and Mr. Prout,

"I am, yours very truly,

REV. DR. TIDMAN.

(Signed)

WM. LOCKHART.

"3 P.M. I am to have my passport to-morrow at 12, and then I start in carts for Peking."

Dr. Lockhart's expectation of obtaining a passport from the British Ambassador was shortly realized, and the following letter contains a description of his advance to the capital and his reception by Mr. BRUCE.

“ Peking, September 18th, 1861.

“ MY DEAR FRIEND,—I have arrived, by God's great goodness, at the end of my long journey, and am at Peking, living in this Tartar city, at the British Legation, as Mr. Bruce's guest. As soon as I got my passport, I started, and in five carts journeyed the hundred miles from Tien-tsin to Peking; it took me two and a half days to do it. What a contrast with the beginning and end of my journey! I was two hours slipping down to Dover, one hundred miles from London, and the final one hundred miles were nearly three days in accomplishing. However, at last I rolled in my cart under the great gates, and entered the Imperial city, thanking God for all the way in which He had led me, and given me grace to enter on this place as the hoped-for sphere of labour. Mr. Bruce has been very kind, and promises to help me; at present I am a visitor, but I shall be very loath to go away, and shall try all plans to secure my residence here. I believe this will be accomplished, and that soon I shall be able to report that I have entered on my work in this place. When once settled here, I think I shall be little disposed to leave for Hankow or other places, till on my return home I may go there.

DESCRIPTION OF PEKING, AND PROSPECTS OF USEFULNESS.

“ This is a grand place for work; it is the capital, the vital heart of the empire. I expected to find much dirt here, and it is here in quantity; but still there is much of great interest—its walls, its gates, its streets and palaces are all vast and fine. I have seen the old Jesuit Observatory on a grand terrace on the walls, with its neat bronze instruments by Verbiest, Ricci, Schaal, and others—not used at present; they are immense things, and richly ornamented. Also, in another part of the city, the old Romish cathedral; on its gate is the inscription, ‘ Via regia coeli 1657.’ The walls were painted by Ghirardine. It is being repaired most fully after long neglect and decay. I am going to the old cemetery, where Ricci, Schaal, and many others of the old missionaries lie interred; it is outside the city, in the West.

“ I hope my coming will be the commencement of Protestant Missions in Peking, and that the London Missionary Society will not give up the place. There is a house I shall try to get in a few days, but owing to the death of the Emperor, affairs are unsettled, and nothing can be done just now. When Mr. Bruce feels at liberty to attend to this house affair, I shall try to buy it, as it is of consequence to procure permanent quarters; and I should only be too glad to purchase, if only to commit you to the keeping up the station. The more I see of the place, the more important, in every way, does it appear to me.

“ To-day is the anniversary of the captivity of the prisoners, and of the battle of Chang-kea-wan. I passed over the battle-field last week; and, curiously enough, Major B——, who came out to get tidings of his son's fate, leaves Peking on his return. He is not satisfied with anything he hears of the affair.

“ Excuse a short letter, as I have just found that a gentleman is leaving, and this may be sent on with the chance of catching a mail.

“ REV. DR. TIDMAN.”

“ Yours very truly,
(Signed) “ W. LOCKHART.

THE YANG-TSI-KIANG—THE "GREAT RIVER" OF CHINA.

OUR enterprising Missionary, the REV. GRIFFITH JOHN, has made a voyage up the YANG-TSI to HAN-KOW, with a view to form a permanent Missionary settlement in that great emporium of commerce, with a population, though now greatly reduced, of not less than *one million souls*. The result of his inquiries is encouraging, and we doubt not that, by the blessing of God, a Christian Church will shortly be established in this heathen city.

The description given by our Brother of the GREAT RIVER must prove both interesting and instructive to every attentive reader; and we trust, that hereafter the messengers of mercy will be found on its mighty waters, visiting the several provinces of China, through which it rolls in its majestic course of nearly THREE THOUSAND MILES.

"Hankow, September 18th, 1861.

"MY DEAR BROTHER,—In company with Mr. Wilson I left Shanghai on June 9th, and arrived at Hankow on the 21st. Our object in visiting the place was to see whether it was desirable and practicable to establish a Mission station here, in the present state of the surrounding country. We had not remained here many days before we became deeply impressed with its importance, and of the desirableness of its being occupied without delay. I know of no place in China that has a stronger claim to the prompt attention of the Society. Having made up our minds on this point, our next task was to look out for a suitable house, and after a great deal of searching, and a vast amount of talking, we succeeded in procuring one that will answer our purpose for the present.

PERILS OF THE VOYAGE.

"With the view of bringing my family to Hankow, I returned to Shanghai on August 6th, in a native boat. On the way we encountered a terrible squall, which threatened the immediate destruction of our crazy craft. The crew, with the exception of one man, lost all presence of mind, and, having given up all for lost, they sat down trembling like so many aspen leaves. But the storm soon passed away, and we were left monuments of the providential goodness of God's mercy.

"On the 2nd September, accompanied by my family, I bid adieu to Shanghai, and reached Hankow on the 12th. Since, I have been busily engaged in getting things into order, and in a day or two I hope to be able to commence daily services in our preaching-hall.

YANG-TSI-KIANG.

"The river *Yang-tsi* is deservedly celebrated throughout the world. It is known in China by the terms, the '*Son of the Ocean*,' the '*Great River*,' the '*Girdle of China*,' &c. It takes its rise on the south-western side of the Bayan-kara, in Tsing-hai or Koko-nor. At the distance of 1300 miles it joins the Yab-lung Kiang, in Yun-nan. Above this junction its main trunk is called King-sha Kiang; viz., Golden Sand River; below it is called *Yang-tsi Kiang* and *Ta Kiang*, or Great River. Its entire length in a direct line is about 2000 miles, and about 3000 in all its windings. For four or five months of every year its great body and depth afford ample room for the *largest* steamers, *hundreds* of miles above Hankow, and

throughout the year for vessels of a smaller kind. Its tributaries are large and numerous; and the basin drained by this magnificent river is estimated at 750,000 square miles. Its water is very muddy, by reason of the large quantity of silt which it carries in its bosom, and deposits in the form of islands along its channel. The current is strong at all times, but exceedingly so during the annual rising of the water. The flooding commences about the end of the fourth Chinese moon, and reaches its maximum height in the seventh, when it begins again to subside. It rises annually from thirty to thirty-five feet, and sometimes much higher. About twelve years ago it rose forty-five feet, and the whole of Hankow was twelve feet under water. Much property was destroyed, and many lives lost. Communication was carried on by means of small boats. These visitations are, however, but rare. Were it otherwise, Hankow, instead of being the greatest mart in the empire, would have been an unknown mud-hut village. During most of the above period all the low country, for miles on both banks, is under water. In June, the country from Nanking to Hankow presented a remarkable spectacle. Both banks were obliterated; most of the islands had wholly disappeared; many a village had been partially or wholly swept away; where, at other seasons, the river is only half a mile wide, there it spread out into a vast sheet of water, pierced here and there by tops of trees and the roofs of houses, and lost in the embraces of the horizon. The god of the land and grain was to be seen occasionally seated on a high mound or bank, having been removed from his watery shrine by his worshipper, who believes in his omnipotence to save and bless others, though impotent to save himself. At some villages the people were seen clinging to their mud walls, though surrounded by the devouring element, anxiously waiting the next move of the 'Son of the Ocean.'

"At present the general appearance of things is considerably changed. The banks are becoming more defined, the islands have reappeared, the people are returning, the mud-huts are being rebuilt and repaired, and the grass and green herb are beginning to spring forth and beautify the plain. Along the banks of the river there are many cities, towns, and villages. At most places anarchy, poverty, and wretchedness seem to reign. For about ten years the whole country, from Chin-kiang to Hankow, has been a battle-field or a camp. Most of the cities and towns have been lost and won again and again. The river has been almost blocked up, and the native trade suspended during the above period. Chin Kiang, Nanking, Wú-hú, Ngan-king, Kiú-kiang, are mere camps, and though formerly flourishing and important, are now wretched, and, for the most part, commercially worthless. Such is the river and the present aspect of things along its banks.

THE PROVINCES THROUGH WHICH THE YANG-TSI PASSES.

"Some idea of the importance of this river, both in a Missionary and commercial point of view, may be formed from the nature and magnificence of the provinces through which it passes.

"There is the province of SI-CHUEN (*i. e.*, Four Streams), whose area is estimated at 166,800 English square miles, and whose population, according to the Census of 1812, is upwards of *twenty-one millions*. It is the largest province of the eighteen. It is rich in grain, silk, tea, horses, metals, musk, and rhubarb. Its mineral productions are abundant. The climate is reported to be good, and the scenery grand and beautiful. The Yang-tsi Kiang receives some of its largest tributaries from this province.

"The population of YUN-NAN (*i. e.*, the South of the Cloudy Mountains) is between *five and six millions*, and its area about 108,000 square miles. It is bounded south by Annam, Laos, and Siam, and west by Burmah. A considerable trade is carried on between these countries and China through Yun-nan. Very little is known of the province and its resources. The Yang-tai Kiang enters the province on the north-west.

"KWEN-CHU (*i. e.*, The Noble Region) contains a population about as large as that of Yun-nan. Its area is about 64,554 square miles. Its productions consist of rice, wheat, musk, tobacco, timber, and cassia; it abounds also in lead, copper, quicksilver, and iron. The poppy also is largely cultivated in this province, as well as in those of Si-chuen and Yun-nan. Its cultivation has been more than doubled within the last few years. The native opium bids fair to supplant the foreign, being not much inferior in quality, and far cheaper in price.

"HU-NAN is 74,320 square miles, and contains a population of about *nineteen millions*. Its mountains are lofty, and its plains extremely fertile. The Tung-ting lake is the largest in the empire. The mountains of Hú-nan supply many a province with timber and coal. Malachite, iron, and lead are also excavated.

"HU-PUH, the province in which I now write, is about 70,000 square miles. Its population is more than *twenty-seven millions*. Its productions are corn, rice, silk, cotton, tea, fish, and timber. It contains the largest mart in China, and one of the largest in the world. Its position is central, and commands an easy access to every part of the country.

"KIANG-SI is 72,176 square miles, and contains a population of *twenty-three millions*. It is celebrated for the beauty of its natural scenery, the porcelain manufactories of King-tuh Chun, and as containing the residence of Chú-Hi, the Commentator of Confucius, and the greatest philosopher of China.

"NGAN-HWEN is about 48,000 square miles, and contains a population of about *thirty-four millions*.

"And, finally, there is KIANG-SU, with its population of nearly *thirty-eight millions*.

"In these regions the beauty and riches of China are most amply displayed; and whether we consider their agricultural resources, their great manufactories, their various productions, their many canals and tributary rivers, these two provinces doubtless constitute the best territory of China.

"Such is the vast territory into which we are introduced, and the immense population with which we are brought into contact, by the recent opening up of this 'Great River.' But this is not all. With this river at our command, we can with ease, by means of its numerous affluents, penetrate those provinces which lie on the north and south of those which line the banks of the Yang-tai: and eventually we shall be able, if necessary, to proceed beyond the confines of China Proper into the very heart of Tartary and Thibet.

HANKOW.—DESCRIPTION OF THE CITY.

"A Roman Catholic Missionary, writing of this spot in 1845, says:—"The night had already closed in when we reached the place, where the river is entirely covered with vessels of all sizes and forms, congregated here from all parts. I hardly think there is another port in the world so frequented as this, which passes, too, as among the most commercial in the empire. We entered one of the open ways, a sort of

street, having each side defined by floating shops, and after four hours toilsome navigation through the difficult labyrinth, arrived at the place of debarkation. For the space of five leagues one can only see houses along the shore, and an infinitude of beautiful and strange-looking vessels in the river, some at anchor and others passing up and down at all hours.'

"Ere it was burnt down by the rebels, about five years ago, it must have presented a wonderful spectacle. It even now reminds one of such cities as Sū-chen, Hang-chen, and Canton. The streets are wide, the shops are large and deep, and the population is great. Representatives of all the provinces in China are to be found here, and all the variety of the productions of the whole country were formerly brought to this mart. The rebels have visited the place four times. On the first three, the persons and property of the people were respected. On the fourth occasion, however, the people having joined the Imperialists in opposition to the insurgents, the place was converted into ashes. Notwithstanding, it is recovering itself rapidly, and the people say that one year of peace and security would restore it to its pristine glory and importance; a more convincing proof of its inherent vitality is not needed than the flourishing aspect which it now presents, after such a fearful conflagration.

"I was told but the other day, by a respectable foreign merchant here, that since June the trade of Hankow has not been less than two millions sterling, and that in all probability it will be six millions next year, at the same season. The place is quite imposing in its general appearance. The principal street is, the natives say, about ten miles from the lowest point on the Yang-tai to the highest point on the Han. On the opposite side of the Yang-tai is Wú-chang, the provincial capital. The city is large and prettily situated. It is divided into two sections by a range of hills. Its population in former times must have been about 800,000. The circumference of the wall is about ten miles. On the opposite side of the Han river is the city of Han-yang. This is a small city, and of no great commercial importance. In former times the population of these three places was probably between two millions and a half and three millions. Well has it been termed by the Chinese Tien-chia-chī-chung (i. e., Middle of the Empire) and Tien-hia-chī-sin (i. e., Heart of the Empire). Commercially it was so, and is destined to be so again. The merchants are quite alive to the importance and advantage of the place. There are no less than twenty-two foreign hong's opened at the place already.

EFFORTS MADE BY THE ROMAN CATHOLICS IN THIS PROVINCE.

"Neither have the Roman Catholics been blind to the advantages which this place presents for carrying on the work of proselytism. Three young men, who had just arrived from Europe, were my fellow-passengers to Hankow. There are twelve foreign Missionaries and thirteen ordained natives in this province. They have 15,000 converts. They complain that the work makes but slow progress at present, on account of the prevailing impression that Christianity is a political institution, that the Missionaries are the emissaries of foreign princes, and that the preaching of the Gospel is only an ingenious way of preparing the minds of the people for the advent of new masters.

"This is their head-quarters in the province. The Bishop of Hú-puh is also the Pope's Legate. The Church of Rome has not been slow to send Missionaries to other parts of this glorious sphere. Men have been despatched to all parts of

the empire. They are determined to have China, if men, money, talent, and devotedness can secure it. The Romish Church in her sphere is as active as the merchant is in his. It is high time for Protestant England to ponder deeply the enormous crime of leaving this noble prize in possession of the devil, or letting it pass quietly into the hands of 'the Man of Sin.' Oh, where is our love to our Saviour, our longing for the salvation of souls, our interest in the moral and spiritual elevation of our race, gone? May God send His Spirit to awaken within us a sense of our sin and shame.

"Yours, very truly,

"REV. DR. TIDMAN.

[(Signed)

"GRIFFITH JOHN.

"P.S.—I have forgotten to mention that, so far, my experimental preaching here has been quite satisfactory. I have been preaching and distributing books in the streets to a considerable extent. The preaching is generally listened to attentively, and the books are received gladly. The names of God and Jesus, and certain terms peculiar to the Christian religion, are quite familiar to many, having heard them from the insurgents. I am not able to say as yet what will be the result of the discovery of the identity of the terms. I remember two or three cases in which my preaching was objected to, on account of its being identical with the doctrine of the 'Monsters,' as they term the rebels.

"Generally, however, they seem to be indifferent on this point, and listen very quietly.

"G. J."

SHANGHAE.

PROGRESS OF THE GOSPEL IN THE CITY AND SURROUNDING COUNTRY DURING THE PRESENT YEAR.

OUR Brethren at SHANGHAE have suffered serious interruption in their work from the continued presence, within a few miles, of a large body of Insurgents, who have been watching for an opportunity to take the city. In the execution of this purpose, they have hitherto been deterred; but the country around has been devastated, and the people either slaughtered or dispersed. Nevertheless, our Brethren have not ceased regularly to visit several out-stations, and to preach the Gospel to the afflicted people; and they now report the gratifying fact that in the city and the surrounding districts, nearly TWO HUNDRED Native Converts have been admitted to the fellowship of the Church—a fact which cannot fail to awaken both astonishment and gratitude.

The following most gratifying Report has been received from the Rev. John Macgowan, writing on behalf of himself and his associates at Shanghae:—

"Shanghae, October 4th, 1861.

"DEAR SIR,—In reviewing the past six months, we rejoice to believe that, although discouragements in preaching the Gospel have existed, and do still exist,

yet that there is much to light up the gloom which idolatry has cast over the land, and to induce the Missionary to believe that the Spirit of God is at work among the masses of the people.

DIFFICULTIES AND DISCOURAGEMENTS.

"The discouragements are already known to you. They arise principally from the apathy with which the Chinese regard the future life. In the majority of cases, they appear to be totally indifferent as to what may be their condition when they have passed away from this world; and therefore, when the reward of the Christian is presented, as an inducement to believe in Christ and Him crucified, it presents none of those attractions which appear so great in the eye of the inhabitants of Western Nations. Another impediment which lies in the way of the speedy reception of the Gospel is the very imperfect idea which the Chinese have in regard to sin. They cannot be brought to look upon it in that heinous light in which it is presented to us in the Word of God: in fact, very few are willing to admit that they have any sin at all; and therefore, when the Gospel is preached, denouncing man as the subject of sin and corruption, it clashes with all their preconceived ideas, and brings in a doctrine which is almost wholly new to them. These discouragements, however, are just such as might have been expected as the results of centuries of idolatry. The hearts which have been so long alienated from the true God, cannot be supposed to have retained any true conception of His nature or requirements. On the other hand, we are happy to inform you that, during the last six months, the Gospel has been steadily gaining ground; our numbers are continually increasing, and the number of Christian professors in this heathen land is being gradually augmented. The utmost efforts have been put forth to bring the knowledge of the way of salvation within the reach of as many as possible. We have had daily services in the City, both in the large and small chapels. The several *country stations* have also been frequently visited, and latterly a plan has been adopted by which the Chinese Hospital, with its immense daily attendance, shall be thoroughly evangelized. We also have in prospect the opening of a place for preaching on what is called the Mo-loo, in which a morning service will be held. The importance of this district has been already brought before your notice in a letter from Mr. John. Since that time the population has very much increased, numbers flocking to this and the other parts of Shanghai from the disturbed districts. Our proposed plan, therefore, will bring the Gospel within the hearing of great numbers who have never as yet heard it, and who may not have the time or the inclination to come to our chapels in the City.

LABOURS AND SUCCESS.

"During the past six months, our greatest success has been in some of the country places. Many obstacles which exist in Shanghai to the spread of the Gospel, are not found there. Here, every one seems immersed in selfishness, or influenced in some degree by the debasing influence of the foreign residents; whilst there, much more simplicity is found, and a readier assent given to the doctrines of the Cross. In T'say-So, for instance, our success has been altogether remarkable; in six months *seventeen* members have been admitted by baptism into Christ's Church, whilst not a single individual has been brought under Church discipline. In reference to T'say-So, we most gladly take this opportunity of bearing witness to the very great efficiency of Medical Missions in furthering the cause of Christ. It

is the testimony of many residing there, that the feelings of the people in regard to Christianity have been very considerably changed from what they formerly were. Amongst other causes which have tended to produce this change, the most prominent one is a very remarkable cure effected by Dr. Henderson, on one of the inhabitants of that place. This man had been afflicted for several years by a disease which was considered by the Chinese doctors to be altogether beyond the reach of man. He was brought to our hospital at Shanghai, and in a few weeks was able to return to his home rejoicing. This case has had a most powerful effect upon the minds of the people, and a turn has been given to affairs, which we believe to be the commencement of a great in-gathering of souls.

"Independently of what has been done in Shanghai, and of what is still being carried on, a great deal has been done in the country, in the way of Bible and Tract distribution. Many families have been supplied with the Word of Life or with epitomes of Gospel truth; several districts have been visited and preached to, and well-founded hopes are cherished that the doctrine of Christ crucified has shed light over many a dark soul. The number of members now belonging to the Church at Shanghai amounts to sixty-two, showing an increase of *ten* members during the past six months. Tsanka-Azah consists of thirty-eight, of whom *eight* have been received during the same period; Lui-kaong of thirty-three, of whom *eleven* have been baptized; T'say-So of twenty-three, of whom *seventeen* have been admitted; Sung-Keang of thirty-five, of whom *three* have been baptized—making the total number of converts in Shanghai and the surrounding districts ONE HUNDRED AND NINETY-ONE.

"Thus you will see that steady progress is being made in every direction; and now that our several situations have been assigned to us, we shall be able to concentrate our efforts to better purpose; and I confidently hope and believe that the coming six months will see a still greater increase of Church members.

"I remain, dear Sir,

"On behalf of the Committee,

"Yours very sincerely,

(Signed) "JOHN MACGOWAN.

"REV. DR. TIDMAN."

POK-LO.

No event, however interesting, in connection with the Society's long continued and extended labours in China, surpasses in importance the origin and progress of the cause of Christ at Pok-lo. It is a town of about fifteen thousand inhabitants, situated in the Canton Province, and about a hundred miles from the British Colony of *Hong Kong*. To render the present communications more intelligible and instructive to our readers, it may be necessary to recapitulate the facts connected with the brief history of this interesting Mission.

In the year 1856, our honoured friend Dr. Legge reported the interesting case of Ch'eä, a Christian convert, from Pok-lo. He was a man advanced in years, and his mind had been awakened to the truth and divinity of the Gospel by instructions he had received from a colporteur

in the service of the British and Foreign Bible Society, and he came to Hong Kong seeking further counsel from our Missionaries. He was admitted to the privileges of the Church, and shortly returned to his native town. In the year following he again visited the colony, accompanied by a Native Convert; in 1858 he made another visit, attended by two other Converts, and in the year 1859 he appeared with two more. All these had been brought to embrace the truth of Christ by his means. In the early part of 1860, Ch'ea again presented himself to Dr. Legge, with *nine* additional candidates for Christian baptism, making a total of *fourteen* souls brought to the knowledge of the Saviour by the Christian zeal of this venerable man. In the spring of 1860 the Rev. John Chalmers, accompanied by Tsun-Sheen, the Chinese Evangelist, made a visit to Pok-lo, where they were greatly cheered both by the steadfastness of the converts already received, and by the urgent application of many of the people for Christian baptism; and of these, *forty-four* were deemed suitable subjects for that ordinance.

In the month of January last, *sixteen* additional individuals from Pok-lo and its vicinity were received into the visible Church by Dr. Legge, at Hong Kong, "making a total," as our friend observed, "up to that time, of *eighty-five* individuals who had publicly come over to the Christian camp."

In May last both Dr. Legge and Mr. Chalmers again visited Pok-lo and the surrounding country, when they received *upwards of forty* additional converts; and arrangements were then made for opening a sanctuary in which the Native Christians should meet to enjoy the truths and ordinances of the Gospel.

Such had been the rise and progress of the kingdom of God. The seed of truth sown in the heart of an aged and obscure individual had been watered by the grace of the Holy Spirit, and through progressive years it had brought forth thirty, sixty, and a hundred fold. All was promising; and it was hoped that a European Missionary might shortly be appointed to this inland station, and preach the Gospel without let or hindrance. These bright prospects have, however, been suddenly overcast. In the early part of October, Dr. Legge received intelligence that a spirit of enmity and persecution against the Native Brethren had been exhibited by the higher class of their countrymen; and, after obtaining an assurance of redress from the Governor of Canton and a native officer to protect him on the journey, he hastened to Pok-lo. The result of his visit is communicated in a letter dated 14th October, from which we supply the following extracts:—

Hong Kong, 14th October, 1861.

"DEAR BROTHER,—I returned yesterday from a second visit made to Pok-lo, and hasten to give you some account of it, with the reasons which led to it.

"In the month of July we effected the purchase of a small house in the city of

Pok-lo, in the name of the Society, and were proceeding to have it fitted up as a chapel, hoping that it would be the first of many places of worship in that district into which the people might be gathered in the name of God and of Christ. But Satan was not to be cast out so easily. One of the gentry came forward and laid claim to the property. We wished to submit the matter to the decision of the district magistrate. Our opponent, however, took violent possession and proceeded from one act of aggression to another, till affairs wore a very threatening aspect as concerns the safety of our Native Brethren. Fortunately we were able to avail ourselves of the kind feelings and influence of Mr. Parkes, one of the allied Commissioners in charge of Canton. In consequence of his earnest representations, the Governor-General took step after step to secure the vindication of our Treaty rights, and to repress the violence of evil men ; but nothing was effected.

“ On the 2nd inst. I went to Canton to have personal communication with Mr. Chalmers on the course we should take. On the 3rd we saw Mr. Parkes, when he asked me if I was prepared to proceed at once to Pok-lo. I had a plan to go there a few weeks later and see what I could do single-handed with the magistrates and gentry ; but I could not hesitate to put myself into Mr. Parkes' hands. ‘ It would show,’ he said, ‘ that we were in earnest, and he had never known the Chinese authorities but to yield when they were assured of that.’ On his representation the Governor-General deputed a special officer to go with me to Pok-lo to insure my safety, and to procure me free intercourse with the magistrates and gentry. A pious friend was willing to accompany me, and with the change of the tide, on the morning of the 5th, we left Canton.

“ My escort proved an agreeable friendly man, and gave me his letter of instructions to read and copy.

“ On the morning of the 8th, we sighted Pok-lo, and had hardly done so, when a boat met us with the superintendent of police on board. He was sent forward to announce that ‘ *the thing was settled,*’ and that the magistrate, who had gone to Wye-chow, would be back in the course of the day, and deliver the title deeds of the house, regularly stamped, and put me, moreover, publicly in possession of the premises.

“ This was joyful intelligence. It had happened as Mr. Parkes had said. Up to the day before, every one of the Governor-General's despatches had proved but a *brutum fulmen*. The thunder might roar in Canton, but what cared they a hundred miles off ? On Monday, however, they got news overland that a special officer was on his way, having an Englishman with him, to require full and immediate justice. The effect was immediate and powerful. Three of our Native Brethren came off and told me that the district magistrate had been suddenly roused to activity. Late in the evening before, he had sent for the former owner of the house, and then for the representatives of the gentry, and with daylight that morning police-runners had been about, erasing every vestige of the offensive and threatening placards.

“ The magistrate did return from Wye-Chow in the evening, and soon after came on board our boat, bringing the title-deeds with him. I have not time to relate the particulars of my conversation with him. He submitted to any amount of remonstrance on the inconsistencies of his statements. I felt both pity and shame for him, and was glad when he went away, leaving the documents with me.

“ During the night the prefect of Wye-Chow arrived, along with the magistrate of the adjoining district of Kwe-Sheen, and other officers. In the course of Wed-

nesday forenoon I was visited by this magistrate and a military officer of the third degree, and to them I gave in writing my own views. They had given me the title-deeds, and were to put me in public possession of the house. So far well; but I must require two things more. First, as they had allowed placards against foreigners and all Christians to be posted up both in Pok-lo and Wye-Chow, they must issue proclamations in both places, containing the 8th and 12th Articles of the English Treaty, which stipulated for the protection of Chinese Christians, and the right of Missionaries to buy land and houses, to build chapels, and to preach in any part of the country. Second, they must do their utmost to apprehend Soo Hoy-ü, who, they said, was now in hiding, and deal with him in some way which should mark their sense of the enormity of his conduct. It was not for me, as a Missionary, to ask that he should be punished; Christ came not to destroy men's lives, but to save them; but it belonged to *them* to show themselves a terror to evil doers.

"They pledged themselves that both these things should be done.

"When these officers had gone, I was visited by four of the gentry—the heads, indeed, of the general committee of the gentry of the district—and it was my task to lecture them from the Treaty and the Scriptures. I hope the interview was productive of good. But, like the officers, they were all complaisance. I longed for some show of resistance, but there was none. I might bray them in the mortar, but they took it, or made as if they took it, all in good part.

"In the afternoon we went on shore to an entertainment at the magistracy, where the prefect of Wye-Chow took the lead. He excused himself for not visiting me in the boat, on the ground of lameness, and he was evidently labouring under a severe attack of gout. I went over the same points with him as I had done with the magistrate of Kwee-Sheen, and with the same result—his apparent approval and assent. By-and-bye nine of the gentry came in, and expressed their sense of the bad conduct of Soo Hoy-ü, and their satisfaction that the matter was adjusted. This over, we moved in procession through half-a-dozen streets, crowded with spectators, to the house, where the prefect formally handed it over to me. Then the gentry made their appearance again, and there was a great amount of speech-making on both sides. I told them that the house would now be converted into a hall for the preaching of the Gospel, and I hoped it would be a great blessing to the city and district; yes, the spiritual birthplace of many of them then present. They answered that they did not doubt it!

"The procession was re-formed, and they conducted me back to the river.

"I was really overwhelmed with astonishment at the course of things, and could hardly arrange my thoughts to acknowledge aright the wonderful ordering of events in the providence of God. Never was I so disgusted with the deceit in which the higher classes of the Chinese are steeped; never did I feel so much the *renewing* work which is necessary for all the people.

"I saw at intervals a good many of the Christians, who were rejoicing, as birds escaped from the snare of the fowler, while I spoke of the gratitude they owed to God. I cautioned them to make a right use of the deliverance He had given them, and, instead of glorying over their enemies, to seek with their well-doing to put their ignorance to silence.

"We left Pok-lo on Thursday, and reached Canton on Friday night, and arrived here yesterday, to the great relief of my family, who had not heard from me for a

week, and to be relieved myself by finding them all well. God has, indeed, put a new song into our mouth.

"I remain, my dear Brother,
Yours very sincerely,
(Signed)

"JAMES LEGGE.

"REV. DR. TIDMAN."

Within a fortnight after the proceedings described by Dr. Legge in the foregoing communication, he received the painful tidings that his sanguine hopes had for the time been grievously disappointed,—that the native authorities, who had appeared for the hour to yield to the influence of their superior the Governor of Canton, had basely departed from all their engagements, and that they had themselves become parties in a series of cruel persecutions, terminating in the torture and murder of the faithful CH'EA—the proto-martyr in the cause of Protestant Christianity in China.

The facts recorded in this letter, though deeply painful, can awaken neither surprise nor fear in the minds of reflecting Christians. Persecution for Christ's sake, is the sure and invariable result of faith in His name and obedience to His will. But it is no less certain that persecution has ever defeated its own design, and has been overruled by God for the furtherance of the Gospel; and we doubt not that in CHINA, as in MADAGASCAR, the blood of the martyrs will prove the seed of the church.

"Hong Kong, 31st October, 1861.

"DEAR BROTHER,—A sad reverse has taken place in the condition and prospects of our Mission at Pok-lo, during the short time that has elapsed since I wrote to you by the last mail. Indeed, while I was penning my letter to you, and telling you of what great things had been done for us, our dear Brother Ch'ea was in the hands of ruthless enemies, and on the eve of receiving from them, according to the most likely accounts which have reached us, the crown of martyrdom.

When I was at Pok-lo, on the 8th and 9th, I made many references in my communications with the Mandarins and gentry to Soo Hoy-ü, who had been the prime mover in all the opposition to our obtaining a chapel in the city, and had, indeed, advanced a claim to the house which we had purchased. My inquiries were uniformly met with the statement that he was in hiding, but that he would be sought out and punished for the lawless conduct of which he had been guilty. Not a hint was given that there would be any difficulty in dealing with him, or that the happy settlement of our affairs was likely to be disturbed. At the very time when the authorities were feasting me, a flag, at once of rebellion against the Provincial Government, and of persecution against Christianity, was raised at Wye-chow, and several thousand men gathered round it. On the 10th, while I was on my way back to Canton, the Prefect of Wye-chow, and the District Magistrate of Kwee-sheen were made prisoners on their return from Pok-lo.

"When I left, Ch'ea remained in temporary charge of the house. He was full of joy, as I was, and unsuspecting of danger. On the evening of the 13th, he was

forcibly carried off by a body of ruffians, led by Soo Hoy-ü and a confederate like himself. They took him to a village not far off, and hung him up all night by the arms and feet to a beam. During the two following days, he suffered much torture and insult, and on the 16th he was taken to the river side, and, on refusing to renounce Christianity, was put to death, and his body thrown into the stream. Such is the account which has reached us. At present I wait for more intelligence before offering any reflections upon it. His Christian Brethren lost sight of him after he was carried off on the 13th; and what they report of his subsequent treatment and death is only the statements floating about in the neighbourhood.

"They lost sight of him, for they had enough to do to take care of themselves. On the 14th, the triumphant foe declared his intention to burn the village of Chük-ün, and the Brethren there, with their families, fled to villages more remote, where they could take refuge with Christian friends. On the 17th, fourteen of them made their way to Canton. The man from whom we purchased the house came here, bringing his wife and daughter with him. Others came from Pok-lo; and, four days ago, two came from Kot-leng, saying that persecution was extending to their neighbourhood as well, and a reward offered for the heads of the two principal men among them.

"I have obtained a copy of part of a placard posted up in Wye-chow, and purporting to be issued by the whole city. It offers 50 dollars for the death of every foreigner coming among them, and 20 dollars for the death of every Chinese aiding in bringing the foreigner there, or in circulating his books.

"Such is the present posture of affairs. Our Brethren are indeed in an evil case.

"There is much about the movement which is not easy to understand. An element of disaffection to the Chinese Government enters largely into it. The flag bears the inscription of 'Security to the Government, and Extermination for Barbarians;' but the whole proceeding is in defiance of the authorities, and the Governor-General said to Mr. Parkes that he himself was the man who was in most danger from it. The leaders, I conceive, are stirring up the hatred of the people to foreigners, and their dislike to Christianity, as a cloak to their own ambitious ends. Of course they are acting in flagrant violation of the stipulations of the Treaty; but what is to be done? The Native Government has not power to enforce the Treaty. Mr. Chalmers has put the affair into the hands of our Consul at Canton, and it remains to be seen what steps the Governor-General will take. Should he not be able to do anything, there remains to us a reference to our Ambassador at Peking; and, should that be ineffectual, it still remains for us to appeal, as we are now doing, to God. We are meeting here every morning this week, for an hour, continuing in prayer and supplication. Nearly fifty Chinese Christians, including five of the refugees, assemble. It is, in fact, their meeting. Painful and discouraging as the thing is for the present, no one seems to doubt but that it will ultimately turn out to the furtherance of the Gospel. There has been much hitherto about the progress of the truth in Pok-lo district, to remind one of the primitive forthgoing of Christianity. Persecution only makes the resemblance more striking. We are ready to inquire, Who will take Ch'ëa's place? But we may not limit the power of God. Will not that country be henceforth contemplated with a new interest, even from heaven?

"The above imperfect narrative will enable you to form a realizing conception of the sad state in which this whole empire is. The Government is effete. The foun-

dations are destroyed. There must be a change in it. Help will come from God, but through what human instrumentality we do not yet perceive.

* * * *

"When I was in Canton, I was much pleased to see the progress which the Wesleyan Missions have made there. They have got four good dwelling-houses, a handsome chapel, and two or three preaching stations in eligible places, where chapels may yet be built. All this they have been able to accomplish by means of a donation from a generous Wesleyan friend in England of £10,000, to be devoted to the building of chapels and houses in India and China. Is there no friend of the London Missionary Society who will similarly come forward to its help in the same way, for *Canton*, *Han-kow*, and *Tsen-tsin*? I have thought much of this matter. We ought to go in boldly and numerously, and occupy the land. Our Wesleyan friends are wise—rightly, wisely wise—in their generation: let us learn from them.

"I remain, dear Brother, yours very sincerely,

(Signed) "JAMES LEGGE.

"REV. ARTHUR TIDMAN, D.D."



DECEASE OF MRS. EDKINS.

IN our last number we announced this sad and solemn event, but were unable to give any particulars connected with the illness and decease of our lamented friend. During the month we have received from her bereaved husband the brief but mournful narrative which we now subjoin. From it we are thankful to learn that the mind of the sufferer was sustained in the prospect of the grave by the consolations of the Gospel; and that our Brother, though feeling most deeply the irreparable loss he has suffered, is still comforted in his affliction, and encouraged in his labours, by the presence and blessing of his Saviour.

"Tien-tsin, September 7th, 1861.

"MY DEAR BROTHER,—The mournful intelligence will have reached you by the last mail, that my beloved wife is no more. This bereavement, with which God has been pleased so deeply to afflict me, took place on the morning of the 26th August. The summer here has been very unseasonable and unhealthy, on account of great heat and the want of the usual rain. Mrs. Edkins became ill of diarrhoea, of a very obstinate and weakening kind, which continued for several weeks without yielding to medicine. At the end of July we proceeded down the river to Takoo for the benefit of sea air. This being insufficient, it became necessary to try Chéfoo, and we took passages in a vessel that was to leave in three or four days. We went on board and remained for a week, having at first great hope that the ship, being anchored several miles from land, the fresh sea breezes would have a very favourable influence. But the complaint increasing in intensity, and assuming the form of dysentery, was rapidly bringing the dear sufferer to her end. The departure of the ship was delayed by unforeseen circumstances from day to day, and when medical aid was procured from a Prussian vessel, life was already ebbing fast away.

"Though unconscious during the last hours of her illness, the weeks of bodily weakness and retirement which had preceded the time of her release had been to her a time of much spiritual profit. She gave herself much to prayer, and the reading of the Scriptures, with other devotional books. The employment and the tone of her thoughts were a preparation to her for her great impending change. Her trust was in the merits of Jesus, and her hopes were fixed on the sinless purity of heaven. She loved to converse on the goodness of God, the paternal love of His dispensations, and the happiness of living in that world where there is no sin.

"She had a heart beating warm with Missionary sympathies, and was both useful and rejoiced to be so; but before two years in China had been quite completed, the voice of the Divine Master summoned her away. In her has been lost to the Mission one who had made considerable progress in the language, and who gave promise of effecting much good by her personal influence and efforts.

"This mournful event, all full as it is of gloom and grief to myself personally, I cannot allow to prevent me from prosecuting Missionary labours here. In the midst of saddening associations and remembrances I must continue to labour in the field, as grace from above may assist me to do, and looking for support to that merciful God who has so bitterly afflicted me.

"Mr. Lockhart has now joined me, and I leave it to him to speak of matters connected with the establishment and extension of the Society's operations here.

"I remain, yours very truly,

"REV. DR. TIDMAN."

(Signed) "JOSEPH EDKINS.

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It is with sincere regret we inform our friends that the Rev. Robert Dawson, of Shanghai, has been compelled, through entire failure of health, to return to his native country. Our Brother, accompanied by Mrs. Dawson and the Rev. Hugh Cowie of Chefoo, embarked at Shanghai in the "Solent," on the 23rd October, ult.

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ACKNOWLEDGMENTS.

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For Rev. Dr. Legge, Hong Kong. To Miss Smith, Camberwell—For a Box of Useful Articles.
 For Mrs. Sewell, Bangalore. To Mrs. Deeping, Newark—For a Parcel of Clothing.
 For Rev. O. Campbell, Bangalore. To Miss Maclellan, Paisley—For a Box of Useful Articles, value £16.
 For Rev. G. Hall, Madras. To Haverstock Chapel Juvenile Association—For a Box of Clothing and Useful Articles.
 For Mrs. Mullens, Calcutta. To two Friends at Cheltenham—For a Parcel of Useful Articles.
 To the Park Chapel Missionary Working Society, Liverpool—For a Box of Useful Articles.
 To Miss Loudon, Clarendon Terrace, Notting Hill—For a Box of Fancy and Useful Articles.
 For Rev. J. H. Budden, India. To Church Street Chapel School, Epsom—For a Box of Clothing.
 For Mrs. Lechler, Salem. To Mr. E. Howard—For a Case of Cotton Goods, value £50.
 For Rev. B. Porter, Cuddapah. To the Young People at Howard Chapel, Bedford, per Miss Albott—For a Case of Useful Articles.
 For Trevandrum. To Mrs. Marsh and Friends, Chester—For a Parcel of Clothing.
 For Rev. Wm. Hillyer, Jamaica. To the Forest Gate Missionary Working Association—For a Case of Clothing.
 For Rev. S. M. Cragh, Maré. To the Young Ladies of Alley Chapel Missionary Working Association, Bristol—For a Box of Useful Articles.
 For Samoa. To E. Perkins, Esq., Bromsgrove—For two Kegs of Nails. To Miss Compston and Young Friends at Settle—For a Box of Clothing.
 For Rev. W. W. Gill, Mangala. To Miss Hadley, Coventry—For a Parcel of Books.
 For Mrs. Birt, Peelton. To Miss Forster, Tottenham—For a Parcel of Clothing.
 For Rev. B. B. Taylor, Cradock. To Friends at Haverstock Chapel, Peckham—For a Box of Useful Articles, value £21.
 To the Juvenile Missionary Working Associa-

tion, Castle Gate Chapel, Shrewsbury—For a Box of Clothing and Useful Articles, value £47.
 For Poreychaley
 To Rev. T. Clark and Mrs. Clark, Whitstable—For a Parcel of Jackets for the Female Christians.
 To Rev. H. Howard and Mrs. Howard, Thirsk—For ditto.
 To Rev. E. C. Crisp and Friends, Lowestoft—For ditto.
 To Mrs. Potter, Blackheath—For Portrait and Work Box.
 To Miss Greene and Friends, Oundle—For Print, for Native Teacher, "Daniel Pilley."
 To Mrs. Deeth and Mrs. Hickman, Lavenham—For Portraits and Print.
 To Mrs. Blackley, Norwich—For Portrait and Jackets.
 To Mrs. Hallett and Friends, Old Meeting, Norwich—For a Work Box and Writing Case.
 Princess Street Chapel, Norwich. To Mrs. John Piper and Miss Boardman—For Print and Handkerchiefs, value £6, for the Support of the Native Teacher, "John Alexander."
 To the Misses Willett—For Portrait, Work Box, Writing Case, and Print.
 To Mrs. Sutton, Mrs. Norman, and other Friends—For Jackets, Handkerchiefs, Hosiery, Purses, &c.
 For Rev. Maurice Phillips.
 To the Churches at Henlan, Llanboidy, and Rhydyceislid—For £11 for the purchase of Medicines and Instruments.
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 To Mrs. Dawson, Isle of Wight. To E. J. Wheeler, Esq., Clapton. To Miss Smeeton, Welford. To H. Clarke, Esq., and to a Friend—For Volumes and Parcel of Evangelical, and other Magazines.

MISSIONARY CONTRIBUTIONS.

From 17th November to 16th December, 1861, inclusive.

Mrs. J. H. Gladstone, in accordance with the wishes of her late Father	£50 0 0	Collected
Legacy of the late T. Church, Esq., per Capt. Church	£28 8 2	
Prospers	£30 0 0	
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The Society for Promoting Female Education in the East, per Miss Buchanan Poston	£0 1 0	Collected
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 For Mrs. Birt, Peeltun. To Miss Forster, Tottenham—For a Parcel of Clothing.
 For Rev. R. B. Taylor, Cradock. To Friends at Haverstock Chapel, Peckham—For a Box of Useful Articles, value £31.
 To the Juvenile Missionary Working Association,

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 For Fareyehale.
 To Rev. T. Clark and Mrs. Clark, Whitstable—For a Parcel of Jackets for the Female Christians.
 To Rev. H. Howard and Mrs. Howard, Thirak—For ditto.
 To Rev. E. C. Crip and Friends, Lowestoft—For ditto.
 To Mrs. Potter, Blackheath—For Portrait and Work Box.
 To Miss Greene and Friends, Oundle—For Print, for Native Teacher, "Daniel Pilley."
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Mrs. J. H. Gladstone, in accordance with the wishes of her late Father	100 0 0	Collected by Miss By
Legacy of the late T. Ombro, Esq., per Capt. Church	200 0 0	Mr. Drew
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	Collection	14 10 1
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THE EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

FEBRUARY, 1862.

The Ejected Ministers.

BY THE REV. GEORGE SMITH.

WHILE there may be, and while there doubtless is, an unchristian and superstitious observance of days and commemoration of events, tending neither to the honour of God, nor the advantage of man, it cannot be doubted that there are epochs and facts in the national or Church history of a people which ought to be commemorated, and that in such a way as to promote a grateful, humble, and holy temper, and thus show forth the glory of the Great Giver of every good and perfect gift. Such events stand out prominently to view in the ecclesiastical records of our own country; and among these there is, perhaps, no one that deserves more serious notice and solemn improvement than the memorable ejection of nearly two thousand ministers of Jesus Christ, from the Church of England, on the 24th August, 1662. It was called St. Bartholomew's Day, and it had previously attained an unenviable notoriety by the massacre of the French Protestant Huguenots, under Papal government, in the reign of Charles IX. This fearful persecution began ninety years before, on that same day, which, like our own, fell on the Lord's-day, and unhappily ended in the death, or utter ruin, of nearly one hundred thousand persons,—including many of the most gifted, godly, and distinguished of the land. It was reserved for a Protestant government and hierarchy, in our own country, under the reign of the second Charles, to perpetuate memories of the day which may awaken hatred to oppression, and promote attachment to religious liberty in all future time. The Bicentenary of this event invests the year 1862 with peculiar interest to all classes of Evangelical Nonconformists, many of whom will seek to improve it by placing their principles clearly before the public mind, and by raising useful monuments, commemorative of the moral heroism and self-denial of these devoted men, "of whom the world was not worthy." The Editor of "THE EVANGELICAL MAGAZINE" proposes to invite his readers to spend half-hours with some of the more prominent of the ejected ministers; and, as introductory to the papers thus to appear, the

present contribution is made, which, while presenting an epitomized view of the ejection, will deal with the general facts and principles of our Nonconformity, and contain some slight notices of a few of these departed ones, whom we gladly honour as "spiritual heroes."

"One star differeth from another star in glory." It is so in the material universe; it will be so in the resurrection of human bodies, in the last day; it has been so in every wide awakening resurrection to spiritual life, which has marked the history of the Christian Church; and it was eminently so in the career of those witnesses for conscience and for Christ, as the Lord of conscience, who fell before the Act of Uniformity. The names of many of these—as Baxter and Henry, Flavel and Howe, Bates and Manton, are familiar to us as household words; but the names of a much larger number are unknown to fame, or only treasured up as talismanic words in localities where they lived and suffered, laboured or died; or are altogether forgotten on earth, but recorded in heaven, to be uttered with approval in the day of final recompense.

There had grown up in the Church of England—as the result of a long course of puritanical teaching—during the times of the Commonwealth, and under the enlightened government of Cromwell, a state of things in relation to the Christian ministry scarcely compatible with the principles and working of an Established Church. Persons were freely admitted to the charge of parishes without any regard to their views of baptism or Church government, provided they could give proof of piety and talents fitted to edify the congregations committed to their charge. With the restoration of the monarchy there was introduced a different order of things. A new Parliament, of pliable and loyal men, was summoned; the vacant sees were filled up, and that chiefly by High Churchmen, who took their seats in the House of Peers; and an Act was passed, which excluded all conscientious Nonconformists from corporate and judicial offices. The way was thus prepared for enacting and carrying into effect any persecuting edicts in the Church, which the Court party might desire. The restoration of Charles was effected very much through the efforts of the Presbyterian party, their ministers having received from him an assurance that they should have liberty of conscience; and they, therefore, naturally enough, hoped, that by some compromise with the Episcopal party they should be allowed to retain their livings, or at any rate be permitted to minister the Word of Life to the flocks over which the Holy Ghost had made them overseers. In this expectation, they were painfully disappointed. The "merry monarch" broke his promises, and the attempts made at accommodation of different parties in the Savoy Conference ended in failure. The Convocation, which revised the Book of Common Prayer, instead of altering it to meet the wishes of the Presbyterians and Independents, retained all its objectionable parts, and purposely made sundry offensive additions to its contents, directing, among other things, that the story

of Bel and the Dragon should be put among the Apocryphal portions of Scripture, appointed to be read in churches. It was the object of the Bishops to make the terms of Conformity as difficult as possible, in order to shut out conscientious men of Puritanical leanings, and to make knaves of feeble men, who might be led to subscribe for a morsel of bread. This design was openly avowed by some of the Court party, and Parliament was prepared to do all that they desired, and even more. Hence its acts and resolutions all tended to the re-establishment of absolute monarchical power, and unlimited Church authority. Every Member of Parliament was compelled to take the sacrament of the Lord's Supper; the Covenant was publicly burnt in Palace Yard; and episcopal ordination was made indispensable to clerical preferment. All this was followed by the Act of Uniformity; which in part, at least, originated in the secret attachment of the King to Romanism. This Act required, among other things, the re-ordination of those ministers who had not been episcopally ordained; a declaration of unfeigned assent and consent to all and everything prescribed and contained in the Book of Common Prayer; and a strict conformity to the rites and ceremonies enjoined by the Church of England. It was craftily and cruelly contrived that this Act should come into effect just before Michaelmas, when the payment of the year's tithes would become due, and the ejected ministers would lose a year's income. The Act was not issued from the press till a short time before the 24th August, and persons living in remote parts of the country could not obtain it by that day. The Rev. Adam Martindale, who was ejected from the vicarage of Rotherston, in Cheshire, afterwards wrote,—“Had I been as full a Conformist in my judgment as any in the kingdom, I could not have kept my place; for one condition being this, that I must, some Lord's-day before the 24th August, read the morning and evening prayer, as appointed by the new book, and declare unfeigned assent and consent to all things contained in it and prescribed by it, and this book coming not in our parish till Friday, the 22nd, my place was remedilessly lost.”* The general contents of the Act were, however, well known; and while the great majority of incumbents subscribed it, and a few in obscure localities were allowed to retain their livings, without conforming to its provisions, a noble band took joyfully the spoiling of their goods, and went out, like Abraham of old, at what they deemed the Divine command, not knowing whither they went.

Most of these devoted men preached a farewell sermon on the Lord's-day previous to their separation from their beloved flocks; some of these discourses have been published, and the texts on which they were founded, and the sentiments which they contained, indicated the devout and patient spirit of the sufferers. No rancour or bitterness against their persecutors marked their utterances, but a prayerful, affectionate feeling was

* Whether Martindale's construction of the law be correct, is very questionable.—Ed.

breathed out in their valedictory addresses. The celebrated Dr. Bates, at the close of the sermon which he preached to his people, at the church of St. Dunstan in the West, said, "I know you expect I should say something as to my Nonconformity. I shall only say this much: it is neither fancy, faction, nor humour, that makes me not comply, but merely the fear of offending God. And if, after the best means used for my illumination, as prayer to God, discourse, and study, I am not able to be satisfied concerning the lawfulness of what is required—if it be my unhappiness to be in error, surely men will have no reason to be angry with me in this world, and I hope God will pardon me in the next." It would be easy to multiply quotations in harmony with this calm and dignified statement, as embodying the views and feelings of many of these consecrated men.

Imagination can more readily conceive than any language could depict, the mingled feelings with which this noble army of confessors sallied forth during that week, and the following, from Rectories, Vicarages, and Parsonages, in all parts of the land. They were for the most part married men, with families; persons of gifted, cultivated minds, yet destitute of independent property. The prospect before them was gloomy in the extreme. There was no popular excitement in their favour; they had no opportunity of extensively conferring with each other; they left each one his own home and church, and went his own way. Through the good providence of God, in whom they confided, their temporal necessities were marvellously supplied. Some of the nobility, and many of the gentry of the land, adhered to the cause of Nonconformity, and liberally contributed, through private channels, to relieve the poverty of the more needy ejected ministers. Many of them gradually turned their attention to such professions as were within their reach, and adapted to their attainments; and some few embraced menial employments, and laboured with their hands for daily bread. There is an affecting incident on record respecting Mr. Ince, who became shepherd to a country gentleman of wealth, near Birdbush, in Wilts. The neglect of the parish minister when summoned to offer prayer for his wife, who was then dangerously ill, led a servant to say, "Our shepherd can pray very well; we have often heard him at prayer in the field;" and he was by this means introduced to the sick chamber, where he prayed with such propriety and fervour, that his employer demanded who and what he was; and on learning that he was an ejected minister, who had resorted for a livelihood to the employment of tending sheep, said, "Then you shall be my shepherd;" and immediately erected a meeting-house on his own estate, in which the minister preached and gathered a congregation of Dissenters.

It was, however, one of the calamities inflicted on the ejected ministers, that the greater number of them were effectually silenced, not having any place of worship in which they could preach the Gospel, though some of them collected secretly small congregations, who adhered

to their pastors through all the troubles and persecutions which awaited them. The Act of Uniformity was soon followed by other coercive measures, adapted to prevent all liberty of dissenting worship. Two years after, that is, in 1664, the Conventicle Act was passed, which made it a crime to attend a Dissenting place of worship, and enabled a single magistrate to convict any person, above the age of sixteen, who had been present even in a private dwelling, where five persons more than the household were assembled. For this offence graduated punishment was allotted, beginning with fine or imprisonment, and ending in transportation or death. In the following year the Five Mile Act was passed, the object of which was to banish Nonconforming ministers from towns where they had lived and laboured with success. These laws were not allowed to remain inoperative. Town and country jails were filled with the excellent of the earth, and many thousands of families were utterly ruined. More than five thousand persons are computed to have died in prison; and an immense sum of money was extracted, in the shape of fines and confiscations, from the persecuted Nonconformists, who took joyfully the spoiling of their goods.

Ingenious methods were resorted to by the ejected pastors to break the bread of life to their flocks, and to preach the Word to others, if by any means they might save some. The first act of Joseph Alleine, on his imprisonment in Ilchester Gaol, was to preach and pray, and this he called "holding a consecration service;" and during the time he continued a prisoner, he sent once a week a letter to his people in lieu of a sermon, having in it "a mighty tincture of peculiar prison comforts and enlargements." Every Sunday morning a worthy elder of the Church carried the precious epistle round to the various meeting places, and read it to company after company. The Rev. John Torner, another ejected minister, was wont to hold service with his family in one of the cellars of Ford Abbey; and sitting in the open doorway, his voice, which was remarkably loud, was heard by a multitude of people collected in open meadows, or congregated in the street. And when committed to prison for this infraction of a law which commanded Nonconformists to be silent, he would preach through the grating of his cell to an assembled multitude, the roll of his great voice reverberating to the utmost range of the circle of delighted hearers. Those ministers who were at large felt that no human authority could free them from their ordination vows to preach the glad tidings of salvation; and hence they continued, as they had opportunity, to assemble their scattered flocks for worship and instruction. In some secluded spot, far away from the city where they dwelt, as at Bristol; in a dell, four miles from the town, as at Andover; or at the midnight hour, in a private dwelling, with the windows closed, and the light extinguished, they continued in prayer, offered in subdued tones, till the ray of dawn, slanting down the chimney, warned them away. Many congregations met in woods, or in

the open air; sometimes drenched with the rain, sometimes standing in the deep December snow. The places of meeting were frequently changed; round the building where the congregation assembled, sentinels were posted to give an alarm if spies drew near; and the minister, in disguised apparel, was introduced through a back door. Where Nonconformists lived next door to each other, the walls were broken through, and passages made from dwelling to dwelling, so that the preacher standing in the doorway could be heard in both houses. The meeting-house at Stepney, built during these years, still exists, little altered from its original style in those internal arrangements intended to insure secrecy in seasons of surprisal and intrusion. A trap door at the top of the gallery stairs leads to a suite of apartments over the ceiling of the chapel, where the church was often accustomed to conduct its devotions in perfect retirement. In such assemblies no psalm was sung, or sung low; and various contrivances were used to prevent the voice of the preacher in his moments of fervour from being heard beyond the walls. Habited like a husbandman, with a fork on his shoulder, and a Bible in his pocket, the venerable Richard Chantyre used to set out in the twilight to meet his flock, among the hills of Derbyshire. While all the worshippers were exposed to danger, the chief peril waited on the ministers, and the people were more anxious to screen them than to secure themselves. Hence they hung up a curtain, or erected a wainscot-board before the preachers, so that, if informers came in, they should not be able to identify his person; or they would place a few tall men round the preacher, who stood near a trap door, and when an informer was observed, the teacher instantly disappeared, to make his escape through the cellar. After every expedient, however, for secrecy and escape, there were few of these brave men who had not to suffer from hunger or imprisonment. Among the sufferers was no less a man than Richard Baxter, who was one of the first to be seized and committed to the King's Bench. When brought to his trial, Dr. Bates attended and stood by him at the Bar, though fully aware of the odium and danger he incurred. It was on this occasion that the infamous Judge Jeffreys exclaimed, "Richard, thou art an old knave; thou hast written books enough to load a cart, every one as full of sedition as an egg is full of meat. I know thou hast a mighty party, and I see a great many of the brotherhood in corners, awaiting to see what will become of their Don, and a Doctor of the party, Dr. Bates, at your elbow; but by the grace of Almighty God I will crush you all."

Nothing is more surprising, in the whole course of the persecution which raged against the Nonconformists, than the bitter party spirit which animated the magistrates and judges who enforced the statutes enacted against them. The profligacy of the age was represented in their persons, and stimulated by their example. Foremost among these was Jeffreys, who abused prisoners and bullied juries, till he obtained

the verdict of the latter against the former. When that venerable woman, Lady Alice Lisle, stood before him, charged with treason, for having concealed Mr. Hicks, a Presbyterian clergyman, supposed to be implicated in the Monmouth rebellion, this brutal judge said to the jury, "Gentlemen, in your place, I would find her guilty were she my own mother." He obtained the verdict, and condemned her to be burnt, but her sentence, at her own request, was altered by the King; and this amiable and excellent lady perished on the block, forgiving her enemies, and breathing out her spirit in humble faith and hope. This judge was in the habit, on the bench, of mimicking the speech and gestures of Nonconformists, and declared he could smell a Puritan a mile off. He it was who exclaimed, "Yonder stands Oates in the pillory, and if Mr. Baxter stood on the other side, I would say, two of the greatest rogues in England stood there." He persuaded some prisoners, charged with political offences, to plead guilty, with the hope of pardon, and then, taking advantage of their confession, ordered them for immediate execution. Many of the wretched men employed as spies or informers, or who acted unjustly as judges or juries, lived unhappily, and perished miserably; while Philip Henry could testify; "Though many of the ejected ministers were brought very low, had many children, were greatly distressed by persecution, and their friends generally poor, yet in all my acquaintance I never knew, nor can remember to have heard, of any Nonconformist minister in prison for debt."

The providence of God watched over these men in a peculiar and gracious way. The Nonconformist Memorial, and other records of the times, contain many remarkable narratives of their preservation and deliverance from danger and death. Among these we note one as worthy of observation. Sir Richard Cradock, Bart., of Cumberland, a justice of the peace, and a bitter enemy of the Nonconformist, had long desired to bring the Rev. John Rogers, who lived near him, within the meshes of the law, and at last he succeeded. Two spies could prove that Mr. Rogers had preached in a certain place, on a given day, and could produce witnesses against him and some of his hearers. He was summoned before the magistrate, and convicted. While waiting in the hall, a little girl, grandchild of the baronet, made the acquaintance of the venerable man, in whom she became much interested, and learning that he and his companions were about to be imprisoned, she rushed to her grandfather, and said, "If you send them to jail I'll drown myself in the pond as soon as they are gone—I will, indeed." Being a child of strong, ungovernable passion, her resolve shook his resolution, and induced him to abandon his malicious design. Going to Mr. Rogers and his friends in the hall, he said, "I had made out your mittimus to send you all to jail, but at my grandchild's request I drop the prosecution, and set you at liberty." They all bowed and thanked his worship; but Mr. Rogers laid his hand on the head of the child, and lifting his eyes to Heaven,

said, "May the blessing of that God whose cause you did now plead, though as yet you know Him not, be upon you in life, and death, and to all eternity!" His prayer was answered subsequently in her most remarkable conversion to the faith of Christ; she became an eminent Christian, and employed her great wealth and influence in promoting the cause of Jesus Christ.

While the sufferings of the Nonconformists were becoming more and more aggravated, the plague broke out in London, and swept away in six months more than one hundred thousand human beings. Many of the city clergy fled from their posts, and their deserted pulpits were occupied by ejected ministers, who preached to crowded auditories, while surrounded by the dying and the dead, the words of eternal life. Their labours were not in vain in the Lord. "Through the blessing of God," said Baxter, "abundance were converted from their carelessness, impenitency, and vanities. Religion took such a hold on many hearts as could never afterwards be loosed." Mr. Vincent and Mr. Clarkson, Mr. Cradock and Mr. Terry, were most laborious in their endeavours at this time to save souls from death, and God mercifully preserved their lives from destruction.

In the following year, the fire of London laid the greater part of the city and most of the churches in ruins. This, like the former visitation, had some effect in mitigating persecution; and the Dissenters were allowed to erect temporary places of worship called tabernacles, and to fit up halls and rooms, in which they addressed numerous and deeply affected audiences. But no complete relief came to the despised and injured Nonconformists till the landing of William III., under whose reign was inaugurated that tolerant and enlightened policy, which has resulted in the complete and blessed liberty we, as Christian people, now happily enjoy. Let us not forget our obligations to these ejected ministers, who lived and suffered bravely and patiently to secure the rights of conscience, and to maintain the honour of Christ.

It has been remarked, that while many of these good men were in straits and poverty, and had opportunities of improving their condition by subsequently conforming, they remained, with a very few exceptions, faithful to their principles, even unto death. The dying testimony of several has been handed down to us, and from this we learn that they reviewed the sacrifices they had made with devout satisfaction and joy. Many predicted that the cause of Nonconformity would die with them, but they made it clear that they thought otherwise. When any lull occurred in the storm of persecution, they erected large and solid meeting-houses to be homes for the souls of another generation, when they should obtain toleration. Properly estimating the importance of a learned as well as of a godly ministry, they originated academies for educating young men in various branches of theological and general

learning, and actually devoted their own sons to such training for the work of the Nonconformist ministry. Though the tutors of these lowly schools of the prophets were often fined and imprisoned, they had a goodly number of pupils, and most of them were the sons of the ejected ministers. How much England is indebted to these heroic men, and how vast the obligation under which they have laid the whole Church of Christ, eternity alone will reveal. May we who reap the fruit of their toil and suffering, emulate their spirit, and, like them, follow the Lord fully!

The Individual Character of the Last Judgment.

THERE is a part of the Scripture representation on the subject of the Last Judgment that we are apt to overlook, and yet it is, perhaps, the most important feature of that representation, and one which is best calculated to have a salutary effect on ourselves. We are accustomed to think of the final judgment of mankind on a *grand and extensive scale*, and we picture to ourselves the multitudes on multitudes who shall stand at the bar of God; we listen, in imagination, to the trumpet peal; we gaze upon the splendours of the great White Throne; we see the chariot of clouds and of fire in which the Judge shall descend; we are conscious of the rolling together of the heavens as a scroll, and the departing of the earth out of its place: but in this conception of the grandeur and universality of judgment, we are apt to overlook its *individual* and *personal* character, and to lose each one himself in the mighty mass who shall stand to receive judgment. Yet this feature of the last account is frequently and solemnly brought before our attention in Scripture. We must "*all* stand before the judgment-seat of Christ," but it is "*that every* one may receive the things done in his body, according to that he hath done, whether it be good or bad." "There is nothing hid which shall not be manifested, neither is anything kept secret, but that it should come abroad." "Every idle word that men shall speak, they shall give account thereof in the day of judgment." "Every one of us shall give account of himself to God."

Now this *individual character* of the final investigation demands our most serious consideration.

We are to *give account of ourselves to God*.

This truth is founded on *the relation which we bear to God as His creatures and subjects*. The phrase, "give account," implies this relation. From Him we have received our being, and to Him we are amenable for its use. He has endowed us with certain powers of mind and body, with certain relations to our fellow-creatures in the world, and has

placed us in a probationary state, where the various powers with which He has endowed us are to be exercised, and the various relations fulfilled. Thus we come under the law which He has promulgated, as the expression of His own character and transcript of His will. Perhaps the figure of *a steward* is that which is most in accordance with this representation. A steward has certain things committed to his care; he is entrusted with certain duties and responsibilities; and, as to his faithfulness in reference to these matters, he has to "give account" at the expiration of a certain period. Now it is precisely so in reference to our relation to God as His creatures and subjects. Just as the steward is invested with a certain amount of liberty, so that, while knowing his duty, he is free within a certain period to discharge it faithfully or not, so is it with us during the period of our probationary career on earth. But a time is coming,—and the solemnity of the thought is much increased by our perfect ignorance and uncertainty as to when that time will arrive,—a time is coming when *to each one of us* it shall be said, "Give an account of thy stewardship, for thou mayest be no longer steward." Virtually, this is to each one at death (after which no spiritual change can take place); but the period which the Scriptures represent as that when the demand will literally be made upon us is the day of judgment. Then the whole creation will be arraigned at the bar of the supreme and glorious Jehovah, and "every one of us shall give account of himself to God."

The account we have to give to Him is *a personal one*. "*Every one shall give account of himself*." He is not to answer *for others*. The nearest and dearest of all his earthly friends and relatives, for whom he would here make any sacrifice, to shield whom he would sacrifice life itself, can then have no benefit from his pleading, nor his most inveterate enemy any hurt from his accusations. He stands before God, not for or against others, not with any reference to them, but *on his own account*, as if he were alone arraigned—as if the whole judgment were concentrated around his solitary case. In this life we know we are dealt with as belonging to society, and as involved in the well-being or ill-being of others; but on that great occasion, neither *as nations*, nor *as classes of society*, nor yet *as families*, shall we be judged, but "*every one shall give account of himself to God*." And there every one must be present. We are taught in the clearest manner that no exemption will be allowed—that none will be permitted to escape the investigation, or to avoid being present at the tribunal. Our Lord tells us, that "the hour is coming in which all that are in the graves shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation;" and in that impressive scenic representation of the same event given us in Revelation, it is distinctly announced, that "the dead, small and great, shall stand before God; that the sea shall give up

the dead that are in it; and death and the grave the dead which are in them; and they shall be judged *every man* according to his works." Oh! how important *to realize* this solemn truth! In one of the most graphic descriptions which were given us of that terrible battle of Solferino, which closed the late war in Italy, the writer represents himself as gazing on the scene from the height of a tower some distance removed from the conflict, for only at such a distance could the immense line of battle be comprehended in one view. And what was the aspect which the field presented to him from that position? He could only see *vast masses* advancing or retreating, but so indistinctly, so frequently hidden by the clouds of smoke which rested as a gloomy canopy over the field, so reduced in size by the distance, and confused one with another, that it appeared to him as but the disturbance of an emmet's nest. Thus it is too often that the vast judgment appears to us as a scene so removed from us that nothing of its personal character is realized, and we are only conscious of the multitudes upon multitudes, the ten thousand times ten thousand and thousands of thousands, in which all personal identity and personal responsibility are lost. But had we been present at that battle, and near to any one of its many points of conflict, we should have seen then what was hidden from the distant spectator—that it was a conflict of *individuals*, with individual hopes and fears, and stormy passions—a conflict in which each soldier had before him the imminent realities of his own death or life, his own triumph or defeat. To him it was a matter of stupendous personal importance, involving personal issues, which stood before him, doubtless, at that moment, in clearness and impressiveness, as, perhaps, they had never stood before; and so will be the reality of judgment; so will each of us find it; and so does it behove us to contemplate it now. "*Every one of us shall give account of himself to God.*"

What will be *the nature of that account* which we shall have to render?

It will be an *account of our actions*—of all that we have *done* since we were conscious of the nature of our actions, and knew the distinction between right and wrong. How many would shrink from having to give such an account to *one* of our fellow-creatures, even though it were only the account of a brief portion of our life! How much more should we shrink from giving an account to *many*; and yet such an account must we give, in the face of an assembled universe, before God! There will then be a thorough revelation of every part of our conduct—the more secret as well as the more open. Every veil will be taken off; every disguise at an end. Millions of eyes will be upon us; millions of ears will hear, doubtless, the revelation of our most secret actions. Think of what those actions have been. Strive to recall a few of them to your memory. Would you not be overwhelmed with shame if a

day were fixed, when all those actions had to be disclosed to a large assembly of your fellow-creatures, and disclosed under some irresistible influence by your own faltering and burning lips? Yet *every one of us* shall give account of himself to God; and will not that be far more fearful, surrounded, as we shall be, by the interminable throng of all God's creatures, and who shall show by their scorn how deserving we are of utter reprobation?

In addition to the *actions* of men, *their words* are also to form materials for judgment. There is a solemn passage, already partially quoted, in Matthew xii. 36, 37: "I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." In this passage our Lord seems to speak in compassion to the Pharisees who, in what they had just given utterance to, had committed very fearful sin, and yet who may have looked on sin as consisting only in *wrong actions*. Our Lord teaches them that the words of men are also objects of Divine justice, since it is in them also that the spiritual intention reveals itself: they are the expression and revelation of the inner man. "Out of the abundance of the heart the mouth speaketh."

How careful this ought to make us of the words which fall from our lips! How many are the words, of which, to say the most, we could give but a feeble and faltering account! How many of them we should be ashamed to remember! Yet every word, as connected with the state of the soul, will tell in our favour, or against us, at the day of judgment. Words which we have lightly spoken and forgotten are yet remembered and recorded to swell the charges against us, or to assist in our vindication. Thus, unconsciously, we have given utterance to our true spiritual condition, and, therefore, of these words we shall have to give an account.

It will be an account also of *our thoughts and wishes*. There are some to whom the previous observations will present no very great cause of uneasiness, because they are so upright in their lives, amiable in their tempers, honest in their dealings, that they might almost live in public, and might challenge inquiry into their most secret conduct. But the man who would the most unhesitatingly submit his *life* to public gaze and examination, would instinctively shrink from so submitting his *thoughts*. Perhaps with all the self-righteousness of which the world is so full, there never has been a man who would submit to be tried by his thoughts. And hence the inquiry of the wise man, "Who can say, *I have made my heart clean, I am pure from my sin?*" Which of us would like to have disclosed to our fellow-creatures what passes *in the recesses* of our spirit during *a single day* or *a single hour*? Yet in the statements of God's Word there is involved a future revelation of all that we have entertained and cherished in our mind,—of all that

has been matter of desire to our heart. A man may have no *acted* sin, no well-covered dishonesty, no varnished falsehood, no unsuspected licentiousness, no hidden meanness, in reference to which he fears the revelation and account of the great day; but has he no unclean or revengeful thoughts, no malicious or fretful feeling, no sordid motive, no angry purpose, no inordinate wish, nothing of these which that day shall declare? They may be now most carefully concealed, unknown, perhaps unsuspected, by his closest intimate; but let him be assured that he will have to give account of them to Him, "by whom the secrets of the heart are made manifest." As He "always knows the thoughts that come into our mind, every one of them;" as He continually sees and searches every heart of man; so in that day He will reveal the secrets we have kept so carefully from our fellow-creatures, and take account of them for ever. Even now, "He has set our iniquities before Him, our secret sins in the light of His countenance;" but then He will set them before the universe, and exhibit them in all the fearful blaze of glory which shall stream from His judgment-seat. "He will bring to light the hidden things of darkness, and make manifest the counsels of the hearts. Is there an individual to whom this solemn representation does not apply,—one who has *no fear*, no *shrinking back* from the statement, that his heart, with all its secret workings, shall then be laid bare, and that that disclosure will determine his final portion? Oh, surely not. If you fear not the giving account of your *conduct*, yet surely you do of your *sentiments*; if you are not afraid of the revelation of your *actual wrong-doing*, at least you are of your *inclination and readiness to do wrong*! You may not charge yourself with *neglect of actual duties*, with the *committal of positive excesses*; but what says conscience of those *wandering fancies, and momentary desires, and impure suggestions*?" Let the scrutiny go down into your heart—that heart which you have in common with a fallen race, and out of which the Saviour tells us, "come evil thoughts, adulteries, murders, thefts, covetousness, wickedness," — that heart which is "deceitful above all things, and desperately wicked;" and there you will find enough, without searching far, to *humble* and *condemn* you before Him to whom all hearts are open, and to cause you to look with dread and apprehension to the period when "every one of us shall give account of himself to God." Oh! be assured of it, "He will *be clear* when He judges." "*Out of our own mouth* will He condemn us." Sin brought home to us, we shall not be able to gainsay; and nothing shall we have to answer, looking to ourselves alone, why judgment should not be pronounced upon us.

Hitherto this solemn truth has been looked at only in its broad and general aspect. But, while you have been reading, the inquiry has, doubtless, forcibly presented itself to your mind, "Who, then, can be saved?"

Another truth is to be connected with this.

The cheering statement of the Gospel is, that "Christ Jesus came into the world to save sinners," and "whosoever believeth in Him shall not perish, but have everlasting life." The believer in Jesus is said to be "freed from condemnation;" to be "justified from all offences;" to have a title to eternal life; to have God for His Saviour, His strength, his refuge; and none is so guilty and vile but he may seek and find in Christ Jesus a present and everlasting salvation. But though all this is true, the believer is not exempt from judgment. All the passages in Scripture which speak of the final judgment are in the most comprehensive terms; and of some, the context expressly treats (as in Rom. xiv. 9—12) of the people of God. The judgment of the believer, however, will be of a different character—under a different law. The heathen, who have never had God's revelation of Holy Scripture, will be judged by the law of conscience; the Jews and merely nominal Christians, by the revealed law; but Christians by *the law of the Gospel*—a law which is based on the mercy extended to all who believe in Jesus. "Yet," as an eminent minister has well said,* and with his words we may conclude, "though Christians will be judged by the Gospel, and though the Apostle speaks of our 'finding *mercy* of the Lord in that day,' we must not confound the judgment-seat with the mercy-seat. We are not to be adjudged *as* justified, but *whether we are* justified,—not *as* regenerated, but *whether we are* regenerated. Our having obtained mercy, and found grace in the sight of God, will not do away with our character as responsible agents. While the merit of Christ is our only ground of hope, and the power of the Holy Ghost our only cause of difference from others, the adjudication will proceed on *evidence of character and conduct*,—not the *righteousness*, but the *mind* of Christ,—not the *gift*, but the *sanctification* of the Spirit. Faith is dead without its work; love is dissimulation without its labour; hope is not hope without its patient waiting; repentance needs to be repented of, without fruits meet for it. The Christian is a candidate for the approval of the judge. He 'labours that, present or absent, he may be accepted of Him.' He is probationer for that sentence, 'Well done, good and faithful servant.' Thus the ancient saints had respect to 'the recompense of reward.' Thus they 'struggled for a better resurrection.' Thus one Apostle could exhort his readers, 'Look to yourselves, that we lose not the things which we have wrought, but that we receive a full reward.' And thus another could look forward, 'I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.' "

From the terrors of the great day, when judgment shall be passed upon sin, let us take refuge in Christ. The past cannot be recalled.

* The late Dr. Hamilton, of Leeds.

Not a single sin can be undone, but *all sin* can be cancelled in the atonement of Jesus appropriated by faith. He is "the Lamb of God, who taketh away the sins of the world." And, if believers in Him, let us be daily and hourly "diligent that we may be found of Him in peace," and that we may "render our account with joy and not with grief."

The Lollards.

II.

HUME reproaches the Lollards for apostasy, and sneeringly says, "that they seem not to have been actuated by the spirit of martyrdom," a charge which comes with an ill grace from that cold-blooded sceptic. Godwin, in his *Life of Chaucer*, seems to accept the charge, and in a spirit of moral pusillanimity, almost as bad as Hume's, proceeds to vindicate recantation, on the ground that a man ought to take care of his own life.

Now it is true that some of the Lollards did apostatise, and we must look at that fact:—

Self-interest accounts for the abandonment of Lollardism by some. For instance, there was Philip Reppington, Canon of Leicester, who in the cloister of Christ Church, Oxford, on Corpus Christi day, preached a sermon that made much noise; for he condemned the exaltation of the ecclesiastical power above the civil, defended Master Wyclif as a true Catholic doctor, and spoke of the sacrament of the altar in doubtful terms. Reppington was cited before the authorities of the University, and was persuaded to sign a formal abjuration of Lollard heresies.

Some years afterwards, the same man was made Bishop of Lincoln, and became the most bitter of persecutors. Another, Nicholas Hereford, was a suspected Oxford divine. He was thrown into prison, but escaped. Subsequently, we find this very man sitting in commission in the Cathedral of Hereford, accompanied with many other prelates and worshipful men and wise graduates, in sundry faculties, to try and condemn people who held such opinions as he had himself in former days espoused. We wish to treat with perfect justice every one that comes before us in history, and to misjudge no man's motives; but, when one sees anybody thus, after facing the storm for a moment and catching a little of the drifted sleet in his face, tacking about, and hoisting his sail before the wind, and closely hugging the shore; when some young champion of a cause, frowned on by a stronger party, cuts connection with his early friends, and wins honour and wealth amongst their enemies,—the conclusion must needs be unfavourable to the disinterested.

ness of the turncoat, and it is impossible not to say, that his first thought is to take care of himself.

A Whig who becomes a Tory—or a Tory who becomes a Whig—accepting the honours and emoluments of office, and spiting his old friends, and doing them all the mischief he can; a Dissenter who becomes a Churchman, or a Churchman who becomes a Dissenter, and strives to prove his zeal for the cause he has adopted, by his narrow-minded bigotry, and his persecution of those he has left, deservedly gets what counterbalances his gain, in the much harm and loss done to his reputation. We hope we only gather up into condensed expression the feeling of our readers with our own, when we say, that from the depths of our heart we abhor all bigotry, but our hottest abhorrence is reserved for the bigotry of the turncoat.

The terrors of excommunication told powerfully on the recusants. All have heard of cursing “with book and bell and candle.” Go to a church in the good town of Leicester on All-hallows day, 1394. The Archbishop of Canterbury is saying high mass, attired in his rich pontificals, amidst the blaze of candles, and the flash of gorgeous colours, and the glittering of gems, and the garnishings of gold; and now—after solemn service, professedly rendered to Him “who will not break the bruised reed, nor quench the smoking flax,” His Grace proceeds to denounce all the adherents, favourers, and counsellors of certain heretical conclusions—bells are rung, candles are lighted, and then blown out, and the smoking wick is flung on the ground, the fading sparks and the noisome stench being counted typical of the damnation of the accursed heretics.” The said archbishop interdicted the whole town of Leicester, and all the churches of the same, so long as any of the excommunicated persons should remain or be within the same, and till all the Lollards of the town should return and amend from such heresies and errors, obtaining at the archbishop’s hands the benefit of absolution. It must be remembered what excommunication meant, and what an interdict meant. The former separated husband from wife, and parent from child, and drew a charmed line round the sinner which none might cross. It was like the fester of leprosy, the spot of plague, the mark on Cain, or the curse of Kehama. The interdict closed the churches, silenced the bells, refused the eucharist, prevented the marriage rite, forbade absolution, the use of meat, the courteous salutation of friends, and the hallowing of a burial. The dead body was flung into a ditch, or left exposed to dogs and ravens. In a superstitious age, that was enough to make even bold spirits waver; and no wonder that fears of cursing “with book and bell and candle,” and the preternatural imaginations awakened by the name of *interdict*, and visions of hell-burning behind, scared many, and drove them back to find rest in the church which would shelter them from present harm, and which gave promise of future bliss.

But there were worse terrors before the eyes of the poor Lollards after the year 1401. Then the English statute book was blotted with the Act "*de hæretico comburendo*." With accursed hypocrisy, the church which had instigated the commission of the crime, declined the execution of her own deadly sentence against the Lollard, and transferred him over to the civil power. "The sentence being duly pronounced, the magistrate"—so says the statute—"shall take into hand the same persons so offending, and any of them, and cause them openly to be burned in the sight of all the people, to the intent that this kind of punishment may be a terror unto others, that the like wicked doctrine and heretical opinions, or the authors and favourers thereof, be no more maintained within this realm." The fear of the flames was, doubtless, a potent motive with many to recall the words of heresy they had uttered. "Recant or die!" a more terrible alternative than the Moslem proposed, was a compressed argument, which, like a cannon ball, did no small execution. Intolerance which shrinks from the last extremities, may irritate rather than repress; but when it is fully possessed of the devil, and drives on at the top of its speed, none can deny that, for a time, it scatters the disciples of truth with vengeance. When a country is steeped in superstition, and public prejudice goes with the headsman and the fire-kindlers, woe, for a while, to the children of wisdom! They can but lie down and die, or hide themselves in holes and corners. But when enlightenment comes to a nation, and public opinion rises, as a strong man, to condemn the madness of a past age, then the renewed attempts of the persecutor exasperate a people, and the memory of former burnings increases the exasperation, and the firebrand is sure to be torn from the grasp of the idiot of intolerance, wear he crown, mitre, or tiara. Despotic powers, and Rome at the head of them, have a salutary inkling of that; and, though still amazingly befooled, have this instinct of self-preservation left within them. They do not openly abjure the creed of persecution, as, thank God, England has done. They do not recant before the world, and profess the doctrine of religious liberty. They keep still in their strong boxes old persecuting laws. They will not part with their statutes *de hæretico comburendo*—they privately hold them as precious still, relics to them of better days; but, thank God again, the fear they once inspired in others, they have caught themselves. Public opinion holds their still latent insanity in check. They fumble in their dreams for the key of the strong-box which holds the persecuting muniments, but daylight and the eyes of men deter them from opening the lid, and bringing out the empurpled rolls. Let freedom's sky in Europe get clouded again; let now busy hawk's eyes be turned another way,—and we would not trust the liberty and life of a Protestant brother with certain gentlemen over the water—no, not for an hour.

But other influences, far short of excommunication and the stake, operated in the same direction. As, in reference to the early ages of Christianity, you do not exhaust the sum of inimical forces by enumerating imperial decrees, magisterial interference, and popular tumults—for there were many, many other things which the early Christians had to overcome, and to which weak brethren yielded submission—so, in estimating the heroism of the true Lollard, and in accounting for the delinquency of the false one, we must add some other causes to those already named. Of course, there would be gibes and sneers and sarcasms; cold looks from once familiar and loving friends. Perhaps the tradesman in Cheapside would feel the shoe pinch in the loss of customers. The terrible warnings of some angry priest would strike the timid: the affectionate expostulations of some good old country curate, who had been a father to the heretic, would have still more effect. The persuasion of parents, brothers, sisters, lovers, friends, would carry in them constraining virtue. Sophistry would weave its webs. Eloquence would make the worse appear the better reason. Conviction even, in some cases, left to itself would decline. For want of outward help in the way of counsel and exhortation, it would decline. From a failure of internal strength, it would decline. “These are they which are sown on stony ground, who when they have heard the word immediately receive it with gladness, and have no root in themselves, and so endure but for a time; afterward, when affliction or persecution ariseth for the word’s sake, immediately they are offended.”

But even the recusant, at least in some cases, was not let off scot free. To go back to Leicester again, where we saw the archbishop cursing with book, bell, and candle, we find a certain William, and Roger, and Alice, according to a sentence of the same archbishop, clearing themselves from the guilt of heresy, by each holding a crucifix in one hand, and a wax taper of half a pound weight in the other, and marching in their shirts, without more apparel, for three days up and down the church, to the honour of Christ and his Virgin Mother; and devoutly bowing their heads, and kneeling, and kissing the crucifix; and standing all mass time before the image of the cross, with their tapers and crucifixes. And upon the next Sunday they had to stand in like manner in Leicester market-place, kissing the crosses on their knees three times—at the beginning of the market, the middle of the market, and the end of the market. This was to be repeated the next Sunday. It is added, “Because of the cold weather, lest the aforesaid penitents might, peradventure, take some bodily hurt, standing so long naked, we give leave, that after their entrance into the churches above said, while they shall be hearing the masses aforesaid, they may put on necessary garments, to keep them from cold, so that their heads and feet, notwithstanding, be bare and uncovered.”

But there were men of noble mark among the Lollards. Out of those who died at the stake we select one.

There was living at the Castle of Cowling, in possession of his maternal estate, about three miles from the City of Rochester, a noble knight whose name has been ever associated with Lollardism. Sir John Oldcastle, styled the Lord Cobham, there received suit and service from his feudal dependants, and in some fortified and battlemented tower, of which no vestige now remains, spent hours of rest and pleasure in the intervals of a life devoted to chivalry and arms. He had been a courtier and an early friend of Henry V., and was in high reputation for gallantry and honour. After being addicted to the vices of the age, as we learn from his own confession, he became a new creature in Christ Jesus, through the teaching of the Great Reformer. "As for that virtuous man, Wyclif, before God and man, I here profess, that until I knew him and his doctrine I never abstained from sin; but since I have learnt from him to fear my God, I trust it has been otherwise with me." If some others took up Lollardism on the speculative or merely ecclesiastical side, Lord Cobham evidently adopted the better side of spiritual faith and practical piety. His life had changed. Old pleasures were abandoned. He was engaged in a new warfare. Other armour than the coat of mail, and the plated hauberk—other weapons than the sword of steel and iron lance, were now worn and wielded by the Christian knight. He was bravely engaged in the old holy war, which lasts from age to age, in which there has been no year of peace since the fight began—the war against the world, the flesh, and the devil. As he owed so much to Wyclif, he openly embraced the Lollard cause, circulated the Lollard version of the Scripture, and supported Lollard preachers. His wealth and power and fame made him a prop for the Reformers, and made him also a mark for the protectionists of old abuses. He was no coward, but talked boldly of existing evils, calling things by their proper names. The consequence was, in this, as in all such cases, the devil's servants took to calling him ill, false names—"Apostate, schismatic, heretic, the troubler of the public peace, the enemy of the realm, the great adversary of all holy Church." He was cited to appear before Archbishop Arundel, but the summoner sent with the mandate, could not get into the knight's presence—"He durst in no case enter the gates of so noble a man without his licence, and therefore he returned home again, his message not done." A characteristic glimpse that of baronial independence, and of ecclesiastical weakness, in the fifteenth century! Citations were then stuck on the great gates of Rochester Cathedral; but they were torn down by the knight's friends. He was then excommunicated, yet cited again; but, as Foxe says, "he would not obey the beast, because of his Christian stomach and manhood." At last we find him before the tribunal of the archbishop, "sitting in Caiaphas' room, in the Chapter-room of St. Paul's," and again in the monastery of the Dominicans, near Ludgate, where, along with the Court, there were assembled "a great sort more of priests, monks, canons, friars, parish clerks, bell-ringers, and pardoners."

There was long debate between the clerical persecutors and the godly knight. He showed himself no mean theologian; but the spiritual pathos of certain of his confessions proves him to have been even a better Christian. "I confess myself here unto Thee, my eternal living God, that in my frail youth, I offended Thee, O Lord, most grievously in pride, wrath, and gluttony, in covetousness and lechery. Many men have I injured in mine anger, and done many other horrible sins. Good Lord, of thee I ask mercy." On bended knees, and with hands lifted up to heaven, weeping as he spoke, the humble penitent uttered these memorable words. After a rambling dispute, touching the sacrament, and the authority of the Church, the Court denounced "Sir John Oldcastle, Knight, and Lord Cobham, as a most pernicious and detestable heretic." The confessor, hearing the anathema, calmly remarked, that the sentence could affect the body only, but that as to the soul, "He who created that would, of his infinite mercy and promise, save it." He was removed to the Tower, whence, in some unexplained manner, he speedily afterwards escaped.

A strange interlude occurred between the first and last acts of the Cobham tragedy. The historian, Walsingham, the bitterest enemy of the Reformers, (and Popish and High Church writers follow in his wake,) tells a very unsatisfactory story about a Lollard plot that was discovered some months after the confessor's escape. The king was informed that the heretics were assembling from all quarters in a field near St. Giles, to act under the leader, Oldcastle, at a certain day and hour. He heard that they intended to burn Westminster Abbey, St. Paul's, St. Alban's, and all the friaries of London. He went in the middle of the night to St. Giles's fields, where he found a few people, who said they were looking for Lord Cobham. They were seized and imprisoned. And that is all we know about the matter. It is from beginning to end supposition, rumour, and private information. Nothing was proved. Cobham's connection with the plot, if there was one at all, is by no means apparent. The truth seems to be, that the king was misled and alarmed by gross misrepresentations, with a view to incense him further against the Lollards.

But the reports which were circulated about Lollard treason took effect. A louder outcry than ever burst forth from the Church against the proscribed religionists, who were said to gather in conventicles, to keep schools in men's houses, to make books, compile treatises, write ballads, and teach privately "in angles and corners, woods and fields, meadows and pastures, groves and caverns."

After hiding himself in Wales about four years, Lord Cobham was re-apprehended, and condemned both for heresy and treason. He was brought out of the Tower, drawn on a hurdle to St. Giles-in-the-fields, hanged in the middle on a new pair of gallows, in chains of iron, over a slow fire—in fact, broiled to death!

Cobham and Henry V. had been early friends. How different their after-paths and the associations now gathered round their history! To the eyes of contemporaries, in the estimation, too, of worldly people at this hour, Henry returning from the plains of Agincourt, triumphantly entering London, crossing the old bridge so curiously emblazoned, as it was, with signs and tokens of loyalty, and with the surroundings of quaint dresses and heralds' tabards, and banners of silk and cloth of gold, may seem an enviable contrast to the poor martyr, dragged on the hurdle to St. Giles-in-the-fields, to cross the death bridge in flames of fire; but, in sympathy with all generous and noble-minded students of the old time, we feel that a solemn act of heroism like Cobham's, is infinitely better than any exploit on the tented field; that to be conspicuous in the pageantry of earth, and to have one's deeds proclaimed by fame's trumpet, compared with an angel's welcome at the last, and the Divine Lord's "Well done, good and faithful servant," hath "no glory by reason of the glory that excelleth." We place Cobham above Henry—the martyr of St. Giles above the hero of Agincourt. Time's judgment corrects past injustice. Religion's verdict reverses the old attainder. The lapse of four centuries, and better knowledge, serve to set right many things.

Eternity will effect still greater changes in men's convictions. The man who bore witness to truth in this life will be great in the next. Let us bring our judgments into harmony with those of God, and live and act and suffer now, as we shall wish we had, when coming ages shall have passed away, and the pleasures and trials of the fleeting hour shall have become the long, long memories of eternity.

(To be continued.)

Where did you get it?

That sorrowful heart! You have been thinking of your difficulties—of your sorrows—that your burden is very heavy; hence this downcast look and disquieted spirit, which, indeed, does not honour the Saviour. Well, while you cherish these thoughts, that sorrow will cling to you. The promises of Christ are useless to you, because you have no faith in them, and, instead of being "exceeding precious," they are dull and unmeaning. Yet you profess to love Him who has said, "Come unto me, all ye that are weary, and I will give you rest;" then where did you get this sorrowful heart—for "the fruit of the Spirit is love, joy, and peace?"

That foreboding of evil! Something troubles you, and you have not laid that trouble on Christ. Perhaps it is your children,—they are your delight; but if—yes, if—they should be taken from you, then—and that

if, with all its imaginary but terrible consequences, weighs on your soul, and fills you with fear. Or it may be fears about your business trouble you, *if* it should fail—and in these days of close competition it *may*—then how could you bear that loss—how would your family be provided for; or some other *anticipated* trouble fills you with alarm. These *ifs*, suggested by your unbelieving heart, throw a dark and gloomy shadow over your spirit, although the Master you profess to serve has given you His word that He will take care of, and provide for you.

Or *that anxiously careful spirit*—where did you get it? The care furrows your face, and gives tone to your voice. Anybody sitting down with you for five minutes' chat, finds that you have a great burden of care to bear. You profess to trust the Saviour, but the wonder is how you can trust in Him, and yet have such a weight of anxiety to carry! Either you are mistaken, or He has forgotten his promise to you. If you do believe in God's love, no one can see what present advantage you gain by your belief; and it is very difficult to make out what you understand by these words of our Lord, "Let not your heart be troubled; ye believe in God, believe also in me." It might be profitable if you would give a little consideration to this subject, and ask yourself where you get this anxiously careful spirit. But this cheerful, loving spirit! Where did you get that? You have enjoyed ease and prosperity? No! you have lost friends and children; you have had sorrows and losses! How, then, have you kept such a spirit? Yes, you believe in Christ; you know he means to do all that He has promised to do for you; you believe that these trials are for your good; and the fellowship you enjoy with Christ raises you above the vexations of life, and brings also a peace which passeth all understanding!

The value of many things depends upon where they come from. A sovereign, however bright, if it has not come from the Mint, is worthless. A bank-note, if it has not come from the Bank, is not only useless but *dangerous* to hold. A picture may be attractive, but if it has not the sign of the Master's touch, it is valueless. So with our spirit and temper. Does that sorrowful heart and downcast look come from Heaven? Does Christ say that they recommend His gospel? Just look through your Bible, and note exactly what it says on this subject; and if you find there no authority to keep them, no advice to cherish them, just get rid of them, for it may be dangerous for you to keep them—either the foreboding spirit, or the anxious spirit, or any other of the libels on the joy-giving gospel of Christ. Try them; trace their origin, and cast them off, because you will find, on inspection, that they are of "the earth earthy." If you had a bank-note of which you were doubtful, you would *make* an opportunity for satisfying yourself of its genuineness or otherwise; be not, then, less careful about your spirit.

Sowing in Tears—Reaping in Joy.

A good minister was once deeply discouraged by the apparent uselessness of all his labours, and contemplated—if not the entire relinquishment of the ministry—the resignation of the charge he then held. In this state of mind he had a remarkable dream. He dreamt that he was no longer a minister, but a poor labouring man. Seeking employment one day, the person to whom he applied pointed him to a great mountain, and bade him take his pick and wheelbarrow, and hew it down and wheel it away. Looking first at the mountain and then at his employer, he ventured to suggest that the thing was altogether hopeless. If he were to work at it all his life, he said, he would still have to leave the mountain scarcely diminished. “Never you mind,” said the man; “do your work; I’ll pay you for it.” He obeyed. He hewed with all his might, but made no perceptible impression on the great mass before him; when all at once, as by the touch of some great unseen power, it melted away. “Ah,” said he, when he awoke, “I see what that means. I am to go on with my work; and I will do so.” He did; and, ere long, signs of movement appeared, and there was a glorious revival, in which great numbers were converted to God.

What numbers, like him, have been filled with sorrow, as they have thought of the small success of earnest, prayerful endeavour, who only needed, like him, to labour a little longer, and to wait in patience God’s time to find an abundant recompence for all their toil! So true is the promise, “They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”

There has often been a painful consciousness of personal deficiency, and on account of that the sowing of the good seed has been prosecuted in tears. “O my Lord,” said Moses, when God appeared to him as the leader of Israel, “I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech and slow of tongue.” “Ah Lord,” said Jeremiah, “I cannot speak, for I am a child.” Many a parent has felt how inadequate he was to the work of training up his household; many a teacher has felt baffled in his endeavours to lead his class to Jesus; and many a pastor has often felt as though his hands must fail. Had they but greater wisdom, or forbearance, or tact, or power, they think they could tread the field with firm, elastic step, and sow it with joy. As it is, they “go forth weeping.”

Or there may be a painful sense of the inadequacy of our utmost efforts. The field is the world, with all its countless millions, and with all the gigantic evils which prevail in it; and what are we, and how little we can accomplish! Or to come to our own immediate work,

how many of those whom we seek to save are perpetually exposed to influences which are adverse to the end we contemplate,—the salvation of their souls! The faithful Sabbath-school teacher knows, too often, that everything which the child sees and hears at home tends to counteract his instructions; and as the pastor looks round on his congregation on the Sabbath, he sees many, respecting whom he knows that they are exposed to peculiar temptations, and that Satan and the world are doing their utmost, for six days in the week, to take away from their hearts the good seed of the kingdom. No wonder that, as these thoughts press upon them, teacher and pastor should each exclaim, “How little can I do against all that!”

There may be the lack of sympathy. How we could work, we think, if we were sustained by the sympathy and co-operation of others, who profess to be followers of Christ; but, instead of sympathizing with us and helping us, they look on us coldly, give us no support, and even throw obstacles in our way, whilst we are trying to do our work without them.

Or there may be the failure of success. We can imagine that the farmer would be very downcast, if, as he entered on his work at spring-time, he had to say, “I sowed this field last year and the year before; and though I cannot say that my seed has been altogether thrown away, the harvest has by no means answered my expectations.” And so we are often disposed to be depressed as we contrast our labours with their results. “Of all my numerous family,” says an anxious parent, “as yet there is not one converted, and some of them have caused me no little solicitude.” “I have been teaching all these years,” says the pensive Sabbath-school teacher; “and I am not sure that I can point to one who has been manifestly brought to the knowledge of the truth through my labours.” “I have laboured in vain; I have spent my strength for nought and in vain,” has been the lament of many a pastor, as he has revolved his work and its issues. And who is there, in any department of usefulness, who has not been first delighted by what appeared to be the indications of success, and then grieved as the deceptive goodness passed like a morning cloud and like the early dew?

It is to be deeply deplored that many have been so far discouraged by the difficulties they have encountered, that they have given up their work. They forgot that their difficulties and discouragements were intended as trials of faith, and that they should have sent them with greater importunity to the throne of grace, that they might take hold of the strength of God. It will be found, however, that some of the noblest things which have ever been done, have been done by men who, if they did not weep, as they sowed their precious seed, had cause enough for tears. How deeply Moses was tried by the perverseness and rebellion of Israel! and yet he continued his work till the summons

came to him, to go up to Nebo and die. Elijah mourned that God's prophets were slain, that His covenant was forgotten, that His altars were overturned, and that He alone was left to bear witness to the truth; and yet, encouraged by God's promises, he returned to his work, and prosecuted it till the chariot of fire took him up to heaven. "And if ye will not hear it," said Jeremiah to Israel, "my soul shall weep in secret places for your pride." "Many walk," said Paul, "of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ;" but we know how faithfully he laboured till his work was done. Take the biographies of the best and most useful men, and it will be found, with few exceptions indeed, that they all had their seasons of despondency and trial. But why enumerate the servants when we can speak of the Master? He often sowed in tears; for He was "despised and rejected of men; a man of sorrows, and acquainted with grief;" and yet how steadfastly He prosecuted His labours of self-denying love, till He could say, "I have finished the work which thou gavest me to do!"

And we have, if we will only look at it, abundant encouragement. God promises that His word shall not return unto Him void, but that it shall accomplish that which He pleases and prosper in the thing whereto He has sent it. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "Let us not be weary in well doing; for in due season we shall reap, if we faint not." These are but a few of many assurances that our labours shall not be lost.

We cannot say respecting any particular effort, "This will certainly accomplish the purpose;" nor can we say of any individual whose spiritual benefit we seek, "He will certainly be converted." There are no promises on which we can base such persuasions as these; and there are many facts which prove that such persuasions, if entertained, would be baseless. There are some cases of disappointment which we can trace to definite causes. Something has been wanting, or something has militated against success. There are others, however, of which we can give no account; and which we must either refer to the sovereignty of God or await the revelations of eternity. Still we can say with confidence, that our labours will not be in vain. We know that "we *shall* reap, if we faint not." God has His own "due season," and that season will surely come. We must learn alike to "labour and to wait."

And do not instances frequently occur, as if for the purpose of encouraging our faith? The Sabbath-school teacher is accosted by some one whom he taught years ago, and who has grown quite out of his recollection, and he is told that the instructions which he gave had led that soul to Christ. The repentant prodigal, dying on some distant shore, sends home his Bible to his widowed mother, and with it the message, that her prayers had been heard, and that he had found mercy.

In some way or other, which seems to be the merest accident, the preacher hears that the message he delivered years ago has led a soul, perhaps many souls, to Christ. Not long since, one of our most popular and useful ministers, seeking rest and change of scene, stayed for a few days at one of the largest and best-conducted hotels in the country. In the most casual manner, but in a manner exceedingly gratifying to himself, he learnt that the proprietor of the establishment had heard him more than thirty years before, when, with the fervour of his youthful zeal, he had preached in the metropolis, and that the discourses then preached had been the means of her conversion. The kind and loving word, spoken to a stranger, has led him to Jesus; and the man who spoke that word has died without ever hearing of it. Two gentlemen alighted from their horses to rest at the same spring, one of them a minister in middle life, the other a college student. The minister spoke to the young man, and, through the blessing of God, his brief but earnest remarks aroused him to serious and prayerful thought. He became a missionary. He made many fruitless endeavours to find out the unknown friend, to whom he had been so deeply indebted, and had given up the inquiry as a hopeless one. It so happened, however, that a friend at home sent him out a packet of books, one of which was the memoir of an eminent and laborious servant of God who had recently gone to his rest. In the portrait which was prefixed, he recognised the likeness of the man who had spoken to him at the spring. We may find for the first time in heaven, bread which we had cast upon the waters, and which we thought had been completely lost.

It is the source of unspeakable joy, when on earth we know that our poor endeavours have been the means of leading a soul to Christ; but who shall describe the gladness of that day, when, before the throne of Jesus, we meet with those whom we led to the Cross? Let us be animated by the hope that here, and if not here, in heaven, we "shall reap in joy."

Inspired by such a hope, let us not be weary in well-doing; but, instead, let us gird ourselves afresh to our work. Let us be "stedfast, unmoveable, always abounding in the work of the Lord." Deeply impressed, too, with the persuasion, that our work can be effectual for the conversion of souls, only as there is poured out on those whom we seek to bless, the quickening Spirit of God, let us pray that He may be so abundantly vouchsafed that our efforts shall be crowned with large success. Whilst we cast abroad the good seed of the kingdom with a vigorous and unsparing hand, let our eye be directed alternately to the furrows into which we are casting the seed and to the heaven from which we expect the rain; and let our earnest, persevering prayer ascend, that in His own good time God would make that seed to grow.

"Sow with a generous hand,
 Pause not for toil or pain,
 Weary not through the heat of summer,
 Weary not through the cold spring rain;
 But wait till the autumn comes,
 For the sheaves of golden grain.

"Sow, for the hours are fleeting,
 And the seed must fall to-day;
 And care not what hands shall reap it,
 Or if you shall have passed away,
 Before the waving corn-fields
 Shall gladden the sunny day.

"Sow—and look onward, upward,
 Where the starry light appears—
 Where, in spite of the coward's doubting,
 Or your own heart's trembling fears,
 You shall reap in joy the harvest
 You have sown to-day in tears."

A Word upon Making the Best of it.*

We cannot always trace the links of mental association. Our mental activity, however, often is surprised into action by some slender and sudden circumstance, and ever afterwards the subject connects itself with that. And just so, dear reader, the title which heads this paper was suggested, thus:—One autumn afternoon I was passing along a sweet country road in the county of Devonshire, concerning which we have had such pleasant reminiscences in recent numbers of "THE EVANGELICAL MAGAZINE." On the road from South Molton to Barnstaple, I saw beside the way two rustic cottages; doubtless very plain, simple kind of folk lived in them; yet very opposite must have been the complexion of their characters. The cottages were much alike in shape and size; in building respects perhaps just the same, yet were they vastly unlike. One had a trim fence, a neat garden, a pretty portcullis of honeysuckle, clean white window-blinds within, and a few sweet flowers on the window-

cills without. Probably some husbandman lived there; yet perhaps a man of taste, æsthetical and intellectual, could have passed happy hours therein. The other was—ah, well, the opposite—fenceless, curtainless, comfortless: to live there, sojourn there, or spend a summer day there, would be a test of temper and a trial of endurance.

The little cottage landscape became impressed upon my memory; and all the journey on in that soft air, and under that summer sky, "Making the Best of it" was the subject to which this simple scene invited my leisure reflection. Since then, occasional jottings on papers, which are now beside me, have taught me that the subject has a useful and wholesome teaching in it for us all. Let no one object that this is not a religious subject. It is most strictly such. Christianity is the religion of common life, and not alone of sanctuaries or sacraments. How very many dismal and fretful moods which darken daily life result from the neglect of this selfsame maxim—"Make the best of it!"

* N.B.—This paper was written some six months before the article appeared in "Fraser," "Concerning Men of whom More might be Made."

I have known the children of Christian parents depressed and discouraged in

early days, because the worst was made of them. "It is useless teaching *her* music, she has no ear." I have marked the influence of such a speech on a daughter struggling very hard to learn; aye, and she did learn. But how much quicker and happier her progress had been if the voice and smile of encouragement had made the best of her slender ability! Christian parents, never depress your children by discouragement. I have recently been reading "Self-Help," by Samuel Smiles, and striking instances he presents of men, who, having risen to high stations in life, gave it as their opinion that the differences between successful and unsuccessful men lay not so much in the possession of natural gifts, as in persistent energy and patient labour.

I have seen, in pastoral visits to the sick, the wondrous influence upon the invalid of a *room* made the best of. The medicine bottles were all put away, not placed in a regimental row upon the mantelpiece, reminding the sick girl that she had been "all that" ill. As little as possible of the appearance of a sick-room was there; a few flowers were beside the bed; a cheerful smile was upon the kindly watching face, whilst a common air of cleanliness and comfort pervaded all the room. Who can tell the influence such trivial things may have upon recovery! Read, dear friend, Florence Nightingale's "Notes on Nursing," and then you will best understand the real value of "making the best of it" in the sick-room; and this common good can be achieved by the lowly as well as by the rich.

I have just come in from a scene which has done me good. A Christian mother has gathered around her a few young girls, who in their leisure hours like to enjoy the luxury of doing good. It occurred to this lady, that apparently useless things might be turned to valuable account; so she collected common list and bits of cloth, &c., and Christian tradesmen gave her unsaleable cotton dresses, all stained and faded, and straw hats, long since out of date. The lady and her little company met to construct out of these rude materials useful cloth-

ing for the poor at home and for the heathen abroad. The results more than surprised me; that list had constituted not only useful, but valuable articles of dress; the other bits of cloth were nicely trimmed Scotch caps; the coloured cottons were cleverly and well-cut dresses for mothers in the South Sea Islands. Each one of these young friends seemed to vie with the other in the ingenuity with which these articles could be turned to account; and, edified and delighted, I repeated to myself, "Make a note of for 'Making the Best of it.'"

But to come *home*. Certainly we ought to make the best of ourselves; few of us can afford to do otherwise. In all humility of heart, but with all strength of will, the whole trinity of our nature, body, soul, and spirit, ought to be made the best of.

The *body* surely is not too mean a thing for thoughtful painstaking and care. It is the temple of the soul. Of course I do not mean that it is made the best of when it is bedecked with fine raiment, or bespangled with costly jewels; but I do mean that it might be suitably clothed, and, more than all, scrupulously clean.

As to the *mind*, no one can doubt the power of industry in making the best of that. In his "Conduct of Life," Emerson asks, humorously enough, "Who can doubt the power of training who has seen the industrious fleas?" We have exceptional great men, and always shall have. Minds *are* of different calibre. But how do we know *what* that calibre is until the mind has been made the best of? Sir Walter Scott, when attending the University of Edinburgh, was commonly called "the great blockhead."

Take the *heart* also into this estimate, and think of human temper and tastes, likes and dislikes. As Christians, we have the aid of the Holy Spirit, not to abolish our activity, but to intensify and stimulate it. God works in us, that we may work out our own salvation with fear and trembling. Naturally we may be very fretful or resentful, or careless or discontented, or satirical or vain. Hard work is this heart work; but if we are

sensible of any special failing, we know how to make the best of our disposition by self-denial and self-conquest. I have often seen striking instances of success in this kind of moral labour. Mr. A. naturally quick tempered! that is the last thing I should have thought. Strange I never marked that! Mr. B. selfish. Why, I always thought him so considerate and thoughtful of the interests of those around him! To blot out badness, to root out a weed, and put in a flower—this is making the best of the garden of the heart, which needs a good deal of moral husbandry. Have you noticed how many *little* things help to make the best of it? Little shreds of time were all poor Kitto could obtain; but from them sprung the golden harvest of his precious volumes. Little words rightly chosen, bring sunshine into shadowed hearts. Little attentions make the kind companion; little gifts, the generous friend; and trifles are the untrivial sum of life. Minute indeed are the makings-up of knowledge and discovery, health and happiness, comfort and cleanliness.

To make the best of our *mistakes* is a duty incumbent on us all. To be disheartened never; but always to learn by disaster and defeat. The sailor boy, safely rocked amid the storm, high on the giddy mast, had many a slip, and perhaps a fall; but he went to the ascent again with a stronger will, till he gained the steadier eye, and the safer hold: to make the best of our bumbles may not be pleasant, but it is profitable.

If I were an artist, I should be very careful what the frame was in which my sketch was placed, for I have this day seen the same print in two different surroundings, and the one adorns the picture, whilst the other damages its best effect.

And surely, though the doctrine be trite, it would be neglect indeed if we despised our *opportunities*, and the duty

of making the best of them. We have been told this most touchingly and faithfully in Mr. Raleigh's sermon, preached last May, before the Missionary Society. In most lives there are some "rich and rare" opportunities. They come and go in brief seconds of time. A word, a look, a sentence, often shapes a character, and moulds a human history. That simple scene at Jacob's Well, where our Lord spoke to one lone woman, although He was on an important pilgrimage, suggests to us, that wherever and whenever we can reach one soul, we should not neglect an opportunity which may nevermore be ours again.

And in making the best of such an opportunity, how much is implied! What wisdom in the adaptation of our words and counsels! In the very commencement of the converse, perhaps we may defeat our purpose. Mere religious talk will not do. We must gather the lesson from that scene wherein the water-drawer says, in answer to our Saviour's words, "Sir, I have nothing to draw with, and the well is deep."

And now my jottings upon making the best of it are all transcribed save one. Forgive me, but do you make the best of wet Sundays? Catch the moments of intervening sunshine, or of gentler shower. Come, carefully clad, but come, and you will help the pastor to make the best of his sermon, the leader to make the best of his singing, and the congregation to make the best of the service.

And now, in closing, I will add, always look at the best side of other people's characters. Look at the worst of your own if you like; that will do you no harm. Most people have a good side to their character; and I think, though I may be mistaken, that we should all be happier and more useful if we kept a kindly eye upon the best side of the character of our Christian friends:

W. M. STATHAM.

Biographical Sketch of Mr. William Budden, of Kensington.

THIS venerable servant of Christ "fell asleep" on the 6th of November last, aged seventy-six. He was descended from a godly ancestry, and he ever regarded the pious example of his forefathers as the best heritage. Two old numbers of "THE EVANGELICAL MAGAZINE" contain obituary notices of his father and of his grandfather. The family resided in Blandford, Dorset, where William Budden was born, April 16th, 1785. It appears that both father and grandfather were steady and respected members of the Independent church in that place. Concerning the grandfather, who survived his son two years, it is said that for a long time after his death the mark of his three-cornered hat was held in reverence by the young people of the congregation, as a memento of his constancy to the sanctuary of his God. His grandson was throughout his long life a no less constant and devout attendant on public worship.

On the maternal side Mr. Budden's ancestry was of the same true-hearted Nonconformist type. His mother was grand-daughter of the Rev. Malachi Blake, who was for fifty-four years the minister of the Independent church at Blandford, and grandson of a brother of the renowned Admiral Blake, of the times of the Commonwealth. The father of this Malachi was also a Malachi Blake, an Independent minister, and of one or other of these there is an interesting family tradition. In the times of persecution, he was holding worship in a farmhouse with the devout from the neighbourhood, when notice was given by the appointed scouts that a band of troopers was upon them. The company of worshippers contrived to disperse in safety, but the worthy minister being probably less nimble in his movements, remained behind. In this emergency the quick-witted farmer's wife "hid the prophet of God," not "in a well," but beneath an inverted washing-tub, from

which, after a futile search by the troopers, he emerged in perfect safety, and with no loss of dignity either. Another ancestor, one Captain Blake, fought with Monmouth at Sedgmoor, was pursued by the royal bloodhounds, and was hidden several days in standing corn, in making his escape to his relatives in London.

It is not easy to say how far antecedents like these have effect on succeeding generations, but their influence was apparent enough in the subject of this sketch. One who knew him well, writing of him after his death, says:—"Don't you think there are some characteristics about the religious profession and simple piety of the class of Christians to which your father belonged, very distinct from the profession and practice of the present day? He, and those of his day, were marked strongly by the good old Puritan stamp. They believed in religion as a spirit to sanctify and adorn the whole man in all his actions; to calm and support the soul; to serve for its nourishment and growth. Now, it seems to be taken up with a strong and liberal hand indeed, but as something every man has to obtain for the use of his neighbour; and I fancy it is cast abroad hither and thither very freely, but sometimes at the expense of that rightful precept, 'Keep thy heart with all diligence,' &c."

Mr. Budden lost his father when he was ten years old, and in after years he often spoke to his own children of the death-bed scene, described in his father's obituary in the old number of "THE EVANGELICAL MAGAZINE," alluded to in this sketch. The impression of that scene remained with him through life, and the prayer of his dying father was abundantly answered. About two years afterwards his mother was married to the Rev. Stephen Gurteen, then minister of the Independent church at Blandford, but almost immediately after the family removed to Canterbury, and Mr. Gurteen

was for many years the respected minister of the Independent church there. About this time young William Budden became an inmate in the family of the Rev. Wm. Humphreyes, Independent minister of Hammersmith; and though he soon after returned to Canterbury to commence a life of business, he never dissolved the almost filial relationship then formed with Mr. Humphreyes. The benefits of this connexion he ever regarded as inestimable, and he cherished the memory of that excellent minister with affectionate reverence. When conversing on one occasion shortly before his death with one of his sons, respecting meeting with friends in the other world, to which he looked forward with calm and assured hope, one of the first that he named, after his own departed children, was that venerable friend of his youth. Thus it was with him in his last days, as it probably often is in the evening of a long life, that the glare and the gloom of middle life are alike lost and absorbed in the soft blended lights of morning and evening,—

"Upon the low, dark verge of life,
The twilight of eternal day."

After serving his apprenticeship in Canterbury, Mr. Budden came up to London, and was again for some time an inmate in the family of Mr. Humphreyes. It was about this time that he became a member of the church of Christ assembling in George-yard, Hammersmith, under Mr. Humphreyes' care. In 1842 the family removed to Kensington, where, last year, the parents kept, with those of their children who were in England, the jubilee of their wedding-day.

On the occasion of the wedding jubilee the parents were greeted with the following sonnet from one of their sons:—

May 1, 1860.

Father! with glorious crown of silver hair!
Mother! whose heart hath yearned o'er
thine eleven,
As hath thy consort's! how much nearer
heaven
Are ye, than on that May-day morning fair,
When, fifty years ago, a youthful pair,

Ye to each other—man and wife—were
given!

Trouble—in storms against ye both—has
driven;

But God's rich grace has tempered all your
care.

"Blessings upon ye still!" your children pray,
Who never on this side the grave can know
How much, poor pilgrims, through a dangerous
way,

To your "effectual fervent prayers" they
owe.

May we all meet the dear ones gone before,
In those bright realms, where parting is no
more!

W. H. B.

During the whole of his life Mr. Budden was a staunch Nonconformist, and an active, industrious, commercial man. About 1826, owing to no fault of his own, but to the noble unsuspectingness of his honest, trustful heart, he became involved in difficulties in business, which resulted in a total change in his mode of life. For the next thirty-five years, until only seven weeks before his death, he lived uninterruptedly the life of a commercial traveller. This important crisis in his history—painful as it was—served only to develop and display the sterling elements of his character. There never was a man of stronger domestic affections, or who found greater enjoyment in the endearments of home. Henceforth his direct personal intercourse with his family was to be limited to every third Sunday, and to four periods of ten days each in the year. Severe as this trial was, he never complained of it. The characteristics by which he was chiefly known by his many friends throughout the country, were his beaming, benignant countenance, his kindly greeting, and his happy, thankful temper; while his periodical visits at home were like sunshine after an eclipse.

The life of a commercial traveller was formerly, more than probably it is now, a severe test of moral propriety and religious principle. It is known, on the testimony of many, that the presence of Mr. Budden in the commercial room at an inn, was a guarantee that, externally at least, the proprieties should be observed.

"The flippant put himself to school,"

in his presence, and was compelled to acknowledge that "the hoary head is a crown of glory when it is found in the way of righteousness." The uninterrupted maintenance of unsullied Christian integrity and purity of principle, in circumstances so unfavourable, and for so long a period, was mentioned in the funeral sermon, as proof of the strong Puritan element in his character, and was most aptly illustrated by an allusion to Mr. Honest, in the second part of Bunyan's *Pilgrim*.

Having, for many years past, performed all his journeys by railroad, he took the precaution of insuring his life, in case of accident, for the benefit of his family. When, in his last illness, it became apparent to him that he probably would not recover, he told one of his children he had often wished that, if it pleased God, he might be taken off by a railway accident, that his family might have the benefit of the insurance. If this was characteristic of his unselfish nature, and of his conscious readiness for the great change, another fact, which he used to mention, was no less characteristic of the kind Providence that watched over him, for in all his unceasing railway travelling, almost daily, through those many years, he never even so much as witnessed a railway accident.

The sterling principle which formed the basis of his character, manifested itself in a most careful attention to the minor morals of social life. He was punctual and methodical in the discharge of his secular duties. It is believed that he never missed a railway train in his regular journeys, never disappointed a correspondent, never failed to keep an engagement. His own family remember with affectionate reverence how much this characteristic quality often ministered to their enjoyment. The returning birthday of each was sure to bring a letter from him. And though, besides his family scattered abroad in England, he had a son in Asia, Africa, America, and Australasia, they were never forgotten.

In all pecuniary transactions, though his means were limited, he manifested a noble, princely soul. He would confer

an obligation as though he were asking a favour, and could never bear to be reminded of it. He always delighted to entertain his friends with bounteous, though temperate hospitality. If a constant and delicate consideration for the rights and feelings of others be the essential characteristic of a gentleman, it is difficult to imagine a man more completely entitled to that honourable appellation.

His religious character was unostentatious and undemonstrative, but deep and fervent—influencing those around him unconsciously by the noiseless, viewless force of a holy example, rather than by direct and intentional efforts to improve them. Not that he ever failed in his paternal character to give fitting words of affectionate counsel, or, as a Christian man, to feel an interest in the religious activities of others. On the contrary, it having pleased God to call two of his children into the mission field, it was an unfailing source of interest to him to interest others in their proceedings, and to encourage them in their labours. When his daughter met with an untimely end in the plains of Caffraria, South Africa, he ceased not to cherish the same interest as before in the undertaking in which her life had been sacrificed; and one of the last pecuniary transactions of his life was to pay his own and another annual subscription to the Peelson Mission, which had been formed, and is still conducted, by his son-in-law, the Rev. Richard Birt.

His conscientious discharge of his appointed work, his cheerful trust in the care of Providence, and his unselfish regard for the comfort of others, showed themselves equally in his reluctance to leave his regular journeying until absolutely necessary, and his readiness to do so, when, for the comfort of his family, it became necessary that he should. During the past summer he manifested many signs of increasing infirmity, especially in "shortness of breath, which caused anxiety to his friends; and in August last, when on his journey, he suffered a seizure while dressing in the morning, which for a time he thought would prove fatal, but he recovered, said nothing

about it, till it became necessary to have medical advice, and then could not be persuaded to come home.

In this spirit of brave, self-denying consecration to duty he continued at his post in his green old age, and on a sudden increase of illness was only induced to come home in answer to a telegram, in order to prevent one of his sons from going to Worcester to fetch him. His complaint was debility of the heart, aggravated by an attack of chronic bronchitis. The latter soon yielded to treatment, but the former had long been in existence, and, as time progressed, it became evident was the appointed messenger to take him to his eternal home.

At an early stage of his illness, when in conversation with some of his family, a reference was made to the possibility of its terminating fatally: after expressing, as he always did, perfect resignation to the will of God in the matter, he gave utterance to a characteristic remark, which may be recorded. It should be remembered that he was always a man who had great enjoyment of life. Excellent health, an equable, cheerful temperament, active and regular habits, and great delight in the domestic affections, combined, with the higher principles of the Christian life, to make him happy. On the occasion referred to, when the desire of the Apostle Paul to depart and be with Christ was spoken of, he said, "I cannot understand why people should be in a desperate hurry to get to heaven all at once, when they may have more happiness than they deserve here, and they know the happiness there is to last for ever and ever." He was throughout willing to recover, or willing to die, as God willed for him.

On another occasion, on being asked in the morning if he had passed a comfortable night, he replied that he had not slept much; he had heard the clock strike every hour, but still he had passed a peaceful night, and then quoted the text,—*"In the multitude of my thoughts within me, His comforts delight my soul."* In reply to this, a reference was made to another passage,—*"My soul shall be satisfied as with marrow and fatness, and*

my mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate upon thee in the night watches." To which he answered, that he could not truly say much about "the marrow and fatness;" he was conscious of a dimness of his faculties and his enjoyments, but he was thankful to be kept in a state of mind perfectly peaceful and placid; and this he thought preferable to great exaltation, to be followed by great depression.

In the earlier part of his illness, some hesitation was felt in speaking distinctly of his probably impending death, as his medical attendant forbade the introduction of any topic which might excite or disturb him. Observing this, he said one day,—*"I can see by what the doctor said, and by other signs, that you all think I am going."* The reply that was made to this remark, elicited one out of many distinct assurances during his illness, that he felt quite prepared for either issue—life or death. Afterwards, when more distinctly told that the doctor gave no hopes of his recovery, and thought he could not remain long, he said,—*"You see I can take it very composedly. I know I have built upon the true foundation. I am nothing in myself but a poor, unworthy creature; but I know I place all my trust in the Lord Jesus Christ."* Words to this effect were uttered to different members of his family, who desired assurance of his present peace, for none wanted assurance of his perfect safety.

Though he was mercifully kept free from pain, the state of utter inactivity in which, to use his own expression, he was "obliged to lie like a log," day after day, for seven weeks, was, to one of his active habits, exceedingly trying, and his patient endurance of this, without one approach to a murmur, told its own tale,—*"Patience had her perfect work."* There was nothing on his mind to disturb its calm—nothing unfinished—nothing neglected of his long life's work—nothing left to do, but to die. He often said, *"What a comfort it is that I have not now to make my peace with God; that I feel sure has been done, and there is*

nothing now that I have to do." There was nothing for him to do but to wait his dismissal. His only regret seemed to be that he could do no good, and was such "poor company." His constant subject of thankfulness was, that he was surrounded by so many mercies, the chief of which he often declared to be the affectionate ministrations of his wife and children.

One of his sons and his two daughters, watching in silence at his side, and listening for his last breath, could trace it quite distinctly, and saw him "fall asleep" without a struggle, at half-past nine o'clock. They could not but thank a faithful God for hearing prayer and granting to His servant such a death—a fitting close to such a life as his.

His pastor, the Rev. John Stoughton, improved his death from Numbers xxiii. 10: "Let me die the death of the righteous, and let my last end be like his!" and remarked—

"Our friend was eminently a righteous man. His commercial occupations, his constant employment in mercantile business, gave peculiar scope to the exercise of righteousness in the most distinct and emphatic sense of the word. No charges of fraud, duplicity, over-reaching, could ever be brought against him. His reputation in the trade was unspotted. Amid the temptations connected with his pursuits as a 'commercial man,' while travelling through the length and breadth of our land for upwards of thirty years, he gave everywhere the same unvarying example of purity, moderation, and Christian consistency. Righteousness sometimes assumes a peculiar type. In him, as a friend has justly remarked, it assumed something of a Puritan cast. Not that the rough exterior in which Puritan virtues of the olden time were sometimes enshrined, ever belonged to him; for all who knew him can testify that a more genial, hearty nature than his never lighted up the social circle or family gathering. His was the heart of oak without its gnarled branches. But in his strict avoidance of 'the very appearance of evil'—in his scrupulous abstinence from all the questionable in-

dulgences of the border-land between the church and the world, he bore a silent and impressive testimony against the laxity of many modern professors.

"Physically, our friend was a nobler specimen of human nature than it often falls to one's lot to see; and many a time have we thought, as we saw his venerable head in that pew, of those words: 'The hoary head is a crown of glory, being found in the way of righteousness.' His moral virtues, his spiritual qualities, created by the Spirit of God, were as a diadem on his brow, of beauty, strength, sparkling lustre, and glory for evermore.

"The moral end of life accomplished, then the natural end could bring no terror to the departing, and leave no pang in the memory of survivors. The business of preparation for a happy, peaceful death, is not a business to be done in a few hours or a few days. You cannot load a tree with fruit, and crown it with autumn honours by a few months' cultivation. You cannot have the shock of corn ripe if you only put in the seed a week or two before the reaper comes with his sickle."

The following lines, by an unknown author, were transcribed by a friend, who has kindly allowed them to be inserted, on account of their beautiful appropriateness, as a conclusion to the foregoing sketch:

LINES TO ONE AT REST.

And needest thou our prayers no more, safe folded 'mid the blest?
How changed art thou since last we met, to keep the day of rest!
Young with the youth of angels, wise with the growth of years.
But we have passed, since thou hast gone, a time of many tears;
And thou hast passed a week in heaven, a week without a sin,
Thy robes made white in Jesus' blood, thy soul all pure within.
We shall miss thee at a thousand times along life's weary track;
Not a sorrow or a joy, but we shall long to call thee back;
Yearn for thy true and tender heart, long thy bright smile to see;
For many dear and true are left, but none are quite like thee;

And evermore to all our life a deeper tone is
given,
For the guardian of our childhood has entered
into heaven.

How wise, and great, and glorious, thy gentle
soul has grown;
Loving as thou art loved by God; knowing
as thou art known!
Yet in that world thou carest still for those
thou lov'dst in this;
The rich man died in torments, and wilt not
thou in bliss?
For sitting at the Saviour's feet, and gazing
in His face,
Surely thou never wilt unlearn one gentle
human grace—
Human, and not angelic, the form he deigns
to wear;
Of Jesus, not of angels, the likeness thou
dost bear.

At rest from all the storms of life, from its
night-watches drear,
From the tumultuous hopes of earth, and from
its aching fear,
Sacred and sainted now to us is thy familiar
name;
High is thy sphere above us now; and yet
in this the same,
Together do we watch and wait for that long-
promised day,
When the voice that rends the tombs shall
call, "Arise, and come away,
My bride and my redeemed! winter and night
are past,
And the time of singing, and of light, is come
to thee at last!"—
When the family is gathered, and the Father's
house complete,
And we, and thou, beloved! in our Father's
smiles shall meet.

ANON.

Extracts.

ROYAL TRUTHS.

A GREAT many persons deny themselves
with the most superfluous self-denial.
They seek for things of which they can
deny themselves. But you need not do
that. Let your opportunities for self-
denial come to you; but when they do
come do not flinch. God will send you
occasions enough for denying yourself.
There is wood enough in every man's
forest to build all the cares he will need
to carry. You need not withhold your-
self from any proper joy; but when—
for the sake of honesty, or benevolence,
or love, or purity, or truth—it is needed
that you should suffer, step boldly
forward, even if to do so is to go into
fire. The form of Christ will be by your
side, and the smell of the fire shall not
be on your garments.—P. 288.

Among the Alps, when the day is
done, and twilight and darkness are
creeping over fold and hamlet in the
valleys below, Mont Rosa and Mont
Blanc rise up far above the darkness,
catching from the retreating sun some-
thing of his light, flushed with rose-
colour, exquisite beyond all words, or

pencil, or paint, glowing like the gate of
heaven.

And so past favours and kindnesses
lift themselves up in the memory of
noble natures; and long after the lower
parts of life are darkened by neglect, or
selfishness, or anger, former loves, high
up above the clouds, glow with Divine
radiance, and seem to forbid the advance
of night any further.—P. 294.

A house built on sand is, in fair
weather, just as good as if builded on
a rock. A cobweb is as good as the
mightiest chain cable, when there is no
strain on it. It is trial that proves one
thing weak and another strong.—P. 74.

Do you suppose that religion is like a
bird in a cage, and that you can lock it
up in the church, and that the keeper
will take care of it, and feed it, and have
it ready to sing for you whenever you
choose to come here and listen to it?
Is that your idea of religion? Very well,
then: your Bible and mine are different.
We read different translations!—P. 141.

The gravest events dawn with no more
noise than the morning star makes in
rising. All great developments complete
themselves in the world, and modestly

wait in silence, praising themselves never, and announcing themselves not at all. We must be sensitive and sensible, if we would see the beginnings and endings of great things. That is our part.—P. 5.

[From a new volume containing a number of striking passages in sermons preached by the Rev. H. W. Beecher. It is entitled, "Royal Truths."]

RELIGION IN PALACES.

It is related, that when the late Duke of Kent was expressing concern about the state of his soul in the prospect of death, his physician endeavoured to soothe his mind by referring to his high station, and his honourable conduct in the distinguished situation in which Providence had placed him; and the duke stopped him short by saying, "*No; remember, if I am saved, it is not as a PRINCE, but as a SINNER.*"

On asking his physician, if he were accustomed to pray, the latter replied, "Please your royal highness, I hope I say my prayers; but shall I bring a prayer-book?"

"No," was the answer; "what I mean is, that if you are accustomed to pray for yourself, you could pray for me in my present situation."

The doctor then asked, if he should call the duchess?

"Do," said the prince. The duchess came, and offered up a most affecting prayer in behalf of her beloved husband.

[Copied from the "Christian Treasury," 1848, p. 142.]

PEACE IN THE MIDST OF PAIN.

Nothing is more fatal to peace, perhaps, than severe bodily pain. While the worldling's health is such as to permit of engrossing attention to his ordinary pursuits, and the enjoyment of his ordinary pleasures, he can manage to maintain a tolerable degree of mental composure; but when his body, wracked with pain, incapacitates him for all worldly enjoyments, when sleepless nights and restless days are appointed unto him, his condition becomes wretched

indeed. Then his soul within him doth mourn, because his flesh upon him hath pain. But even in these circumstances the Christian's peace survives. Under the most excruciating bodily suffering, strange to say, there is sometimes the most perfect serenity of mind. Payson, when suffering in the most exquisite manner, declared that he was filled with rapturous joy—joy such as tongue could not express. And but a few days ago, a dying saint, who was suffering greatly, said—shortly before her death—that *there was no one with whom she would like to change places*. In such cases, it seems as if God, in consideration of, and to soothe them under, their severe bodily suffering, granted them an excess of inward joy, as if He would specially magnify His grace in the experience of His suffering ones, by showing to the world how His religion sustains under the severest trial. The Saviour's promise is then most strikingly fulfilled—peace in tribulation, joy in sorrow, soul-rest under bodily anguish; and the language of the sufferer attests that, in the hottest furnace, and under the most painful chastisement, he can realize his Father's love. "Though he slay me, yet will I trust in Him." "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

[From Landels' "Path of Life." An excellent little book, just published.]

GLORIOUS PREMONITIONS.

Bulwer eloquently says:

"I cannot believe, that earth is man's abiding place. It cannot be that our life, cast up by the ocean of eternity, is to float a moment upon its waves, and sink into nothingness. Else why is it that the glorious aspirations, which peep like angels from the temple of our heart, are for ever wandering about unsatisfied? Why is it that the rainbow and clouds come over us with a beauty that is not of earth, and then pass off, and leave us to muse upon their faded loveliness? Why is it that the stars who hold their festival around the midnight throne, are for ever mocking us with their unapproachable

glory? And finally, why is it that bright forms of human beauty are presented to our view, and then taken from us, leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts? We are born for a higher destiny than that of earth; there is a realm

where the rainbow never fades; where the stars will be spread before us like islands that slumber on the ocean; and where the beings that pass before us like shadows, leave not our presence for ever."

Poetry.

ON THE THRESHOLD.

I'm returning, not departing;
My steps are homeward bound;
I quit the land of strangers
For a home on native ground.

I am rising, and not setting;
This is not night, but day—
Not in darkness, but in sunshine,
Like a star, I fade away.

All is well with me for ever;
I do not fear to go;
My tide is but beginning
Its bright eternal flow.

I am leaving only shadows
For the true, and fair, and good;
I must not, cannot, linger;
I would not, though I could.

This is not death's dark portal,
'Tis life's golden gate to me:
Link after link is broken,
And I at last am free.

I am going to the angels;
I am going to my God;
I know the hand that beckons—
I see the holy road.

Why grieve me with your weeping?
Your tears are all in vain;
An hour's farewell, beloved,
And we shall meet again.

Jesus, thou wilt receive me,
And welcome me above;
This sunshine which now fills me
Is thine own smile of love.

[*Hymns of Faith and Hope.* By H. BOYAR, D.D., Second Series.]

Glances at Passing Events.

I.—AMERICA.

THE failure of the Atlantic telegraph was deeply regretted by the public on both sides of the water, when it was finally ascertained that the gigantic difficulties in the way of establishing it refused to be conquered by any scientific skill at present in our possession; but we had no prophetic vision at the time that we should so soon feel the great want of this invaluable mode of communication between the two greatest English-speaking nations of the world. So

it was, however. In consequence of the affair of the Trent, with which, of course, all our readers are familiar, the period which elapsed between the 30th of November, 1861, and the 9th of January, 1862, seemed more like six months than six weeks. We had to wait, simply because there was no help for it; but we all waited with intense anxiety, not unmingled with the gloomiest forebodings. Would the Federal Government disavow the act of Commander Wilkes, of the San Jacinto, in boarding a peaceful vessel, carrying the neutral flag of

Britain, and taking by force from beneath its protection four persons belonging to the Confederate or Seceding States, make a suitable apology for the outrage, and return the prisoners; or, urged on by the reckless clamour of a democracy which it dare not curb, would it incur the frightful responsibility of a war with Great Britain?

These were, in substance, the questions asked every day for six weeks—not six weeks of the olden time, but six weeks of the era of electric telegraphs—by every man in the three kingdoms, and not by them only; for all Europe was stirred to its very heart by the same absorbing questions. The great Powers felt that a war between England and the Federal States of America would be inconceivably destructive. For once, the very magnitude of the possible war caused every one instinctively to shrink from it, as a curse without a name. Meantime, whilst the firm, but courteous demand of our Government upon the Cabinet of Washington, through our American minister, Lord Lyons, for the restoration of the prisoners, and an explanation or suitable apology, sped across the Atlantic, preparations for the worst went on at the cost of about a million pounds sterling a day! The preservation of Canada from a possible attack was a matter of imperious necessity, and many troops were at once despatched there. The dark cloud still hung across the Atlantic, unrelieved by a gleam of certain light, and wanting only the utterance of the one defiant word—war!—to explode with terrific violence, and convulse the world. But, “Thank God! thank God!” exclaimed myriads of voices on Thursday morning, the 9th of January; for on that morning intelligence reached the

public that the prisoners were given up, and that, consequently, the feared conflict would not take place. It was an immense relief to the public mind when that black cloud-canopy of the Atlantic was lifted up and disappeared from view. But whilst the Government was promptly doing its duty, and the public were waiting in suspense, another event took place in this country, to which we turn with feelings of hallowed pleasure, namely,—

II.—THE UNITED PRAYER MEETINGS.

Earnest prayer had been offered by Christian ministers and people ever since the threatened rupture between the two nations, that the “very God of peace” would prevent war if such were His good pleasure; and perhaps the American Government was never more fervently prayed for in America than it was in England during the month of December and the first week of January; and before the week of special united prayer closed, the answer of peace had arrived. Let us thank the Divine Hearer of prayer for this; and let us also trust that the great blessings sought during the week of special prayer will all also be bestowed, according to the riches of His grace in Christ Jesus our Lord.

We cannot give anything like details of those interesting devotional gatherings in the metropolis and the provinces. Suffice it to say, they appear to have been very general, to have been well attended for the most part, and to have been brought together under that feeling of catholicity which is always beautiful among the disciples of the same Lord, but at no time more so than when they meet together to ask spiritual blessings in His name.

The Defence of Faith.

THE adversaries of the truth, by the number and persistence of their assaults

* A Defence of the Faith. By SANDERSON ROBINS, M.A. 8vo. pp. 222. 1862. (Longman.)

upon it, oblige its friends to “contend earnestly for the faith.” It would be more agreeable to the Church, and more beneficial to the world, were the Gospel received with trustfulness, immediately

upon its proposal to any for acceptance. But the very evil it is designed to remedy provokes opposition to its doctrine and spirit. This circumstance shows, conclusively, that a spiritual fortress—which all men in their unsanctified state dislike—could never have been constructed by them. They who believe it is of God, may be charged with credulity. The credulity of all who believe it is of man, is immeasurably greater. Indeed, the former belief has solid reasons for its support; the latter has none. The inmates of this temple-fortress—the home of all spiritual freedom, peace, and joy—know its worth by experience. The longest residents therein, who are most familiar with its plan, and who have examined most carefully its foundations, are convinced that assaults against it, however ably conducted, must end in ultimate failure. Others, who know but little of its strength, may fancy upon every attack, that the structure will be overthrown. They may be ready to use unlawful means for repelling their assailants, and to think more of persecution than of persuasion; of force, than of truth and charity. Human additions have been made to the edifice,—some through ecclesiastical tradition, some through bad philosophy, some through dreamy mysticism, and others through sectarian prejudice. When some of these are blown off, and when, in the smoke and confusion of the conflict, this buttress, or that tower, is not perceived, it may be thought that the fortress itself has suffered loss. Yet, when the strife is over, and the results are calmly considered, it is found that the original structure remains unimpaired.

*"It stands like the cerulean arch we see,
Majestic in its own simplicity."*

Its strength is made more evident, by the harmlessness of the most powerful assaults upon it. The assailants fail to injure that. Their only success is in injuring themselves, and all who welcome their representations of things as the truth. The servants of Jesus Christ—from loyalty to their Lord, from love to the Gospel, and from compassion for the

souls of men—cannot be unconcerned spectators of these things. They must diligently exert themselves, as far as possible, to repel these assaults; to neutralise them; and to prevent their recurrence. One way of doing this is, by showing the various "forms of unbelief" that have already assailed Christianity, and their total inability to shake, much less to destroy it. This is the course pursued by Mr. Robins, in the volume before us. We welcome it as another contribution to the defence of the faith, from that very section of the Church which includes some of its most daring antagonists. Two other parts are necessary to complete the Author's design. The second part will be upon Christian evidences; and the third part on Holy Scripture. They are already in preparation, and we shall look with cordial interest for their appearance. The size of the present work is no index to the amount of learning, and research which it represents. The result of much reading, and thought is often given in a sentence of few words. Readers, who are most familiar with the phases of intellectual and religious life, since the Apostolic age, will be best able to appreciate the contents of the book. To them, it will be a useful summary of rebellions against evangelical truth; while to others, it will be a valuable introduction to the study of such rebellions. Much information may be obtained, with little labour, in a short time, which, in the present day, is no small recommendation to a literary work.

After the Introduction, the Alexandrian School passes under review, with its Eclecticism, its Mysticism, its Pantheism,—proposing to satisfy the intellect and the heart, but mocking their wants instead of meeting them. Then follows a sketch of Scholasticism, with its nominalistic tendency to Materialism, and its realistic tendency to Pantheism; and the ever-recurring conflict between authority and reason. The author shows healthy discrimination, and a just estimate of good, under forms where many have not recognised it at all, when he says:

"The minuteness of inquiry into the deepest mysteries of the faith, could not be carried further than by the Schoolmen who applied their system to every department of theology. Yet, triflers they were not, as they have been so often represented. We ought not to disparage the century which produced Albert the Great, and Thomas Aquinas, and Duns Scotus. It is no easy task to refute their arguments, or even to reach the depth of their profound and subtle reasoning. Their discussions might be often mere questions of words, but they were always more or less connected with great problems, which have engaged the deepest minds of all ages, and of which, let us be ever so earnest in wishing it, we cannot be rid. . . . Instead of looking with contempt on their undeniable failures, we have reason to wonder that the ages which we despise, should have been beforehand with us on every point of mental science."—P. 44.

English Deism, and Deists, are next reviewed, when we are reminded, that if in our own days the seeds of unbelief are being brought from Germany into England, they were originally taken from England into Germany. Would that the seeds had perished! But it ought to be borne in mind, we are reaping, to some extent, as certain of our ancestors had previously sown. England furnished in Woolston and in Morgan the poisonous germs of the naturalistic and mythical interpretations of the Bible, which have been so destructively cultivated by Paulus, and by Strauss. Are these things again to be put forth as novelties among us? It is truthfully observed:

"The doubts and difficulties which are represented as the result of deeper research and exacter criticism, turn out, after all, to be the mere reproduction of the thoughts which were expressed by a generation of writers who lived a century and a half ago. Their unbelief had no scientific form, and hardly any pretence to a philosophical basis: there were no signs of earnestness or truth-seeking; few of their number were learned men, or deep thinkers, or worthy in any way. In their blind hatred to religion they seem to have caught up such weapons as came readily to hand; and yet it will be found that they have anticipated every point, whether the authority of Scripture may be now in

question, or the truth of prophecy, or the reality of miracles, or the ethical character of the Gospel, or the relation in which it stands to history and philosophy."—P. 79.

Pantheism is then traced in its varied manifestations, but sameness of principle; ever denying the proper individuality of man; obliterating the ideas of duty and sin; and making the doctrines of Prayer and Atonement absurd. A view of German Philosophy, and then of Rationalism, with their respective fluctuations, brings to the conclusion of the work. We hope this glance at the contents of the book will lead many to procure it for themselves. Its value is increased by numerous extracts from "Essays and Reviews," showing that many of the doubtful opinions therein are only echoes of old objections, which, having been answered before, ought never to have been heard of again.

To dwell exclusively upon the forms of unbelief has its disadvantages, as well as its benefits. There is a tendency to exaggerate the points of divergence from orthodox standards, which may unconsciously influence the judgment. On this ground, we account for Mr. Robins placing Arnold, of Brescia, among Pantheists. It is not yet agreed whether Abelard, who exercised so much influence upon his disciple, held Pantheistic beliefs. Even if he did, however, Arnold was not likely to be influenced by his speculative opinions upon that subject. He was thoroughly practical. He excited the displeasure of the Romish hierarchy by maintaining, that they should leave secular affairs to others, and give themselves entirely to things spiritual, and in doing so, depend for their support upon—the voluntary offerings of the people. His sympathy also with movements in favour of political freedom occasioned dislike. Had he been chargeable with the heresy of Pantheism, the Lateran Council would have condemned him for it. He came under its sentence upon other grounds. The opinions we have mentioned were reasons enough for his condemnation. That council was not held under Eugenius II., who lived in

the ninth century, but Innocent II. A mistake of this kind is easily made, and will no doubt be corrected when the next part of the work is published.

When searching for defects, we are in danger of overlooking excellencies. Mr. Robins has escaped the danger in reference to the Schoolmen; we wish he had done so also in the case of the Puritans. Of the period, when the great struggle for liberty of conscience was being energetically carried on; when two thousand clergymen would rather leave their benefices than violate their consciences, by saying that they gave their unfeigned assent and consent to all things in the Prayer Book, when they did not thus agree with it; when such men as Owen, Goodwin, Bates, Manton, Baxter, Charnock, Howe, proclaimed by word and deed, the Gospel of Christ; it surely cannot be said, it "was as dark and unhopeful a period as any in our whole annals. The intellect and heart of the nation were benumbed; the conscience had grown torpid; a corresponding mediocrity in morals seemed the greatest attainment; a dead level above which no one tried to rise. Enthusiasm there was none, no deep conviction, no earnest striving for a principle. There was nothing to stir the imagination, or touch the heart; philosophy, poetry, and art seemed buried in a common grave; truth and nobleness had lost their place; utilitarian ethics answered to formalism in theology." P. 78. We have looked again, to be quite sure that we did not misunderstand the author. But this is said to be the character of the period between Herbert and Bolingbroke. That Deism tends to the evils specified, and that they existed to a large extent during the later years of Charles the Second's reign, is true; but this does not justify such a sweeping assertion about the intervening century between the first and the last of the Deistical school.

Theology has always been, more or less, influenced by Philosophy. Every form of unbelief will be found to involve some philosophical system, or idea. Hence, the statement of the former, requires a consideration of the latter. Upon this

ground Mr. Robins enters fully into the systems of German Philosophers, and their influence upon the Scotch, and the English schools. Mr. Mansel, whose metaphysics differ from those of Mr. Robins, comes, therefore, under unfavourable review. The earnest advocate of Truth is spoken of, as if he taught principles which are subversive of it. The fundamental idea of the Bampton Lecturer, that the Infinite God, in revealing himself to finite man, must adapt his communications to the limited nature of mankind, is, however, untouched. When God, the Father, speaks of himself as angry, as laughing, as repenting, as having his eyes in every place, as exalting Jesus Christ at his own right hand, we have representations of the Divine Nature which are not speculatively, or absolutely, true. The realities indicated are different, somewhat, from the representations given, and yet all are in harmony. There are properties in the Divine Nature which correspond to affections and relations with which we are familiar, and yet they are not absolutely the same. It is right for us to be influenced according to these views, which, with our limited capacity of apprehension, are true for us. The assertion, p. 147, that "nothing can be regulatively right which is not speculatively (that is, absolutely) true," is more easily made, than established. When Mr. Robins says, p. 148, "To deny the power of conceiving the infinite is tantamount to abandoning the belief in it: for faith, which has no conception of the object for its basis, reaches no further than words;" we are reminded of the ambiguity which lurks in the use of the word "conception." Were both the writers agreed upon its meaning, their difference would be found to be more in appearance, than in reality. Mr. Mansel does not, as we understand him, deny the power of conceiving, that is, thinking, about—the infinite. He could not have reasoned upon the subject, without some conceptions of, or thoughts about, it. Mr. Robins, we think, will not maintain that we can conceive, or form an image, of the infinite, *as such*.

We have an intuitive conviction as to the existence of the infinite, but we have no definite idea of it. This may be very humiliating to man, who would like to know all things as they are; but to suppose that a conclusion which demands the "expression of humble acquiescence in what shall be appointed for us as being best," p. 147, should for this very

reason be suspected, is an argument, the force of which we cannot feel.

We have marked several passages in the volume which we should have liked to give, but our limited space forbids this. A good index would increase the usefulness of the book. We heartily commend the work to thoughtful readers.

Brief Notices of Books.

The Annals of the English Bible. By CHRISTOPHER ANDERSON. A new and revised Edition. Edited by HUGH ANDERSON. (London: Jackson, Walford, and Hodder.) We carefully studied and reviewed Mr. Anderson's original work, in two volumes, when it first appeared. The judgment we pronounced we have seen no reason to alter, though we have often referred to the contents of the volumes since. It is the only thorough history of the printed English Bible we have. Founded on original research—that research being most comprehensive and minute—the work at once superseded the meagre and unsatisfactory accounts of our translations, which had been commonly received before, and surpassed in fulness even the best of its predecessors. We have always regarded Anderson's *Annals* as the standard book in English literature, for information needed respecting the history of our glorious old Bible, from the Reformation to the present day. But there were two great and manifest faults in the book. The one was the omission of the history of the versions before Tyndale's, except a very brief account of Wycliff's leaving a work, professing to record "*The Annals of the Bible*," incomplete. The other was the copious infusion of rather irrelevant narratives, and the disagreeable style in which the whole was written. Mr. Anderson, though a laborious and able man, was no master of composition. This new edition leaves out the irrelevant matter, and reduces the two volumes into one—a very great advantage. The inherent imperfections of style could only be removed by re-composition, a task we should have been glad to see accomplished. No attempt is made to supply the defect as to the early English versions. This is to be regretted. But while we honestly repeat our objections, we would heartily add

our commendation of the labour bestowed on the work, and the richness of the materials it affords for a complete knowledge of the manner in which our authorized version grew up, and what has been its history since its completion. What is often said in idle compliment may be said in the case of this publication, with perfect truth, that no theological library can be complete without it.

The Greek Testament; with Notes, Grammatical and Exegetical. By W. WEBSTER, M.A., and W. F. WILKINSON, M.A. Vol. II., containing the Epistles and the Apocalypse. The first volume of this work appeared six or seven years ago. It is an annotated edition of the *textus receptus*. Its various readings appear in the margin, but when any passage in the received text is known to be spurious, as in 1 John v. 7, it is pointed out in the notes, and the reasons for its rejection are succinctly given. The preference of the text of Stephens, to any modern one, has provoked criticism, against which the authors defend themselves in the preface to this second volume. Their chief ground of defence is the fluctuating state of the results obtained by such men as Lachmann and Tischendorf; and it is stated, as a fact, on the authority of Mr. Scrivener, in his *Introd. Cod. Aug.*, that "Tischendorf's seventh edition returns to the received readings he has rejected in 1849 in no less than 187 passages." Taking, as an example, the third chapter of Matthew, Mr. S. remarks, "that Tischendorf, in his edition of 1849, departs from the *textus receptus* thirteen times; in the seventh edition he returns to it seven times out of the thirteen." This is certainly a curious statement, and shows that professed improvements in the text are not to be received with implicit confidence. Still, though this may be a

reason for not adopting any new text altogether, it is not a reason why some array of various readings might not have been marshalled in the margin. However, the want, after all, is met to a considerable extent, in the notes.

With the first volume we became acquainted soon after its publication, and have highly valued it ever since. The wants and necessities of pupils, such as are met with in the best schools, are consulted throughout. It is for the learners rather than the learned. There is no overcrowding of criticism—no setting up men of straw for the sake of knocking them down—no loading of what is plain with obscure interpretation—no wearisome citation of authorities, but a carefully condensed statement of explanations and suggestions just where they are needed. From experience, we can testify to the value and advantages of the work. The second volume seems a fit companion to the first; and we can easily believe the editors when they say that it would have been possible to publish this final instalment years ago, but for the labour of condensation in order to bring the work within the compass of two volumes. The prefaces are admirable. On the whole we are prepared to recommend the editions very warmly to young students.

The English Confessors after the Reformation to the Days of the Commonwealth. By THOMAS COLEMAN. (London: John Snow.) This bicentenary year claims some special historical offering. The early history of Nonconformity requires a thorough re-investigation, not so much to correct misapprehensions as to make our traditional beliefs more firm than ever, by uncovering all the proofs of them that can be found, and to supply defects by such information as we have no doubt is accessible to the patient student in the State Paper Office, and elsewhere. The old historians need to be critically read and sifted, and all sources opened by the modern spirit of literary curiosity, should be carefully ascertained and examined. Dr. Waddington has done something valuable in that way, but more needs to be accomplished. Mr. Coleman is already favourably known by previous contributions to Nonconformist history, and he has here succeeded in furnishing, so far as his materials availed, an intelligent and interesting account of the earlier stages of Puritan progress. His authorities are chiefly popular books on the subject, which he has diligently read and digested. We thank him sincerely for

what he has furnished in the present volume, and would recommend it to those who are seeking materials and suggestions for lectures and addresses on what will be a very general topic of discourse this year.

The Religious Tract Society has just issued three capital publications. The first is entitled, *Footsteps of the Reformers*, containing well-written papers, descriptive of Protestant characters and scenes, such as Prague and Huss, Spires and the Protest, Wittenberg and Luther. There are several beautifully tinted illustrations, making the volume altogether a choice little present. The second is an able work by the Rev. J. R. BIRKS, on *The Bible and Modern Thought*. Though not intended as a direct answer to *Essays and Reviews*, it designedly meets the phases of erroneous thought presented there; and successfully disposes of a good deal of modern sophistry. The third volume is a carefully prepared and elaborate *Handbook of the English Tongue*, by Dr. ANGUS. Certainly the Society steps a little out of its way to include such a subject in its catalogue, but it was considered necessary to complete the list of school books. Those by Dr. Angus are by far the best of the series.

The Earnest Man. A Memoir of Adonijah Judson, D.D., the first Missionary to Burmah, by H. C. CONNANT. Edited by Joseph Angus, D.D. (London: J. Heaton and Son.) The editors of the Bunyan Library have done well to introduce this volume into their series. It is largely an autobiography describing the inward struggles and progress of a noble nature, and possessing much of the fascination which belongs to literature of that class. The details of Dr. Judson's life, unlike the monotony of many a missionary's course, have all the attractiveness of a romance, while they introduce us to a people whom we still regard with mingled curiosity and awe.

The Great Conflict of the Age; or, Protestantism and Popery contrasted in their Leading Doctrines. A Manual for the Million. (London: Shaw.) No one can expect, within the compass of 150 pages, to find a full discussion of the points of difference between Protestants and Papists; but so far as the main arguments against Romish corruptions can be compressed, intelligently and forcibly, within such narrow limits, the thing is done in the present volume. We strongly recommend it; the more so because, while it is convincing, there is in it a tone of liberality which is too often wanting in books of this class.

The Ecclesiastical Cyclopædia; or, Dictionary of Christian Antiquities. Edited by JOHN EADIE, D.D., LL.D. (London: Griffin.) We have long wished for a book of this description. The desideratum is admirably supplied. We have sought in it information on a number of rather out-of-the-way subjects in antiquity and history, and have not been disappointed in a single instance. The articles are well written, not superficial and hastily-compiled paragraphs from common-place sources, but carefully digested treatises, in miniature, drawn from original authorities. The book is very cheap—only 8s. 6d. Every student ought to have it.

Happy Years at Hand. By WILLIAM LEASK, D.D. (London: Ward and Co.) By a strange oversight this volume has not yet received a notice at our hands, and now so many others are demanding attention, that we can only say we have derived very considerable pleasure from its perusal. While not prepared to assent to all the views which are here set forth by the excellent author, there are many passages of remarkable beauty and power; and we feel assured the work cannot fail to afford instruction to the attentive and devout reader.

Charges and Sermons on Special Occasions, during a Ministry of Fifty Years. By ANDREW REED, D.D. (London: Ward.) We well remember the publication of some of these discourses, and the impression they made at the time; we sharing in it with much delight. They are now collected in a handsome volume, which forms a befitting jubilee memorial of the now retired pastor. May he, in the decline of life, richly enjoy the comforts of that gospel so ably set forth in these admirable sermons.

Crushed Hopes Crowned in Death. Memorials of the Life of ALEXANDER BROWN, By his Father, the Rev. Dr. BROWN. (Aberdeen.) We are in danger of an undue multiplication of common-place biographies of young people. Parental partiality seems at fault in the present instance. The memoir contains little that is remarkable.

The Wanderings of the Children of Israel. By the late Rev. GEORGE WAGNER. (London: Nisbet.) These plain, affectionate, and faithful instructions, by a lamented evangelical clergyman, will be esteemed, by his bereaved flock, as a holy memorial of his labours amongst them.

Memorials of Serjeant William Marjoram, Royal Artillery. Edited by Serjeant WILLIAM WHITE; with a Preface by the Author of "Memorials of Hedley

Vicars." (London: Nisbet.) We have often sent us lives of British officers of the higher rank—rarely one of a non-commissioned. The book before us contains the diary of a good man—full of devout observations of religious facts, and other incidents, such as may be expected in colonial life, Serjeant Marjoram having served in New Zealand during the late war. We give the following entry from his journal:—"Last evening I was earnestly engaged in prayer on behalf of one who needs repentance. I asked that the Lord would mercifully interpose and save, before it was too late. I did not pray in vain, for at midnight I was aroused from sleep by a voice calling for my help. I soon found that the Spirit had struck conviction to the heart of the poor sinner, in whose behalf I had been pleading, as the voice said—'I have had an awful night of it. I thought I was dropping into hell. Oh! do pray for me, that I may never offend my Saviour again; but that He may pardon me, and give me grace in future to live to His glory!' I endeavoured to point simply to Jesus. The whole scene was one of the deepest solemnity. Who will venture to assert that God does not answer prayer?"

John Rogers, the Compiler of the First authorised English Bible, the Pioneer of the English Reformation, and its First Martyr. By JOSEPH SAMUEL CHESTER. (London: Longman.) Some authors, to show the originality of their productions, endeavour to make them appear as different as possible from all that ever was written before on the subject of which these volumes treat. Mr. Chester has fallen into this error. In showing that to John Rogers the world is indebted for the first authorised English version of the Scriptures, he speaks of it as a "startling claim," implying that scarcely any one had ever heard it before; whereas, that Rogers was the editor of Matthews' Bible, the basis of the Bible published by royal sanction soon afterwards, is a point established and illustrated in the preface to "Bagster's Hexapla," and in "Anderson's Annals." The substance, however, of the translation which Rogers revised and edited was the work of William Tyndale. As to claiming for good John Rogers the first place in the martyrology of English Protestantism, it is not at all a question as to chronological priority; for nobody can dispute the historical fact, that there were martyrs for the Reformation years before, in the reign of Henry VIII.; that "Rogers broke the ice valiantly," at the beginning of

the Marian persecution, Bradford said, in a letter he wrote at the time. Mr. Chester's assertion, then, is nothing more than an expression of his opinion, that the English Reformation proper did not begin till after Henry the VIII.'s death. We question this—and it appears to us that in no true sense can Rogers be regarded as the Protestant proto-martyr of England. The author seems also to think that there has been a sort of prejudice against Rogers—that he has been elbowed out of the works of historians, who, according to Mr. Chester, "would have described the length of his nails, enumerated the hairs on his beard, if, as in other cases in his time, he had fortunately tumbled into a bishopric." This is unfair—and so is the writer's wholesale attack on John Foxe. We are sorry for all this, because, by claiming too much for his book, and by the general tone of his preface, he may prejudice against him those who know something of the subject already. Having noticed these blemishes we can bestow our thorough commendation on this piece of biography as a careful, complete, critical, and able life of a man whose labours and sufferings alike render him worthy of the study and admiration of posterity. As it regards available information touching the story of Rogers, this book leaves nothing to be desired.

The Life and Times of George Lawson, D.D., Selkirk, with Glimpses of Scottish

Character, from 1720 to 1820. By the Rev. JOHN MACFARLANE, LL.D. (Edinburgh: Oliphant.) Books illustrative of the Scotch habits of the last century have not been scarce of late. The autobiography of Carlyle, and the charming sketches by Dean Ramsay, have given us some very amusing insights into the social life of the men across the border a hundred years ago. We cannot say they have been of a character to exalt in our estimation the morals and religion of the Scotch at that period. But, after all, the authors mentioned have described only a certain class. Dr. Macfarlane here describes another and far different class—of which the good old Dr. Lawson, the Seceder, was a worthy type. As professor of theology to the Associate Synod—and therefore a father in the ministry—as an author and preacher of high standing, and a man of practical wisdom, he necessarily occupied a conspicuous place in his own denomination, and was brought into manifold relations to the times in which he lived. All this appears in the interesting book now before us, and makes him the centre of pleasant pictures, and the subject of lively anecdotes. The work affords numerous examples of the piety and excellence of Dr. Lawson and his friends. Dr. Macfarlane has executed his task with much ability and spirit, and produced a book as entertaining as it is useful.

Bible-Women in London.

"THE MONTHLY REPORTER" of the British and Foreign Bible Society contains a report from the lady superintendent of these women, which states that "the number of Scriptures sold by us since the 20th of November, 1860, up to the 29th of September, 1861,—i.e., in the space of ten months and a half—has been 6,048 Bibles, 2,850 Testaments; total, 8,898 copies. We are indebted to you during the present year to the amount of £840 14s., for aid in payment of the salaries of our Bible-women, now increased to the number of 160. This shows an average of 2s. a-week to each woman. Our total payment to each is 12s. 6d. weekly. We are able to bring you the record of nearly 27,000 Bibles and Testaments sold, not given (and by far the larger part of them Bibles), in the lowest parts of London, during the last four years. We employed, as you are

aware, during the first year, only six women; in the second, thirty-six; in the third, 137; and now, 160. Although these 27,000 copies for London are but as a small unit when counted in the midst of your millions of Scriptures now scattered over the world, yet they stand by themselves very distinctly, inasmuch as they have been followed to their destination, and traced in the results of their perusal. They were not issued to the purchasers from any depôt or general place of sale, whence no eye but God's could follow the volume home and sum up its effect on the reader's heart; nor have they been received from lady visitors, who, even if they had gladly beheld the sacred treasure deposited in the dwelling, could seldom find a reason for their continued calls. They have been received through the humble, friendly woman who loves the Bible herself, and

who lives near the purchasers, or in their street; so that at the least wish they may express she can still 'call in,' as they frequently beg she will, and read the new book to them or with them,

praying over its message of mercy, and watching day by day how its precepts are laying the foundation of a new and improved family life."

Diary of the Churches.

TRUSTEES' MEETING.

THE Half-yearly Meeting of the EVANGELICAL MAGAZINE was held at the Guildhall Coffee House, on Tuesday, January 21st. In the absence of the Rev. Dr. Burder, the Rev. S. B. Bergne, the Treasurer, presided. The Revs. G. Clayton, T. Binney, J. Stoughton, Dr. Tidman, T. James, E. Mannering, T. W. Aveling, S. Thodey, H. Allon, J. Kennedy, G. Smith, E. Prout, H. J. Gamble, W. P. Lyon, &c., &c., were present, and took part in the deliberations of the day.

The applications from the widows for aid were examined, when sixty-eight grants were voted amounting to the sum of £530. Considerable satisfaction was evinced at the present circulation of the Magazine.

As many widows are still waiting to be added to the list of grantees, it was stated that it is most desirable our churches should endeavour to make a Sacramental Collection for the FUND, in the month of June, or any other month more convenient during the year.

I. V. M.

Dec. 15. — Horncastle, Lincolnshire. The Independent chapel in this town, having undergone extensive alterations and improvements, was re-opened, when the Rev. J. Shaw preached morning and evening, and the Rev. J. Emberton in the afternoon. The new school-rooms behind the chapel were opened on the same day. On the following evening a public meeting was held, when addresses were delivered by the Revs. T. Betty, W. R. Waugh, D. Jones, W. R. Brownson, and others.

— Highgate. The Congregational church at Highgate, having been closed for the addition of a gallery, &c., was re-opened, when two sermons were preached: that in the morning by the Rev. J. Viney, the minister, and that in the evening by the Rev. Dr. Halley. The whole cost of the alterations and additions is about £1,300, towards which the sum of £700 has been received.

Dec. 17. — Burnley, Lancashire. A public meeting was held in the large school-room connected with Westgate Chapel, to welcome the Rev. George Gill, late missionary in Mangaia and Rarotonga, South Pacific, as pastor of the church. Letters were read, expressing fraternal sympathy and regret for unavoidable absence, from the Rev. Messrs. Rogers, Reid, Posnett, Mason, and others. Addresses were delivered by the Revs. J. Alcorn, T. J. Shawcross, T. W. Townend, A. Strachan, G. Gill, &c.

Dec. 18. — Lynton, North Devon. The Independent chapel in this beautiful watering-place was re-opened for the use of the Independent denomination. For some time, owing to peculiar circumstances, the ministry occupying it has not been in harmony with the views of the body by whom it was erected. Recent events, however, have issued in its re-occupation by the rightful owners, and this evening a public meeting was held in it by the ministers and representatives of the North Devon Association, when the fact was formally announced, and the intentions entertained in relation to it for the future. The Revs. W. Tarbotton, J. Buckpitt, and G. Waterman, M.A., addressed the assembly.

Dec. 19. — Lewes, Sussex. A public meeting was held in the Tabernacle, Lewes, to celebrate the Jubilee of the Rev. Evan Jones. Mr. Charles Wilde was called to the chair. The Rev. J. Gregory offered prayer. The chairman made a few introductory remarks, and then presented to Mr. Jones, in the name of his congregation, a silver cup, with a purse containing fifty sovereigns, and a congratulatory address. The cup bore the following inscription:—"Presented to the Rev. Evan Jones, as a token of their affectionate regard, by the friends assembling for worship at the Tabernacle, Lewes, and in commemoration of his having this day attained the fiftieth year of his ministry, thirty-two years of which

he has been their faithful pastor. Dec. 8, 1861."

Dec. 20.—Newport, Essex. A public farewell meeting, consequent upon the resignation by the Rev. G. T. Coster, of the pastorate of the Independent church in this place, was held in the New School-rooms, when addresses were delivered by several neighbouring ministers, and others.

Dec. 22.—Special Sunday Evening Services. St. Martin's Hall, Long Acre, was this day added to the list of the theatres and halls which have been opened for special services for the working classes, by the committee of which the Earl of Shaftesbury is the president. The Rev. W. Grigsby, of the Tabernacle, preached in the afternoon, and the Rev. J. Baillie, a clergyman of the Church of England, in the evening.

Dec. 24.—Society for the Propagation of the Gospel in Foreign Parts. An interesting ceremony took place at the office of the above Society this day, when the Bishop of London, in the name of the Society, bade farewell to five young men who were about to proceed to different stations abroad. Two of the missionaries were Turks, and one of them a convert from Mohammedanism, in mature life. The new Bishop of Honolulu was present, and addressed a few words of affectionate sympathy to the missionaries, reminding them that he was about to engage in the same work in another part of the world.

Dec. 26.—Testimonial to the Rev. D. Lewis. A public meeting was held at the Independent chapel, Lanvapley, when a purse of twenty-five sovereigns was presented by the members of the church and congregation to their pastor, the Rev. D. Lewis, for his ministerial services there, and at Raglan, for a period of twenty years. J. Perry, Esq., of Abergavenny, occupied the chair. The Revs. Messrs. Morgan, Williams, Mr. Forward, and others gave addresses on the occasion.

— Newcastle-on-Tyne. At a public meeting held in the Congregational chapel in this town, a testimonial was presented, in the name of the church and congregation over whom the Rev. Alexander Reid presides, to Mr. Errington Ridley, consisting of an address, together with an inkstand and a pair of tazza vases, "in acknowledgment of the very liberal donation of £250, which stimulated the people to effect the entire extinction of their chapel debt."

Dec. 31.—City Road Congregational Chapel. A public meeting was held this

evening in the above chapel, when a silver tea service and salver, valued at ninety guineas, was presented by the church and congregation to the Rev. W. S. Edwards, on his resigning his pastorate, owing to enfeebled health, which rendered it necessary for him to seek a more limited sphere of labour. Mr. N. J. Ford, the senior deacon, presided. The testimonial was presented by the Rev. E. Mannering, in an appropriate address. The Revs. H. Madgin, H. B. Ingram, J. D. Williams, I. Vale Mummery, &c., took part in the proceedings.

Jan. 2.—Saddleworth. The Rev. William Burrows, B.A., late of the Lancashire Independent College, was ordained pastor of the Congregational church, Upper Mill. Amongst the ministers present, most of whom assisted on the occasion, were the Revs. Professor Newth, Messrs. Skinner, Bruce, J. G. Short, R. M. Davies, E. Minton, A. F. Shawyer, &c.

Jan. 5.—St. Paul's Cathedral. The Special Sunday Evening Services for the present season were commenced, when a sermon was preached by the Bishop of London, who took for his text Job xii. 9, 10. The sermon had reference to the death of Prince Albert, and every available part of the edifice was crowded with a very attentive audience.

— British Jews' Society. The Rev. Dr. Weir, of the British Society for the Propagation of the Gospel among the Jews, this evening baptized a Hebrew convert, at the Presbyterian church, Borough, in the presence of a deeply interested congregation.

Jan. 7.—Hillgate, Stockport. A meeting was held in the Tabernacle Chapel, Hillgate, for the presentation of a testimonial to the Rev. J. Buckley, by the members of his church and congregation. Mr. Robinson, the senior deacon, occupied the chair. The testimonial consisted of "Cobbin's Condensed Commentary," and a purse containing thirty-seven sovereigns. The Revs. J. Thornton, A. Clark, J. Pywell, J. Evans, B.A., T. Sturgess, &c., took part in the proceedings.

— Wisbeach, Cambs. The new chapel, the foundation-stone of which was laid by Lord Teynham, in the autumn, was opened for Divine worship this day. Services were also held on Sunday and the two following days; the sermons being preached by the Revs. T. Watts, J. Smith, and A. Foyster.

Jan. 10.—Congregational Board of Education. The Rev. John Shedlock, M.A., delivered an address this evening,

to the students of Homerton College, in connexion with the commencement of the present session. It was stated that there are in the Institution, eighteen male and twenty-five female students under training, as Teachers for Infant and Juvenile Schools.

Jan. 13.—Whitworth, near Rochdale. The Rev. R. Berry, late of St. Paul's Chapel, Hindley, was recognised as pastor of the Hall Fold Chapel, this evening, when addresses were delivered by the Revs. G. Berry (father of the pastor), J. Smith, G. Snashall, B.A., W. Hardaker, &c.

Jan. 16.—Howden, Yorkshire. The Rev. George Richards, having completed the twelfth year of his pastorate over the Independent church and congregation, a purse of one hundred sovereigns was presented to him by Mr. Thos. Fitch, in the name of the subscribers, at the annual meeting held in the Milton Room, "as a mark of their esteem for his character and appreciation of his ministry." The meeting was presided over by William Anderton, Esq., and addresses were given by the Revs. E. Jukes, —Willis, R. R. Redman, S. Gladstone, J. Weatherill, Mr. R. Ostler, and others.

— Bicentenary Commemoration. A second conference was held in the Congregational Library, Finsbury, to consider a proposition for uniting the different denominations of Evangelical Dissenters in one combined movement, to celebrate the great ejection of Protestant ministers in 1662. Prayer was offered by the Rev. J. C. Harrison, after which, Mr. John Crossley, of Halifax, was called to the chair, and opened the business of the day with a few appropriate remarks. The Rev. J. Corbin, the Honorary Secretary, read the Report of the Committee. The Revs. Dr. Vaughan, J. Stoughton, H. Allon, Dr. Tidman, G. Smith, Dr. Spence, A. Raleigh, J. R. Campbell, J. G. Rogers, J. H. Wilson, S. Martin, Dr. Waddington, Messrs. E. Swaine, S. Morley, H. Bateman, J. Spicer, &c., &c., took part in the deliberations. After a lengthened discussion, it was considered desirable for the different religious denominations to act independently. At the close of the meeting, it was announced, that nearly £27,000 had been subscribed in the room; mak-

ing—with £12,000 already subscribed in Lancashire—a total of nearly £40,000, as the beginning of the Memorial Fund.

PASTORAL NOTICES.

THE Rev. John Cooke Westbrook, of Winsham, Somerset, has been under the painful necessity of resigning the pastorate of the Independent church in this place, in consequence of injuries received from a fall, while on a visit at West Cowes, in the autumn.

The Rev. E. Paxton Hood has signified his intention of resigning the pastorate over the Congregational church in the Offord-road, Islington.

The Rev. Alexander M'Auslane, of Dock-street Independent chapel, Newport, Monmouthshire, has accepted an invitation to the pastoral charge of the late Rev. Alexander Fletcher, D.D., assembling in Finsbury Chapel, London.

The Rev. W. Braden, of Cheshunt College, has accepted an invitation to become pastor over the church assembling in Spicer-street Chapel, St. Alban's.

The Rev. Thomas Joseph has been compelled, through continued illness, to resign the charge of the Congregational church, Arundel, Sussex. The people testified their sympathizing regard for their late pastor, by presenting him with a parting gift of £35.

The Rev. Samuel Wilkinson, late of the New Tabernacle, London, has accepted an invitation to become pastor of the church in the Independent chapel, North-street, Taunton.

The Rev. H. Martyn Stallybrass, of Airedale College, Bradford, has accepted an invitation to the pastorate of the Congregational church, Saltaire, Yorks.

The Rev. F. Walker, late of Earl Shelton, has accepted an invitation from the Independent church, North Taunton, to become their pastor.

The Rev. George T. Coster has resigned the pastorate of the Independent church, Newport, Essex, the locality not agreeing with his health.

The Rev. Allan Mines, B.A., of Springhill College, has accepted an invitation to the pastorate of the church and congregation worshipping in the Independent chapel, Sneinton, Yorks.

THE
Missionary Magazine
AND
CHRONICLE.

MADAGASCAR.

THE intelligence received from MADAGASCAR since the publication of our last number has proved confirmatory of all previous reports respecting the enlightened and liberal policy of the new sovereign, RADAMA II., both with regard to the freedom and prosperity of his subjects, and the establishment of friendly relations and commercial intercourse with foreign nations.

Our readers will remember that the Rev. J. J. Le Brun, of Mauritius, upon receiving the first tidings of the happy change in the government of Madagascar, embarked for that Island, in the hope of being permitted to proceed to the capital, to render his best service to the Native Christians, and advance the interests of Protestant Christianity. In this hope he has not been disappointed. A letter has been received from our friend, on his way to ANTANANARIVO, dated 13th October, in which he gives a gratifying account of his reception at TAMATAVE, and of his progress so far towards the capital. The following are extracts from his letter:—

“On the 29th September last I arrived at Tamatave, where I found an excellent Christian officer waiting to conduct me, in the king’s name, to Antananarivo. I lost no time in making inquiries as to the number of Christians that were living in or near Tamatave. David Johns, Andriando, who accompanies me as interpreter, translates to the people my expositions of such portions of Scripture as are read at our daily morning and evening prayer meetings. On the first Sunday of the month we had upwards of forty people. I administered the Lord’s Supper in the evening to those who, during the persecution, had been admitted to that ordinance. On the Tuesday following, as we were about leaving Tamatave, the Christians came and offered us some poultry, saying we might find it difficult to procure proper food on the road. We were delighted with the spirit of kind sympathy evinced on this occasion.

“During our stay we gave away many New Testaments and Tracts, as well as Hymn Books. The number of applicants was so great that I desired David Johns to make them read in the New Testament before acceding to their request. I was astonished to witness with what promptitude and fluency they read at any page or

chapter that was pointed out to them. I would that you had seen with what sad countenances they, who could not read, begged to have alphabets that they might learn. You would have been surprised, and at the same time gratified, to find how eager they are to acquire instruction.

"On the road we manage to have family worship of an evening, and thus remind the people of the truly religious character of our Mission. Travelling is slow work, and very fatiguing. The palanquins borne on men's shoulders shake one most unmercifully; it is very trying, especially in the middle of the day. I pity the poor bearers, and walk as often as I can in order to relieve them, and also, I must avow, to stretch my limbs a little.

"This is Sunday, and we have reached Andovranto, our last Station on the coast, south of Tamatave. We shall turn our backs upon the ocean to-morrow, and strike straight across the country to Antananarivo. As there are all along the coast several very large and beautiful lakes, I have, as often as practicable, obtained canoes, and found sailing upon these silent waters very pleasant and refreshing. To-morrow, for the last time, I shall be carried over such large expanse of water in the scooped trunk of a tree!

"Last night, David Johns and I received letters from our friends at Antananarivo. The date of our letters is the 2nd of this month, and if it take nine or ten days for a letter to reach this, how long then shall we be before we arrive at the capital? I wish I were there already. The position of the Native Christians is very trying. Instead of friends they have known, and loved, and still cling to in grateful remembrance of past associations, they find strangers holding out to them, as the Word of God, the doctrines of men, and, in the name of Christ, publishing a new Gospel they never heard of before! They are perplexed, and well they may be."

Mr. Le Brun then gives a translation of a letter received from some of the Native Pastors at the capital, dated October 2nd. They had heard of his intended visit, and their letter, sent by a special messenger, met him on his journey. The translation is as follows:—

"Antananarivo, 2nd October, 1861.

"To the Rev. J. J. Le Brun.

"We write you a few lines to inform you that we are filled with joy that the kingdom of God gains ground and establishes itself more and more in our country. We have begun to meet for public worship at Antananarivo since Lord's day, 29th September last. As one house was not large enough to contain us all, we had to meet in eleven separate houses, and they were all crowded to excess. When the people saw how great was the number of Christians they were exceedingly amazed, and what still increased their astonishment was the appearing in public of Christians, who, having been hidden for so long a period, were considered by all as dead. Everybody could not but exclaim, 'Truly God is great, who can thus watch over those who place their confidence in Him!' A general disposition to join us seems to take hold of the people. We therefore anxiously desire to see you here at Antananarivo, to consult with you about what it would be best to do under the circumstances. The king, Radama II., tells us to write and persuade the Missionaries to come and settle at Antananarivo, as well as all our friends and countrymen who are at Mauritius. There is now no obstacle in the way; the road is open

to everybody. Every one can pray in all security ; the Word of God has free course in our midst. Bring, therefore, with you all sorts of Malagasy books—the Bible, the New Testament, Tracts, and Alphabets, yea everything printed in the Malagasy language ; for everybody here scrambles, as it were, for the Word of God ; so ardent is the desire expressed for it that they throw themselves upon any portions they find !

“ French Roman Catholic Priests have already reached Antananarivo, and use every means to instruct the people in their religion. Pray ardently to the Lord that He prevent any of us who are Protestants at heart from being tempted to listen to their teachings. Everybody, young and old, are eagerly learning to read. All the Christians who were in bonds have received their liberty, and are living at the capital. Such is a brief statement of our present position. Salutations. Adieu. May God bless us all, you as well as us, say—

(Signed)

“ RATSILAINGA,

“ RANDRIANTSOA,

“ RAINIKETAKA,

“ ANDRIAMBULO,

“ And the Brethren and Sisters in Christ.”

From this interesting native letter it will be seen that the Christians are enjoying perfect liberty under the auspices of their new sovereign, who desires with no less ardour than themselves the arrival of Protestant Missionaries, &c., a supply of Bibles, and of all books in the native language calculated to promote education and religion. It is gratifying also to learn that the Native Christians are fully alive to the character of Popery, and anxious to be preserved from its sophistries and superstitions.

The “ Mauritius Overland Commercial Gazette” of December 6th, the latest intelligence received from the colony, states that Mr. Le Brun had arrived at ANTANANARIVO in good health, that he was superintending the large school already established by the king, and that he preached in a private chapel within his Majesty’s palace, and also in a more public place of worship to the people generally.

BRITISH EMBASSY TO THE KING OF MADAGASCAR, RADAMA II.

In our Magazine for December last, we informed our readers that an embassy from the Governor of Mauritius had proceeded to Antananarivo with a view to present the congratulations of the British Government to Radama II. on his accession to the throne, and to assure him of the friendly disposition and honourable intentions of the Queen of England and her people. The embassy consisted of Lieut.-Col. Middleton and four other gentlemen. They safely reached the capital, and received from the King and the people generally the most cordial welcome ; and on their return to Mauritius about the 25th November, they presented a report of their proceedings to the Governor. From this report we select brief passages which bear honourable testimony to the beneficial influence of Missionary labour in the Island more than thirty years since, while other

statements supply an effectual refutation of reports which from time to time have appeared in several French papers in the Isle of Bourbon and in the city of Paris.

It has repeatedly been stated that France had a claim to the sovereignty of the Island, and the French Emperor and his government have been urged to assert this right. In opposition, however, to such representations, the Governor of Mauritius in his instructions to the embassy states:—

“I may here repeat what I have already amply explained, that there is a clear understanding between the English and the French governments, that no diplomatic step whatever, that may alter the present relations and state of things with Madagascar, is to be taken by either of these countries, without the full knowledge and consent of the other. With this fact in mind, all approach or appearance of approach to that point, must be carefully avoided, in act and word, by all members of this Mission.”

It has also been represented that the King of Madagascar was anxious to obtain the special favour of the French Emperor, and that he had actually selected a French gentleman, M. Lambert, as his chief minister, who was about to be sent to Europe on an important mission. On the contrary, the embassy report as follows:—

“Although there is every disposition on the part of the king and his government to welcome Europeans, and treat them with respect and kindness, there is yet no truth in the report that the king has sought their official counsel, and has appointed one among the European residents to fill an important executive office. Such a step would be entirely opposed to the spirit of the Madagascar government.”

Colonel Middleton and his associates having stated that “throughout the country the fact that Englishmen have once more penetrated to the capital, and at the king’s express invitation, has been hailed with universal gratification,” the report goes on to observe:—

“We need not look for an explanation of this feeling. The Missionary work, initiated thirty years ago, will sufficiently account for it. Nearly all the arts with which the people are acquainted, were taught them by the Missionaries, and your Excellency will see with astonishment, with what patience their workmen carry out any given task, and often with implements ill fitted for the performance of it. Their iron work deserves the highest praise.”

The Report of the Embassy contains the most gratifying testimony to the wonderful improvement effected in the condition of the people during the short period in which Radama II. has exercised the government; and also to the number of Christians found at the capital, who had outlived the persecution and tyranny of more than thirty years.

“The members of the Mission had many opportunities of contrasting the state of the country during the rule of King Radama, and that existing only six months ago. It was imagined that Christianity had been entirely suppressed, but now Christians are to be found in all parts of the capital, and already a school has been established under the special patronage of the king, and for the short time it has

been in existence appears wonderfully prosperous. The want of books is severely felt, their possession having been forbidden during the late queen's reign. The few copies of the Bible are nearly useless, having been for a long time concealed underground. By command of his Majesty, and out of special compliment to the embassy, the schoolmaster and the children attending the school were dressed in European clothes.

"A very strong feeling of attachment to the English prevails at Antananarivo, and English is spoken by several of the officers.

"It was most satisfactory to see the state of things at Antananarivo, especially when we reflected that only six months before, scenes of cruelty and tyranny had been enacted, which are difficult of belief. The Christian persecution had gone on with little intermission up to the time of the late queen's death, and parties of Christians who had been for many years in chains, were released at King Radama's accession."

CATHOLIC MISSIONARIES IN MADAGASCAR.

We have in former numbers stated the strong probability that the Romish Church would seize the earliest opportunity to send out its emissaries to take advantage of the liberty granted to foreigners under the new government, and of the fact we have now full confirmation. In the "Mauritius Overland Commercial Gazette," of the 6th December, the following statement appears from a correspondent in Madagascar, dated Tamatave, Sunday, October 13th:—

"Arrived, French Steamer, 'Mascareignes,' from Bourbon, with a few passengers, including two priests and four Sisters of Charity. A large crowd of natives collected to witness their landing; they were dressed in the robes of their order, and some large crosses suspended from their necks. The packages accompanying them were labelled 'Mission, Tamatave.' I understand the intention of the sisters is to establish a school in Tamatave, for the instruction of Malagash girls. This reinforcement, with the priest already here, who arrived from St. Marie, will make a total of three priests and four sisters."

A letter from our devoted Brother, the Rev. William Ellis, written on board the Mail Packet for Mauritius, and dated Aden, December 12th, states that among his fellow-voyagers were six Catholic priests, and four lay assistants, who were, as it was understood, proceeding as Missionaries to Madagascar.

The friends of Protestant Missions will therefore feel the necessity of prompt and energetic efforts to send the representatives of their faith and order, to frustrate the insidious designs of these Jesuit teachers; not, indeed, by entering on a course of angry controversy, but by a faithful exhibition of the truth as it is in Jesus. And although the number of our Missionaries may fall short of their Romish opponents, they will possess the great advantage of having hundreds of faithful coadjutors among the Native Christians, who possess the Bible in their own tongue, which is freely circulated among all classes of the people. The Directors hope that six such labourers, as representatives of our Churches, will join Mr. Ellis in Madagascar within the next six months.

CHINA.

CITY OF PEKING.

OPENING OF THE MISSION HOSPITAL.

FORMER communications from our enterprising friend, Dr. Lockhart, will have prepared our readers for the above announcement, the details of which are given in the following extracts from letters since received. The situation of the premises appears to be singularly eligible, and the fact that they have been purchased by the representative of the British Government will secure their permanence and safety. We trust that the introduction of Christianity to the inhabitants of PEKING, in connexion with the exercise of benevolence and mercy to the afflicted, will tend to conciliate their regard for foreigners, and dispose them to listen to the "good words" which Dr. Lockhart and his Native Christian assistant speak to them; and that thus gradually the way may be prepared for the introduction of direct Missionary labour.

Indeed, we are at a loss to comprehend any sufficient reason why the British Government should not claim on behalf of its subjects the rights secured by the Treaty, and which appear to be readily conceded to the claims of the French Embassy, and to Catholic Missionaries of that nation; and we trust that the exclusion of Protestant Missionaries, who are obviously entitled by the Treaty to the same rights and privileges, will not be delayed an hour beyond the necessity of the case.

" Peking, October 3rd, 1861.

" MY DEAR FRIEND,—I have been at Peking for three weeks, and though I have not entered into possession of my house, I hope to do so in a few days, and am getting furniture and the odds and ends wanted for housekeeping. My notice was called to a house next to the British Legation, which the Prussian Minister desired to take; but after his suite had lived in it for a day or two they left it, and as soon as we knew it was vacant, I looked it over and found it would do admirably; and an especial reason why it will do for me is, that there is not another house that can be obtained! The government buy the premises, and I rent from the Legation and put it in repair, of which it needs a great deal, chiefly for the hospital part. The sale is not completed, as the money is not paid; but probably in a week I shall have possession, and can wait awhile for it. I am rejoiced to get a house, as I am the only British subject in Peking out of the Legation, and it is a new thing altogether. I consider it a good beginning for the Mission, and though I can see that I must be alone for a time, yet in due course others will be able to join me. The thing must grow, and cannot be forced. It appears to me that I should stay here and not think of Hankow, or any other place for the present.

" The house and premises cover a good deal of ground. There is a large gate and wall to the street, then a small court and house, then a quadrangle with rooms all round. This will be for dispensary, hospital, &c. At the side, a stable and cart-

house for a horse or mule, which I must have, and perhaps a cart also. Then there is another quadrangle in which my house stands on one side, and a little house on each other side—all one story and flagged floors (rather cold in our arctic winter). My house is a hall divided off at one end by a partition. In this are two recesses with a bed placed in each, one for self, and the other at present for my Christian Chinese servant, an old disciple of Wylie's, Ta-ping by name. Immediately I enter my house, I shall the next day open a dispensary. I have already picked up several patients, and I believe I and my work are getting known about the place.

"Milne will be here in a few days. He is assistant Chinese secretary, and has charge of the students, who will be here in a month, among them, William Stronach. They will be company for each other, and I am very glad they are coming.

OBJECTS OF INTEREST IN PEKING.

"There are some things of great interest here, and, in mentioning them, should I repeat what I have said in other letters, you must excuse me, as I keep no notes of letters. The old Romish cathedral is being repaired. It is a fine building, ornamented and painted by the Jesuit Missionaries 200 years ago. It has been closed for many years by edict, but now comes forth again. From the roof there is a grand view of the city and palaces of Peking.

"Outside one of the gates is the old cemetery. It is in excellent order, and well kept. The gates of the inner enclosure (for everything in China has inner as well as outer gates) are of white marble, the coping richly carved in high relief. The gates themselves are plates of white marble also, each gate one plate, very handsome and grand. Inside are native altars, very large, and of marble. Here are the graves and large marble tablets of Ricci, Schaal, Verhiest, Longshard, and Buglius, and many others of the old illustrious ones. It is a most interesting place, and full of Imperial gifts in marble; the tablets to the above are in the form of vast tortoises, the sign of royal gift. On the city walls, on a terrace sixty feet high, about fifteen feet higher than the walls, which are forty-five feet, the top of the terrace being 100 feet square, is the Jesuit Observatory, with the bronze astronomical instruments made by the Jesuits for the Emperor Kanghe. Vast things they are—large celestial sphere in bronze, armillary spheres, &c. &c.—all in good order, but not used—beautiful specimens of work. At the foot of this tower is the Astronomical Board, of which Schaal was president.

"Outside the north gates of the city is the Russian cemetery, where are the graves of the murdered English prisoners who were cruelly put to death this time last year. In the N.E. corner of the city is the Russian Ecclesiastical Mission. It is a neat place of good extent; it is under an archimandrate who has three priests. There are two schools, for boys and girls; the girls are under the care of Madame Ballazeck, the ambassador's wife. Of course the priests do the work; their flock consists chiefly of the descendants of Cossacks taken prisoners on the frontier by the Chinese in 1715; a minister was called from Russia to instruct them, and the Mission has grown up since. There are not many additions from among the heathen, but there are occasional receptions of such. The Lazarists have two Missionaries stationed here, and there are others in the province; but I shall know more of them by and bye.

"From the Observatory the view of the city, and the palace and park, and of the hills to the north and east, is very grand. I know no scenes equal to it. To

see Peking from a height is very splendid—the place gives a glorious prospect; but when you leave the height and descend, it takes away the poetry of the thing altogether, and you find yourself in the dust and dirt of a Chinese city.

“The Cab, or rather Cart-stands, are rows of very good little carts, like a bird-cage set on strong wheels, drawn by a horse, ass, or mule, according to circumstances. These stands are at the gates and other public places, and the Peking cab-drivers are about as honest, and civil, and moderate in charging as are those in London. It is curious to see the great flocks of sheep kept here; hence mutton is very good and cheap, as are also beef and fowls. Long strings of fine large camels bring in vegetables, lime, and coal from the mountains. Sometimes I see a hundred camels in a row passing along. The Chinese are very kind to their animals; they hardly ever abuse them, but are attentive to them, and do not overload them; in fact, the laden camels, mules, and asses come in with quite a jaunty air, which it is refreshing to see.

“This morning Mr. Bruce fell out of his carriage, from the mules dragging it in two. He bruised his thigh a good deal, and had to come home in a cart and be carried to bed. He has a good deal of pain, but nothing worse than the bruise.

“With kind regards to Mr. Prout and all friends,

“Yours very truly,

“REV. DR. TIDMAN.”

(Signed) “WILLIAM LOCKHART.

IMPORTANT REVOLUTION IN THE EXECUTIVE GOVERNMENT OF CHINA.

OUR public journals during the last month have reported the important fact that the Imperial Government has undergone an entire change, which promises well for the maintenance of peace with our country, in common with that of other European nations. On the death of the late Emperor, a Council of Regency was constituted during the minority of his son and successor, now about eight years of age. The men who thus obtained for themselves the government of the empire were the declared enemies of intercourse and alliance with all foreigners. By their cruel and perfidious plan our countrymen engaged in securing friendly negotiations, were seized, imprisoned, and some of their number cruelly put to death. These unprincipled men had also long employed their influence to gratify the vicious passions of the late Emperor, and to support him in that career of gross sensuality to which he became an early victim: they have, therefore, only paid the just penalty of their bad counsels and pernicious doings, and have fallen, unpitied by all classes of their countrymen.

The important change which has been effected is described by our friend Dr. Lockhart, in the following letter, by which the facts and sentiments just expressed are fully sustained; and strong expectations are cherished that the welfare of China and the interests of foreigners will be greatly promoted by the new government.

“Peking, November 4th, 1861.

“MY DEAR FRIEND,—In a late letter to you, I said that we should be likely to

have a revolution here, on account of the regency appointed at the emperor's death. Well, we had a *coup d'état* only yesterday. The young Emperor arrived on the 1st, and Prince Kung, in conjunction with the empress mother, yesterday apprehended the members of the Council of Regency, kept them prisoners to their own house, sequestered their effects and wealth, and assumed all powers themselves. The officers and organs of the government side with Prince Kung, and he is *de facto* ruler of China. The people are all pleased, and it is a good sign for the continuance of peace. All this was managed in perfect quiet. These regents not having the sympathy of any party, and having hurried the nation into trouble from advising the flight of the emperor, and being anti-peace people, will not be able to organize an opposition. It is a most important affair, and will be of great consequence—the most important thing since the peace.

“ November 6th. Prince Kung is consolidating his power, and carries all parties with him. He has the whole government in his hands at present. I hope he may use his power for good, and do good with it. This is the thing we have been hoping for, and it has come about sooner than we anticipated. The regency imposed upon the late emperor, and had themselves chosen in opposition to his brother, Prince Kung, whom they carefully excluded, leaving him only his office as Minister for Foreign Affairs; but they are now devoid of power for good or evil, if he manages his affairs discreetly.

“ November 11. The Empress is dissatisfied with the name given to the young Emperor, of Che seong, by the regents, and determines to change the name, to be declared shortly. This revolution is of the most important character in all respects; we can hardly sufficiently estimate its importance. I believe it will have a great bearing on all our intercourse. If Prince Kung maintains the principles he has hitherto held, he will be a good ruler, and will probably do much for the keeping together of this dynasty. He wishes to cultivate the good feeling of foreign states, is ready of access, and the people feel confidence in him. He is a man of considerable ability, and is honest and true as far as is known. Had the regents overcome his party and got the ascendant, much confusion would have resulted, and we might all have been endangered. I look upon it that we have had a great escape by God's good Providence. Soo-shun, who has been beheaded, was the man who led the late emperor into his course of debauchery, which caused his death.

“ The young emperor was installed this morning at daylight, with great state and ceremony.

“ I am fairly at my work. I am finishing off the repairs of the house, which will cost £100 at least, but I hope that the L. M. S. will not have to pay any of it.

“ My patients increase in numbers and respectability—the poor first, and now the respectable, both men and women. There is an epidemic of jaundice very prevalent just now; great numbers have it, and many come to me—so many, that it appears they value my treatment of the disease.

“ I remain,

“ Yours very truly,

“ REV. DR. TIDMAN.”

(Signed) “ WILLIAM LOCKHART.

TIEN-TSIN.

THE occupation of this city by the REV. JOSEPH EDKINS is second only in importance to the introduction of the Gospel into the capital of the empire, and indeed, from its nearness to PEKING (about five-and-twenty miles), we regard the one as preparatory to the other. The letter of Mr. Edkins is highly encouraging; and, in harmony with the reports from our Brethren in other parts of China, he represents the interest and attention of the people to the great truths of salvation as friendly and striking. Mr. E. records also several instances in TIEN-TSIN of the actual power of the Gospel upon the hearts of individuals, and their public profession of Christianity in baptism. We are most anxious that the hands of our Brother should be strengthened by the arrival of a companion and fellow labourer, and we expect that our valued young friend, the REV. JONATHAN LEES, now on his voyage to China, will in a few months be associated with him in this important sphere. We trust also in the course of the present year to send forth more labourers to supply the places of our Brethren compelled by personal or domestic affliction to retire from the field; and of these two at least will be appointed to the new and important stations in the north.

“Tien-tsin, October 14th, 1861.

“MY DEAR BROTHER,—In the midst of the sorrow caused by severe domestic trial God has been pleased to give me encouragement in labours connected with the small chapel here used for daily preaching. A marked interest has been shown by several regular attendants for some time past, and Tien-tsin has begun to yield converts to the Saviour. Our Brother, Mr. Blodjet, who arrived here in the autumn of last year, has within the last four months received four to Church-fellowship. He is a Missionary of the American Board. Now, some measure of success has also been granted to your Mission here; a few have been baptized, and these, with the preceding, make seven in this city who have already avowed themselves on the Lord's side.

“On Sunday week last, Teng-cheng-kung was baptized. He is a baker, employed in a small shop adjoining the chapel. His demeanour is serious, and his regularity and attention to the means of grace exemplary. I was first impressed with the thought that there was a genuine religious work in his mind, by noticing the replies he made to questions on the effects of the Holy Spirit's operations in the heart. He sat with others, after preaching was over, to have conversation with the Missionary, and gave utterance to very clear views when questioned on the nature of the change produced by Divine influence in the soul of man. He has been a hearer for four months.

“Feng-sin-fang, a young man of moderate education and acquirements, was to have been baptized at the same time. A charge, however, was brought against him

on the evening before, that he was addicted to opium smoking. This led to the postponement of his baptism. On inquiry, during the ensuing week, it was found that he had visited an opium shop some weeks before, on a matter of business, and that this had given rise to the accusation. He appears to be quite innocent of any deception in this matter, and is very assiduous in religious duties. About ten days ago, he began to have prayer with his wife and mother every night. About the same time he brought me the pictures of his ancestors, which he has been accustomed to worship. This is the only object of idolatrous veneration which he had in his possession. His father died recently, and he is conducting the ceremonies connected with his burial without idolatrous usages. He has also, on several occasions, brought his friends to the chapel, and shown a desire to see them receive the Gospel. He was baptized last Sunday afternoon.

"A shoemaker, who has been attending the chapel for four months, was also received at the same time. For some time he appeared more earnest in his convictions than clear in his views. He was wanting in mental acuteness, and this made him slower in receiving Christian doctrine than he would otherwise have been. On Sunday morning his answers were more satisfactory than ever before, and I felt that I could not refuse him the privilege of professing himself publicly a disciple of Christ. 'But,' I said, 'shall it be to-day or next Lord's day?' 'To-day,' he said. 'Why so?' I asked. 'Because I shall then be Yah soo tih jen, (Jesus's man.)' He will have no difficulty in keeping the Sabbath, because, he says, he works for his employer by the piece, so that his time is at his own disposal.

"The privilege accorded to Mr. Lockhart, to commence a hospital at Peking, you will hail the intelligence of with pleasure. So cautious, however, is Mr. Bruce of other Missionary operations, that Mr. L. tells me I must not expect to see Peking for many months yet, even as a visitor. The young Emperor will soon be installed in Peking, and I hope that this event will ultimately lead to the removal of the present restrictions on the issue of passports. Otherwise it will not be very satisfactory to have a Missionary hospital at work without any preaching of the Gospel.

"I called on Admiral Hope, as he passed through Tien-tsin on his way to the capital, to learn what he thought respecting the ultimate admission of Missionaries to Peking. He thought it was very improbable that it would be allowed, because travelling only is permitted in the Treaty, and not residence, except in the open ports. The next day, however, after attending our Sunday evening service, he came to me and said he had been looking at the French Treaty, and he thought that the privilege of residence must be allowed to us on the same footing as the Catholic Missionaries. He also said that he would speak to Mr. Bruce on the point.

"I now learn that Mr. Bruce also considers the residence of Protestant Missionaries at Peking as inevitable, and that the present restrictions are only to be temporary.

"I remain,

"Your's very truly,

"REV. DR. TIDMAN."

"JOSEPH EDKINS.

HAN-KOW.

THIS populous city, as our readers have been previously informed, is the chief emporium of trade on the YANG-TSE-KIANG, the great river of China; not only from its immense population, but from the means of direct intercourse which it possesses with almost all the provinces of the empire, it presents, as a sphere of Missionary effort, facilities beyond every other city yet occupied by Christian labourers. The REV. GRIFFITH JOHN, who is admirably qualified for the peculiar service of this Mission, has entered on his work with great energy. He expects shortly to be joined by the REV. ROBERT WILSON, and we trust that the health of our Brethren may be sustained, and their lives preserved for many years, to cultivate this wide and promising field, which the Providence of God has so remarkably opened.

“ Han Kow, November 5th, 1861.

“ MY DEAR BROTHER,—Having been here for several weeks, preaching daily to this people, you will be pleased to learn how the work is progressing. As we have no regular chapel, the services are conducted in a large hall in my house. The door is opened every afternoon for two or three hours. The native assistants (two in number) and myself, preach in turns. At the close of each service books are given away to all applicants who can read. My audience generally consists of the representatives of several provinces. Canton, Fúh-Kien, Sü-Chwan, Kwei-Chow, Kan-súh, Shan-si, Shen-si, Hu-nan, Kiang-si, Ngan-hwei, Che-Kiang, Kiang-su, &c., &c., all meet here in their respective merchants and artisans. Many of them come and go annually. Not a few attend our preaching from day to day, and to most our speech is quite intelligible. From this point the Gospel may penetrate and spread over the eighteen provinces. The Gospel is listened to invariably with much attention. Most come with the sole purpose of learning what this new doctrine is. The questions asked by them, and the answers elicited by questions put to them, are indicative of a state of mind far more inquisitive than that of any part of China that I have yet been to. The books are received thankfully, and, what is far better, are read by many. Those who have obtained one part of the Scriptures often come for the other part or parts, having read the first through. Others come for explanations. Two or three days ago I was surprised to hear a man talking fluently with the Native Assistant whilst I was giving away some books at the close of the service, about God the Father in heaven, Jesus Christ, atonement by the death of Jesus, Paul the apostle, and such subjects. On inquiry I found that he had received parts of the Scriptures, which he had read carefully, and was now in quest of more. Not long since I presented the Tau-tai with a copy of the New Testament, together with some scientific works. To-day his Excellency called upon me. I was agreeably surprised to find that he was more deeply interested in the New Testament and our religion than in the other books. He told me that he had been reading the New Testament, which I found to be a fact from his subsequent inquiries.

FRIENDLY CONDUCT OF THE NATIVE AUTHORITIES.

“ The mandarins here are disposed to be very friendly. The district magistrate has called upon me twice, and written me several very kind letters. The Lieutenant-

Governor has sent me a proclamation to be posted up on our door, commanding both soldiers and people not to injure or molest foreigners under the severest penalty. The friendliness of their disposition has given me an opportunity to speak a word for Christ in the highest circle of Chinese society. Yesterday I was invited to breakfast by one of my mandarin friends. Among others he had invited a Hú-nan military mandarin to meet me. Having spoken much of the military glory of Hú-nan, and the martial courage of the Hú-nan men, he said that there was no danger of their ever believing in Jesus, or of His religion ever taking a deep root in that celebrated province. 'Slowly, my friend,' said I; 'the Hú-nan people know not His person and character, and therefore can't believe in Him just now; but ere long they will be made better acquainted with Him, and who knows but that many of them will turn to Him.' 'Never,' rejoined he; 'they have Confucius, and Jesus cannot be compared with him.' 'Infinitely superior,' added I; 'the one is from the earth, and the other from heaven. We have sages in abundance in the Western world, but we never think of instituting a comparison between them and Christ.' 'But,' said he, 'all sages are heaven (God) sent.' 'Christ,' replied I, 'is not only God sent, but God incarnate—God manifested in the flesh.' This doctrine offended the pride of the man, as it does that of the natural mind in every age and country. It led, however, to some further conversation, with which I was much pleased. * * *

PROCEEDINGS OF THE INSURGENTS.

"The insurgents have left this part of the country entirely. Ngan-King, Hwang-chen, Ki-chen, and other important places along the banks of the river, have been recently evacuated by them. The river, down to Wú-hú, is now in the entire possession of the Imperialists. I am told that the provinces of Hú-peh, Kiang-si, and Ngan-hwei, are almost 'clean' of them. One of their principal kings, the Ying-wang (martial king), was wounded at Ngan-king. Shī Tah Kai has set up for himself, in opposition to both the Tartars and the Tai-pings. This man is one of the oldest, and certainly by far the best, of the adherents of the Celestial King. I am told that the chief is pierced with sorrow and grief on account of his apostacy. What they gained in one direction last year, they seem to lose this year in another. * * *

"It is impossible to foresee what will be the end of these things. Believing in the superintendence of an all-wise and all-good Providence, we cannot but think that all will work together for her good. We feel convinced that the Omnipotent is present in these mighty convulsions. It does not require much sagacity to see that this state of things has done much towards opening up the country so wonderfully and effectually to the Missionary and the merchant. Also, their national pride being considerably humbled, the people have been rendered more docile and susceptible of impressions from without. A great change is decidedly going on, which will produce a rich harvest in time to come. May God give His people at home, and His servants on the field, grace to labour and to wait. What we all need above anything in the present crisis, is strong, unwavering faith in the final conquest of the Gospel—the ultimate triumph of truth. May we all be blessed with this, and glory to God, and peace among men will be the result.

"I remain,

"Yours very truly,

"REV. DR. TIDMAN."

(Signed) "GRIFFITH JOHN.

SHANGHAI.

RETURN OF MISSIONARIES.

AMONG the manifold discouragements inseparable from the Missionary enterprise, none is more frequent or affecting than the failure of health on the part of promising and devoted Brethren just entering on their labours. While cherishing the most intense desire to spend and be spent in the service of their Saviour, and labouring hard, by the acquisition of the language, to qualify themselves for useful labour, they are often stricken by some deadly disease incident to the climate, their powers are prostrated, and, to save life, they are compelled to relinquish their dearest hopes and to return promptly to their native land. Seldom has such an instance of failure and disappointment more painfully affected the Directors of the Society than that of the Rev. Robert Dawson, of Shanghai, whose case is described in his own letter, which we subjoin. Our self-denying young friend, with his devoted wife, left England for China in the autumn of 1859, and within two years, by the utter failure of health and strength, he has been compelled to relinquish the warmly cherished purposes and bright prospects of Missionary life, and to return to the land to which he so lately bid farewell. But we entertain a sanguine hope that, under the Divine blessing, the extended voyage will prove restorative to Mr. Dawson's health and strength, and we feel assured that wherever it may please the Great Head of the Church to appoint the sphere of his labours, he will be found diligent and faithful in His service.

We regret to add that the Rev. Hugh Cowie, in consequence of the failure of his wife's health, has also been compelled to relinquish Missionary service, and to return to England in the same ship with Mr. Dawson.

" London Mission, Shanghai. Oct. 3rd, 1861.

" MY DEAR DR. TIDMAN,—When the mail left a month ago, I was unable myself to write to you, and therefore requested Mrs. Dawson to lay before you the state of the case as regarded my health, &c., so that you might not be entirely dependent for information upon other friends. Through the great and tender mercy of the Lord, I am once more able to put pen to paper, and I feel I can never fully realize how much I owe to Him who has thus twice, in quick succession, rescued me from the hand of death.

" A month ago I was very weak, indeed could scarcely be considered as out of danger. Anything like a relapse, an occurrence not at all improbable, must certainly have been fatal. . When the hot weather broke, about the 10th September, I began to gather a little strength, appetite returned, and hope of recovery did much, no doubt, to restore me. A fortnight since I was kindly invited by the seamen's chaplain to take up my abode with him on board the ' Bethel ;' and although it was with some hazard that I was removed to the ship, I am glad to say the change of air and scene has been of decided benefit ; I feel much stronger, and although not allowed to walk much or take active exercise, I think that every day adds something to my

powers. The weather has been very unfavourable; still I have been out upon the river as much as possible, the air of which is not to be compared with that on land.

"But, while better in general health, diarrhoea still clings to me with great tenacity, and I fear the liver is almost as obstinate as ever. I suppose I must look to the sea breezes to remedy this; indeed, both Mr. Lockhart and Dr. Henderson have told me that I cannot expect to be really much better until I get to sea, the disease having taken such a strong hold upon me. I ought to mention how much I owe to Dr. Henderson's skill and unremitting attention during my illness. Mr. Lockhart had, I believe, at one time quite given me up, having been very apprehensive from the time he first saw me; and it was just then that a different remedy was tried by Dr. H., which, under God's blessing, seemed to turn the edge of the complaint. I must also say that Mr. Lockhart was extremely kind and helpful in his suggestions, and I feel very thankful that his visit to Shanghai was so ordered as to occur just at that time.

"When I last wrote to you, I myself was alone apprehensive that I should never be able with anything like efficiency to discharge my Missionary service in China. At that time Dr. Henderson had not come to that conclusion, at least he did not deem it right to declare his opinion. I believe Mr. Lockhart was clear in his own mind, and thought as I did, although he said nothing, merely watching day by day the course of the disease. But since then, I suppose, their united opinion has been made known to the Directors, and it will be needless, as indeed it would be imprudent, for me to remain here until I can receive a reply to my former letter. When Dr. Henderson told me the decision to which they had come, I was not unprepared, and at once acquiesced. Since then, however, I have had many a spare moment to review the past and to consider the future, and I am sure you will not be surprised that now and then regrets pass over my spirit. I do not regret that I came to China; I did so from the strong conviction of duty; for while there were a thousand voices bidding me go, I heard not one retarding me. * * * But the present is sometimes full of regret, as I think of China, all she is, all she may and must become. There are signs of promise, though as yet discouragements abound; but then there is much work ready to one's hand, and the labourers are sadly too few. The declining state of the American Missions is another cause of regret.

"I don't know that I should ever have accomplished much in China—perhaps not. I only know I desired to do much, not in a literary way, but even, as Paul, much in turning men from darkness to light. I cannot doubt that God would have blessed me in my work, although Faith and Hope might have long been tried. You know how deep an interest I take in the Insurgent movement; I had quite intended, if the Directors approved, to cast my lot among them, and do what I could to enlighten their darkness.

"Here is, too, another cause for regret. Dr. Henderson and myself had formed plans for a constant itinerancy in the neighbourhood of Shanghai, within a radius of ten or twelve miles, with occasional visits to more distant places, until I might be able to establish myself at Suchen as a permanent residence. We had purchased ponies a short time before I was taken ill, to facilitate our plans, and we fully hoped that much real success would be the result. Of course it is a great regret that this and other subordinate plans and purposes must now be abandoned. * * * However, I am satisfied to leave all things in the hands of Jesus, who, far better than any of us, knows the requirements of the service, and the capabilities of His

servants. If permitted once more to land on my native shores, I trust I may be able to do not a little, should health and strength be granted, in arousing many an unconscious Christian to feel his special duty to this poor heathen people. I cannot at present imagine what the future is to be; I only desire to hold myself ready for whatever service the Lord and Master may command.

"Our passage is taken on board the 'Solent.' She will probably leave Shanghai about the end of this month, and, with a fair passage, which there is every probability of making, we shall very likely be home by the middle or close of February.

"Mrs. Dawson unites with me in kind regards.

"Believe me, yours very faithfully,

"REV. A. TIDMAN, D.D."

"ROBERT DAWSON.

INDIA.

VIZAGAPATAM.

BAPTISM OF NATIVE CONVERTS.

OUR venerable friend Mr. Gordon, who has so long and faithfully laboured at this Station, has in later years been encouraged by the general diffusion of Christian knowledge among the Teloogoo people of his district; and, in his last communication, which we transcribe, he gives an interesting report of the reception of three converts from heathenism to the Native Church under his care. He justly remarks with regard to one of these, a young Hindoo, that the circumstances of his conversion are truly interesting, and the steadfastness of his faith under the strong inducements employed to shake his purpose, most gratifying and satisfactory. Our readers will, we feel assured, join with us in the prayer that these accessions to the little Christian community at Vizagapatam may, with their Brethren, prove strong in the grace that is in Christ Jesus, and adorn the doctrine of God their Saviour in all things.

"Vizagapatam, 17th October, 1861.

"MY DEAR SIR,—It is with much pleasure that I have to acquaint you with some interesting facts that have taken place lately in connection with our work.

"Last evening I had the pleasure to baptize three individuals, all of whom have been converted from heathenism. Two of these are man and wife, of the Goldsmith caste, inhabitants of a village about twenty miles to the west of this place. The man seems to have been first impressed by reading some Telugu tracts, that were given to him at a feast, annually held near his native village. After this period, at different times he used to visit some of the Native Christians, till about three or four months ago, when, taking the opportunity of his relations' visit to a heathen shrine, he came away to this place, and immediately wrote to his father of his intention to become a Christian. In two or three days after this, his father came in search of him, and with much crying and entreaties he tried to take him back; but the young man remained firm, and told his father he had made up his mind and could not go back to heathenism. Shortly after this it seemed desirable that he should seek means to obtain his wife; he accordingly wrote to her to come away; she at first refused, but after two or three further attempts, and by a visit of our two Catechists

to her at her own village, notwithstanding the opposition of her relatives, she succeeded one night in getting away. They have both been pursuing a course of instruction, and have given us great satisfaction and pleasure by their correct and consistent deportment. The young man is about twenty-five, and his wife about nineteen or twenty years of age. The young man is employed as Telugu compositor in our Press Office, and they reside in the Christian compound.

“The other case is a very interesting one. Our last Mission Report will have informed you that our attention was providentially, through a Christian friend, directed to Chittivalsah, where there is an extensive sugar factory, and where we had arranged to send a Catechist once a month, to preach to the numerous workmen employed there. From the first we had great encouragement in our labour; the congregation was always most attentive and good; the people, all heathen, had begun to learn and sing our hymns; in a very short time the heart of one young man was touched; he made known his feelings to the Catechist, and each time the Catechist visited the place, he got additional instruction and light on the subject of Christianity, and he became more and more confirmed in his conviction of the truth as revealed in the Word of God. All this went on till about a month ago, when, after due prayerful consideration, he resolved on coming away to Vizagapatam. As soon as he did this, he wrote to his father and uncle to say what he had done: the very next day they came and tried every means in their power, first by gentle and persuasive argument, and afterwards by violence and abuse, to draw him away. At the first interview I was not present, but as soon as I heard of it, I went down to the Catechist's house, where he had taken refuge; and fearing that they would complain to the magistrate and create a tumult, I wrote off to him telling him all the particulars of the case, and preparing him for what might follow. This first day passed away quietly, but on the second they came again, when I was hastily sent for. They were a little quieter on this occasion, but still tried to induce the young man to go home with them, but he was firm, and told them that he came of his own accord to seek the salvation of his soul, &c. So passed away the second day too. On the third day they came again, and tried to work on the young man's feelings, by promising to give him half of their property, if he would only save them from the disgrace of their caste being broken, and the family being ruined; but it was of no avail—he had made his resolve, he had counted the cost, and nothing, he said, would alter his purpose. This young man is about eighteen or nineteen years of age, of a respectable caste, and many of his relatives are employed in the sugar factory above mentioned; he is an intelligent person, writes a very neat Telugu hand, and I hope may soon find employment.

“I had the pleasure of baptizing him and the couple first mentioned, at the Telugu chapel, last night, in the presence of a large and deeply attentive audience; and I trust they will have the prayers of the Lord's people, that they may grow in grace and be kept steadfast even unto the end.

“You will be glad to hear that there are several others in connection with the sugar factory, very favourably inclined towards Christianity, and who, we hope, may ere long join themselves to the ranks of God's people, and become living witnesses for the truth in this dark land.

“I am, my dear Sir,

“Your's sincerely

(Signed) J. W. GORDON.

“REV. DR. TIDMAN.”

CALCUTTA.

DECEASE OF MRS. MULLENS.

WHILE our last number was passing through the press, we received the unexpected and painful intelligence of the decease of our highly valued friend, Mrs. Mullens, the beloved wife of the Rev. Joseph Mullens, D.D., of Calcutta. Having in her youth been educated in England, and having recently re-visited our country with her husband, Mrs. M. was well known to many members of the Society and other friends of Missions, by whom her removal will be most deeply lamented. She was the eldest daughter of the late Rev. A. F. Lacroix, who, for nearly forty years, was one of the most devoted Missionaries in India, and whose life was principally occupied in *preaching Christ to the heathen*. She was married to our beloved Brother, Dr. Mullens, soon after his arrival in England, in the year 1844; and to the time of her decease, with unwearied assiduity, she laboured with him to promote the spiritual and eternal welfare of her degraded sex. Having been born in India, she understood and spoke the native language (Bengali) with singular accuracy and beauty, and composed several works, specially adapted to instruct and improve the women of India.

Since her return to Calcutta, in the autumn of 1860, her time and strength have been principally devoted to the visitation of native Hindoo females of a superior class—a department of labour quite new to Missionary life. Several reports of these interesting services which have appeared in our Magazine during the last few months, evince with what cheerfulness, sagacity, and good humour she prosecuted these labours of love. Were it not that the great Head of the Church, who qualified her for this service, can bestow like endowments on others of her sex, we should mourn over her death as an *irreparable* loss to the Missionary cause. But we trust that her spirit will animate many of our Christian countrywomen to make similar attempts for the instruction of Hindoo ladies; and should this be realised, we are not without hope that they will find, as Mrs. Mullens found, encouragement among the secluded inmates of the Zenana, beyond their expectation.

But the loss to our beloved Brother and his motherless children must in truth be irretrievable, and under a bereavement so agonizing, nothing can sustain him but the promises of the Gospel, and the grace of the Holy Spirit, which we pray he may richly enjoy.

The illness of our departed friend was intensely painful, but short,—the time when the first symptoms of indisposition appeared, till she was laid in the silent grave, not exceeding three days. Her death was deeply lamented by all the Christian community of Calcutta; and in a long and interesting article in the “Friend of India,” of November 28th, on

the system of Zenana visitation pursued by the deceased, the editor observes:—

“The apostle of the Zenana Mission has just passed away, and there is the more need that others fill her place. Living, we should not have mentioned her name. Dead, the memory of Mrs. Mullens will long be fragrant among those who knew her work of faith and labour of love. The daughter of the Missionary Lacroix, she was worthy of her father. How few of our readers have even heard of her—she was a reformer before the reformation! Since her return to India she has devoted her life to the Zenana Mission. She had the genius as well as the zeal of an apostle. Her ‘Phulmani and Karuna’ has been translated from its exquisite Bengali into every vernacular of India, and has become to the Native Church what the ‘Pilgrim’s Progress’ of Bunyan has been to the masses of England. Her ‘What is Christianity?’ was prepared for educated heathens, who inquire like Nathanael. And when taken away after a brief thirty hours of intense suffering, she had half finished another Bengali classic for the instruction of those native ladies whom she taught from week to week. Is it so difficult for one English lady out of every hundred in India to conquer a vernacular language, and devote part of her leisure to such of the Zenanas in her neighbourhood as would welcome her visits? This for the rich, and schools for the poor, and India will yet have a chance among the nations!”

SOUTH SEAS.

RAIATEA.

JOYFUL RECEPTION OF THE MISSIONARY.

“Raiatea, South Seas,

“29th June, 1861.

“REV. AND DEAR SIR,—It is with feelings of very much joy and gratitude that I inform you of the safe arrival on Saturday the 22nd inst. of Mrs. Morris and myself at our island home, and Mr. and Mrs. Green at Tahaa.

“The Revs. Messrs. Platt and Barff were very glad to see us, and have received us very kindly.

“On Sunday, the day after our arrival, I preached in English in the Native Chapel to our Missionaries, ship’s company, and European residents. I hope to continue this until I can preach in native, which I trust will not be many months.

“Our reception by the natives has been very much more cordial than I expected; in fact it has been enthusiastic. Upwards of twenty men have been doing the moving part for us, and helping to fix up our bedstead, table, and chairs. It has been truly gratifying to see the pleasure they have taken in helping us. Of course they like to see us unpack. One article that has received universal admiration is a policeman’s lantern.

“But I must briefly tell you a most pleasant part of our reception. On Tuesday morning we were attracted by about fifty or sixty women carrying poles, two and

two, with lots of bread-fruit, oranges, cocoa-nuts, mountain plantains, yams, taro, bananas, sweet potatoes, some fowls, and a pig. These were all placed before our door, and the women sat in a semicircle. Then a native came forward as spokesman. He delivered a speech to Mrs. Morris and me, Mr. Platt translating. It was to the following effect:—

“ ‘Teachers, Mr. and Mrs. Morris. We thank God for preserving you in your voyage over the mighty deep. Our hearts are rejoiced at seeing your faces, and we want you to accept these fruits, vegetables, &c. (naming all), as an expression of our love and affection towards you. We hope you will be happy and comfortable in your new home in this far-off country.’

“ I need hardly say our hearts were filled to overflowing with gratitude to our God, and tears of joy filled our eyes. I replied to their speech in as suitable terms as I could, when all of them gave us hearty shakes of the hand, and their friendly salutation—‘ Ia ora na.’

“ This was enough to rejoice our hearts, but it was not all, for the next morning a second presentation took place. It was similar to that I have narrated, only from other persons. After the second presentation we had a lot of fruits and vegetables presented by the boys; and to sum up, an enormous quantity of fruits and vegetables was presented to those on board the ‘ John Williams.’

“ I can assure you that we are filled with gratitude and wonder at these unexpected, spontaneous, and enthusiastic demonstrations of affection and liberality, and that from the Raiateans. We rejoice, take courage, and pray that our lives may be long spared to labour successfully amongst this people.

* * * * *

“ I must now draw to a close. Mrs. M. unites with me in kind regards to you and the Directors.

“ I remain,

“ Rev. and dear Sir,

“ Yours faithfully,

“ Rev. Dr. Tidman.”

(Signed) “ GEORGE MORRIS.



RELINQUISHMENT OF MISSIONARY LABOUR.

THE Rev. George Gill; who laboured as a Missionary of the Society in the Hervey Islands for nearly sixteen years, has been induced, in consideration of his numerous family, to seek a sphere of ministerial usefulness in his native country. Having received a cordial invitation to the pastoral office from the New Congregational Church at Burnley, Lancashire, Mr. Gill entered on his labours in December last, with the kindest wishes of the Directors for his future usefulness, and with very gratifying prospects of happiness and prosperity.



DEPARTURE.

THE Rev. J. H. Budden embarked at Southampton for Calcutta, en route to Almorah, East Indies, January 20th.

MISSIONARY CONTRIBUTIONS.

From 17th December, 1861, to 16th January 1862, inclusive.

W. H. Dobb	
Mr. Penn	
Madras	
G. H. ...	5 0 0
P. J. Wood	
L.L.D. ...	5 5 0
Miss Struth	
the School	5 5 0
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Struthers	
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Colossians	10 0 0
D. ...	
Mark Mills,	
India ...	
For Rev.	
Girls' Sc	
Miss Kunn	5 0 0
Miss Bacon	
for S. A. I	
Mrs. Kuhn	
Mr. Kuhn	
School ...	
	[RE.]
E. M. Thome	
for the Na	
Chera ...	
Mrs. Brown	
Mrs.	
School. W	2 5 3
F. Wilson,	
J. Evans, M	
A Friend, I	
made ...	
Ditto, for	ght.
Girls and	1 0 0
Addis ...	1 0 0
	1 0 0
	0 15 0
	0 2 0
	0 5 0
Rev. W. P.	
a New	
Offering.	1 0 0
B. M. L. H.	0 10 0
Mission	5 0 0
Mr. O. Sten	
My Dehon,	0 10 0
Miss E. H.	5 0 0
Abney Ch	
On account	2 7 0
Miss Holt	
India ...	0 7 0
Ditto, for C	0 5 0
City Road	0 5 0
Society, M	4 10 0
at Mare.	
Cleplands	
Mr. Call	
Mr. Bidd	
Finbury	
per Miss	
balance.	
Hare Cod	
Hilton Row	
School,	
Dupkin.	
Holloway	
School, M	
per Girl	
Holloway	
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Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart. Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London, by Mr. W. F. Watson, 32, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; Rev. Alex. King, Metropolitan Hall, Dublin; and by Rev. John Hands, Brooke Villa, Monkstown, near Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

MARCH, 1862.

Sketches of the Martyr Church of France.

II. THE MASSACRE OF THE VAUDOIS OF PROVENCE.

THERE is no heart so hard as the heart of a man or woman of the world,—a thorough lover of pleasure. You would hardly have supposed, had you witnessed the brilliance of Herod's court, or the graceful urbanity of his manner, that he was a man who could wantonly shed blood. You would never have conceived it possible that the fair girl, who in the dance excited the admiration of all, could have cherished murderous feelings towards one whom she disliked. And yet the daughter of Herodias said, "Give me John the Baptist's head in a charger;" and Herod, "though he was sorry, commanded it to be given her." Nothing fills the soul so brimful of selfishness, nothing so completely hardens the heart, as a life of sinful self-indulgence—of mere worldly pleasure.

Precisely such a lover of pleasure was Francis I. of France. His court was one continual scene of gaiety—his private life was licentious in the extreme. The consequence was, that with the manners of a prince he united the heart of an inquisitor; and, although not naturally or in his early days of a cruel or ungenerous disposition, yet later in life he hesitated to inflict no barbarity which his own caprice or the supposed exigencies of the state might require. Engrafted on this love of pleasure, more especially towards the end of his reign, was an intense fanaticism. He would be the champion of his faith, and smite down all opposers. His own religion consisted wholly in the observance of outward ceremonies, and had no root in his heart. He evidently fancied that a strong determination to uphold the rites and honour of the Church, would atone for any amount of excess or dissipation,—and that religion was a thing quite apart from morality. When a heart, in which pleasure has extinguished every spark of real feeling, is moved by a blind fanaticism, what atrocities will it not commit? where is the limit at which it will stop? Gentleness, goodness, purity, loyalty afford no protection in such a case; they afforded no protection to the Vaudois against the cruelty of Francis.

Before the massacre of these simple and pious people, he had given a specimen of what he was capable of in the streets of Paris. Some unknown person, opposed to the doctrine of transubstantiation, had been so foolish as to fix a placard on the gates of the king's palace, in which the real presence in the sacrament was denied in very offensive terms. The consequence was, that a great number of men, women, and children, were thrown into prison on a charge of conspiring against the Church. On the 21st January, 1535, the king determined to expiate the insult offered to the holy eucharist by the unknown libeller, and for this purpose ordered a solemn procession to be made. The procession set out in the morning, between eight and nine o'clock, from the Church of St. Geneviève. The streets were all strewed with flowers and lined with spectators. There were priests bearing the bones and relics of saints which belonged to the several chapels, cardinals in their scarlet robes, bishops in their gorgeous vestments, the king, bare-headed, carrying a wax taper, the queen, the princes of the blood, the ambassadors, and, above all, the Host borne by the Bishop of Paris. At six principal places on the route a temporary altar was erected adorned with crucifixes, candlesticks, flowers, &c. Beside each of these altars, a scaffold and pile were reared, and six of the prisoners were cruelly burned amidst the shouts and rejoicings of the mob. But that which most revoltingly exhibited the spirit of the king was this:—he had a machine made, with a beam suspended over the fire, which could be raised or lowered at pleasure. To this beam the victims were attached, and alternately let down into the flame and lifted up again, that their sufferings might be prolonged. This barbarous instrument of torture was not set in motion till the king arrived, that he and his queen might enjoy the satisfaction of beholding the contortions of the heretics. During the execution, the king, with his hands clasped, bowed himself humbly to the ground, and blessed his people. A man who could take pleasure in such a sight, would feel little compunction in destroying any number of offending peasants among the mountains.

The origin of the Waldenses is uncertain. Some have very incorrectly spoken of them as the followers of Peter Waldo, of Lyons. Others have claimed for them an immediate descent from the churches of the Apostles. One thing, however, is undoubted, that, from a very ancient date, they cherished a pure and scriptural faith in the deep valleys of the High Alps, and were again and again exposed to the bitterest persecutions, the most diabolical massacres, because of their separation from the Church of Rome.

Towards the end of the thirteenth century, a few of these Vauds were brought into Provence by the Lords of Cental and Rocca Sparviere, to cultivate a barren tract of land which they had acquired there. Being skilful husbandmen, frugal, industrious, quiet, they soon reduced the barren soil to fertility, grew quantities of corn and almonds,

honey, oil, and wine, reared a breed of cattle which gained general celebrity, and themselves increased rapidly in numbers. They occupied in the reign of Francis some thirty villages, which stretched from the High Alps to Venaissin, and were bounded on the south by the Durance. Besides these, were the small crenellated towns of Mirandol, Cabrières, and Les Aigues.

When the news of the Reformation reached these simple Christians, they inquired into the nature of the new doctrines, and were rejoiced to find how closely they resembled their own. They, therefore, sent some of their number to communicate with the principal reformers in Switzerland and Germany, and supplied themselves with copies of the Bible, which had been translated by Peter Olivèton, with Calvin's notes. Thus the Vaudois entered into friendly relations with the Reformed.

The year 1540 was a year of great suffering to the French Protestants; and the Vaudois, who for three centuries had held their peaceful valleys without molestation, paying the rightful dues most punctually to the king and seigneur, were alarmed by a terrible edict, which ran as follows:—"The villages of Mirandol, Cabrières, and Les Aigues, and other places, the retreat and receptacle of heretics, shall be all destroyed; the houses razed to the ground, their caverns and other subterraneous retreats, which serve for places of refuge, demolished; their forests cut down, their fruit trees torn up by the roots, the principal chiefs executed, and the women and children exiled for perpetuity." This frightful edict, however, was not immediately carried into execution. The king was on the point of recommencing war with the emperor, and, therefore, wished to stand well with all his allies. Among these were some of the Protestant princes of Germany, who very earnestly interceded for these pious villagers. Du Bellay, also, Governor of Piedmont, made a report to the king respecting them, of which the following is an extract:—"Those whom they accuse of being Vaudois are a simple people, who have taken these barren tracts and cultivated them with the sweat of their brow. The whole country is now in pasture or under the plough; and none pay their *taille* to the king, or his *droits* to the seigneur, more exactly than these people. It is true they are rarely seen at church, and when there, they never kneel before the images of the saints; they never cause masses to be said for the dead, nor make the sign of the Cross, nor take the holy water; their prayers likewise are in the vulgar tongue; and they have no bishops, no priests, but men whom they elect as simple ministers." In consequence of these representations, the execution of the sentence was postponed, and the Vaudois were allowed time to renounce their heretical practices if they would.

But when the war between the king and the emperor was brought to a conclusion by the peace of Crèpy, Francis was able to turn his

thoughts again to the suppression of heresy. His attention was once more directed to the poor Vaudois. The neighbouring Catholic population, with the Baron d'Oppède, Premier President of the Parliament of Provence, at their head, were intensely jealous of these peasant farmers, because of the high state of cultivation into which they had brought their fields, and the greater prosperity which they consequently enjoyed. Moreover, the Archbishop of Arles, and many other dignitaries of the Church, happened to be at Avignon, and joined in imploring the king to carry into effect the edict which four years before he had promulgated against the Vaudois. The king complied with their request, and commanded "that the country of Provence should be entirely desolated, and cleared of such seducers of the people."

The execution of this decree was entrusted to the Barons d'Oppède and La Garde, who instantly raised a sufficient number of soldiers with the greatest secrecy, and were joined by a thousand infantry, sent by the Pope's legate at Avignon. They crossed the Durance on the 13th April, 1545, and, coming upon the villages of Papin, La Motte, and St. Martin, without warning, put to the sword every inhabitant that fell in their way, swept off all their goods, burned their cottages and homesteads, and left behind nothing but silence and desolation. The people in some of the neighbouring villages, warned by the flames or the fugitives, hastily gathered together what little property they could, and with their children fled to the woods. When the soldiers came and found their homes deserted, they determined to make them uninhabitable for ever. They burned the dwellings, barked the fruit trees, laid waste the fields, cut up the pasture lands, and vented on the country the rage which they would gladly have poured out on the inhabitants. The two generals, perceiving that they were not likely to meet with any opposition, divided their forces, so as to surround the whole district. As they advanced, the villagers fled in haste, pursued by the soldiers, who, when they came upon the aged, or on sickly women, or little children that had sunk down with fatigue, butchered them with the most savage cruelty. The destruction of the villages occupied D'Oppède five days. On the 18th April he reached the town of Mirandol, which, with the exception of a poor idiot, he found utterly deserted, and him the general ordered to be shot. Proceeding to Cabrières, he met with some slight opposition from about sixty men and thirty women who remained in the town, the greater part of the inhabitants having left it. He promised them their lives if they would surrender, but immediately they laid down their arms, he had them all put to death without exception. Shortly after, he discovered the rest of the people, who had escaped at his approach. The following is De Thou's description of the way in which he treated them:—"In all, it is said, within and without the town, eight hundred were slaughtered. The women, by order of the President Oppède, were shut up in a barn,

which happened to be full of straw. To this the soldiers set fire; and as the women endeavoured to escape by throwing themselves out of the windows, they were driven back into the flames with pikes and forks. The troops then went on to La Coste; where the lord of the place had promised entire impunity to the inhabitants if they would bring their arms into the castle, and break down the walls in various places. The too credulous people did as they were desired; but no sooner did the president arrive, than the suburbs were burned, the town was taken, and the inhabitants cut to pieces."

Such was the treatment which these unoffending and pious people received at the hands of their persecutors. Not fewer than twenty-two villages were utterly destroyed; three thousand persons perished by the sword; two hundred and fifty-five prisoners were executed; six hundred young men were sent to the galleys, where, from the hard usage they received, two hundred died in the course of only a few weeks. Respecting those who had fled to the woods and mountains, a decree was issued forbidding any one on pain of death to afford them food or shelter; the result of which was, that numbers were starved to death, and others sank under disease brought on by living on berries and unwholesome roots. Only a few of the very strongest found their way to Geneva and Switzerland.

These horrible massacres called forth the execration of Europe. Even Francis is said to have been smitten with remorse as he drew near to his end, to have disowned his authorization of so merciless and sweeping a butchery, and to have commanded his son to visit the perpetrators with punishment. Only one, however, the Advocate Guérin, appears to have suffered; whilst the deed itself is passed over with but little notice by many historians, and has not wanted its apologists.

The story does not strictly come within the limits of our design, as the Vaudois were not in reality a part of the Reformed Church; but it is so painfully interesting in itself, and so strikingly illustrates the animus of court and people in France at that time towards all classes of Protestants, that we have not hesitated to give it a place in our sketches.

The Battle of Life.

THE battle of life is for most men a battle for mere subsistence. It is as much as they can do to win, in the scantiest measure, bread and clothing and shelter for themselves and their families. It never seems to occur to them to aim at more; and if it did, the endeavour would be utterly vain.

But with numbers—and this is especially true of our energetic Anglo-

Saxon race—the battle is waged for much more than that. It is a battle for success; or, to use a more homely phrase, it is a battle to get on; and getting on means—more money, more substantial comforts, a greater distance from the possibility of want, greater facilities of enjoyment, more powerful influence; some, or all, of these. The servant, domestic or otherwise, wants to get a better situation; or, aspiring higher still, he would have a business of his own. The tradesman and the merchant seek to extend their transactions, and to make them more lucrative. They have heard of men who have been the architects of their own fortunes, and they wish to build up fortunes like them. With some it is a passion for success. They would strive to be first in anything. With others it is a passion for money, and what money will procure. Then, again, as men advance in life, their families rise up around them, and every child is an additional motive to energy. They would educate their children, and especially they would give them such a start in life, that they will have the opportunity of rising to a position, not only equal, but superior, to that which they themselves occupy. It is for the attainment of ends like these, that men put forth their utmost energies, and do earnest, manful battle with the difficulties which beset their path. This is the battle which, we presume, every one of our readers is either fighting now, or is intending to fight. We have a few things to say, then, about the way in which this battle should be fought.

It should, for one thing, be fought with due preparation. Everybody who has read only the newspapers, knows what elaborate preparations are necessary for a great war. Troops must be enlisted and trained; stores must be collected; weapons must be fashioned; accurate plans of the country which is the scene of the intended conflict must be obtained; and we know not what besides. So there must be a careful preparation for the battle of life. Parents have a great responsibility here. It may be well if they can give their children money; but it is of far more importance that they should give them a sound education; that they should train them up in good moral habits; but, best of all, that they should seek to lead them to Christ. And you, young people, but especially young men, have your preparation to make, and this is the time to make it. Do you ask, how you are to make it? We reply, not by devoting all your thoughts to pleasure; not by frequenting the tavern, the theatre, or the still lower haunts of vice. You will thus debilitate your powers; perhaps sow the seeds of disease which will never leave you; form habits which it will be exceedingly difficult to break, and lose that precious treasure, your good name. Cultivate your minds; thoroughly learn your business or profession; form habits of resistance to everything that is wrong; and last, though greatest of all, give your hearts into the keeping of the loving Saviour.

“ Life is before ye,
A sacred burden is the life ye bear ;
Look on it ; lift it ; bear it solemnly ;
Fail not for sorrow ; falter not for sin ;
Onwards and upwards, till the goal ye win.
God guard ye, and guide ye on your way,
Young pilgrim-warriors, who set forth this day.”

The battle of life should be fought fairly. All is not deemed fair, even in war ; and there are certainly many things which are not fair in the battle of life. There are some people, whose whole morality seems to be comprised in two brief words,—“ Get on ;” and who are honest, or dishonest, just as they see honesty or dishonesty to be the best policy. No doubt it is often a difficult thing to do right. There are strong temptations to little systematic unfairnesses, or, to put it more correctly, to little frauds and little dishonesties,—tricks of trade, as they are called : and now and then the temptation arises to do some great thing, which, in proportion to its greatness, is only the more greatly wrong. All this should be repudiated. Nothing should be done, even in the smallest matters, which will not bear the test of God’s law ; nothing of which we should be ashamed, if it were blazoned forth before the whole world. It is not too much to expect of the Christian, that he should say, “ I will win the battle fairly, or I will be content to lose it.” There is another point. Many things are legal which are very unfair. Others have to live. The old maxim is a good one,—“ Live and let live.” No man, in fighting his own-battle, has a right to do what will needlessly or wantonly cripple another in fighting his : a difficult matter on which to lay down any precise law ; and yet the careful observance of that golden rule of our Lord, would go far to render needless all other rules, “ Whatsoever ye would that men should do to you, do ye also even so to them.”

No man can expect to succeed in this battle, who does not fight it vigorously. It is “ the hand of the diligent ” that “ maketh rich.” How many counsels to diligence are there in the book of Proverbs, and what stern denunciations of idleness ! So the Apostle Paul says, “ Diligent in business ;” and again, “ Let him that stole steal no more : but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.” There are some men who are always at it, whose post is never deserted ; whom you are quite sure of finding at their work ; but who never do much. Diligence does not consist in always doing ; it consists in doing the right thing, and in doing whatever is done with the whole might,—with the might of the whole soul, and of the whole body too, if it be work in which the energies of the body can be employed. Some are constitutionally energetic. They cannot understand anything else. Others are constitutionally the reverse, or they have formed habits of listless, dreamy indolence. We must not expect impossibilities ; still it is every man’s duty to bring

to the battle of life the utmost vigour he can summon, bracing up his best energies, and concentrating them with steady purpose on the work he has to do. In these times, if a man intends to succeed, he must do this.

Then, too, we should fight our battle of life trustfully. There is such a thing as the blessing of God on a man's worldly undertakings. "The blessing of the Lord maketh rich." "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain." It was Paul's prayer for the Corinthians, "Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." Let us believe that He can bless our endeavours, and that He will do so if He sees it best for us. Several things, however, are indispensable if we would secure God's blessing. A man must not fold his hands and sleep half his time, and then trust in God. He must work, and then trust. Nor must we expect it if we make prosperity the great end of life, and leave the soul uncared for. We must "seek first the kingdom of God and his righteousness." It is only as we do that, that we have the promise that other things will be added unto us. With whatever God gives us, and in due proportion, God is to be honoured. "Honour the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." And there must be prayer. "In all thy ways acknowledge Him, and He shall direct thy paths." So trust in God: trust Him when all is easy and smooth, and trust Him not less when the battle is hardest. If He do not give you all the success you might desire, he will give you what the revelations of eternity will prove to have been most loving and wise.

As a general rule, we may affirm that the battle so fought will be a successful one. We are all familiar with the names of men who, by dint of industry and indomitable perseverance, have raised themselves from the humblest positions to very high ones. There is no literature more popular than the literature of success. There are books about "Men that have Risen," about "Success in Life," about "Self-made Men," about "Self-help;" and our periodical literature, general and religious, abounds with instances of success. No doubt all this has exerted a stimulating and healthy influence. Hope has been quickened; resolve has been strengthened; good habits have been formed, and bad ones have been shaken off; and so numbers are on their way to win the battle. But it is only as a general rule that a man may expect success; for there are very marked exceptions. "The race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all."

You do not wonder that some men should fail; for they are neither

swift, nor strong, nor wise, nor skilful. They begin the battle of life maimed or hampered. They have inherited from vicious or diseased parents a debilitated constitution; or they have been badly trained; or they have been placed in circumstances which precluded all possibility of success. Yet you see men who have every advantage, failing after all. There comes an unfavourable time. There are failing harvests; war breaks out; markets are closed; injurious tariffs are established; fashion changes; money becomes scarce; a commercial panic sweeps over the land. Or some unfavourable chance occurs; not something which has no cause—in that sense there is no such thing as chance—but something altogether unexpected: sickness; a great loss; the ruin of a large debtor; some new invention superseding all present methods of production,—in short, a thousand things which it would be impossible to enumerate. So men fail, who had apparently every right to win; and often, after a long life of prosperity, the battle is lost at last. Let no man, however well he may have succeeded, indulge either in arrogance or self-sufficiency. A “time” and a “chance” may come after all, which will cast him down bruised and defeated. And let no man so fix his heart on worldly success, that if that should fail him, all is lost.

But provided the battle has been rightly fought, there are precious consolations in the event of failure.

We will assume that there is nothing which, with the light you had, you see that you could have done otherwise. You exercised all your wisdom; you sought counsel of your wisest friends; you worked with all your might; you never stooped to a mean or dirty thing; you battled bravely with every difficulty; and you trusted in God; but with all, you failed. Then was not your failure manifestly of God? How it should still every murmur when you can say, “It is the Lord;” “My times are in Thy hand!” He sent the “chance,” or permitted it; the “time” was His appointment. Be comforted, then. Your very failure was designed in love, and it was intended to make you the more meet for Heaven.

There has been the moral discipline of a right and manly endeavour. You tried to do your duty; harassed by care, you took that care to God; beset by strong temptation to do wrong, you did not yield; the whole battle, in short, was one constant discipline of soul. You may feel then, that, though you have not won the prizes of life, and though you bear on you the scars of the conflict, the benefit of all you have passed through remains, and that you are strong in spirit to serve your God. And is it not something that you have taught others to fight bravely the battle of life? Your children know something of your struggles. It will be worth far more to them than if you could leave them much money to be able to say, “I saw my father many a time sore pressed; I saw him often with a downcast eye and a troubled brow; but I never saw him, in his sorest pressure, do a single thing

that was not right!" Such remembrances will, of themselves, be a rich inheritance.

Then again, there is a conflict in which there need be no failure. Our Lord says to every one of us, "Be thou faithful unto death, and I will give thee a crown of life."

The Lollards.*

III.

It is now time to examine the *causes* which gave rise to Lollardism.

It is a great mistake to suppose that the middle ages were all alike; that darkness lasted with unbroken gloom from the fall of the Roman empire to the rise of modern Europe, in the sixteenth century. If that period of time be called a night it was a moonlight one, and when the clouds were thickest the silver luminary was shining through; or, as it has been better put, "twas like a midsummer's night"—or, we might say, night in the Arctic circle, where the illumination of daytime is far from entirely fading away; when indeed, though the sun dips towards the horizon, his rays are by no means totally submerged. There was intellectual activity—there was also spiritual life to be found throughout. But the latter half was the best. The nadir was in the tenth century. Improvement is visible enough in the thirteenth. All must confess the fourteenth to have been the dawn of modern civilization. Society, in all points, was on the move. Feudalism was beginning to decay. Cities were at work with the liberties ceded in their new charters. Parliaments in England were evincing power far greater than they showed in Tudor times. Commerce, the twin brother of freedom, had left the cradle, and was full of youthful life. The spring-time of poetry was come, and Chaucer had gathered the crocuses and snowdrops. Ecclesiastical architecture, and the kindred arts of sculpture, painting, and engraving in brass, were being cultivated with amazing enterprise—with noble and beautiful taste. We find ourselves in the fourteenth century, the age of our great Edwards, of our great victories, of our great cathedrals and churches, of our great poet, Chaucer, of our great architect, Wykeham, of our great merchants, Picard and others; in an age which only the very ignorant or the very prejudiced would call dark and dead. At the close of that century came the Lollard awakening. Could the human mind, the human reason, the human imagination, the human heart, the human will, be roused, kindled, moved in so many ways touching temporal things, and not be also affected by the revelation of eternal things, which, though obscured by the Church, was still possessed—and, as we

* Continued from page 93.

shall presently see, opened afresh, by means of vernacular versions? We hold that where Christianity exists no great impulse can be given to the intellect of a people, no new inspiration can quicken social life, and rouse the languid pulse, without increasing the circulation of religious thought and sentiment. We look on Lollardism as a sign of the times—as a voice of inquiry about God and Christ, and eternity, and the soul, from the lips of men who had already been taught to look at many questions in the face, and to ask what they meant. They were asking about human government, and some went on to ask about Divine law, “Where is it to be found—in canons and papal decrees, or in the Bible?” They were asking about other lands, and listening to strange stories respecting them. Some proceeded very wisely to ask about the invisible world, and the way to it: “Is it really what the Church of Rome has taught? Are there not better pilots over death’s dark channel than the priests—a better kind of pilgrimage than to the Holy City?”

But the power which mainly produced and shaped the phenomenon of Lollardism, was that great man whom all Protestants ever since have united to reverence. God, ever and anon, in the hour of need, sends some stalwart spirit into the world, clothed in flesh, to do his work. The hour calls for the man, and the man comes at the hour; and the hand that strikes time’s bell, and makes it ring its alarum, also creates the representative person, who in intellect and soul is just the one to obey the summons. God struck the hour for the emancipation of the slave, and sent a Wilberforce. God struck the hour for America’s independence, and sent a Washington. God struck the hour for England’s freedom, and sent a Cromwell. God struck the hour for reformation in Germany, and sent a Luther; in Switzerland, and sent a Zuingli; in Scotland, and sent a Knox; in England, and sent a Tyndale and a Latimer. God struck the hour for a preparative revival 150 years before, and sent a Wyclif.

As early as the year 1360 he attacked the mendicant orders, exposing not merely their corrupt practices, but also the utterly unscriptural ground of the institute. Masses, pilgrimages, absolution, shared at his hands the same fate. He maintained the sufficiency of the law of Christ, and that “though all the friars were cardinals, and all the cardinals were popes, their united voice could not invalidate one jot or tittle of His holy word. Nor would all their wit teach us any part of what we learn from His wisdom; and that it throws suspicion on a son when he goes about to invalidate or alter his father’s last will and testament.” This thorough dealing with the corruptions of the age, this laying the axe at the root of the tree, this advocacy of Scripture *versus* the Church, was the grand characteristic of Wyclif’s mission, and stamped an impress of originality and power on Wyclif’s work. He wielded his axe and dealt his blows; he lifted up his voice, and pleaded the cause of truth, both in his parish at Lutterworth and in the schools at Oxford.

Townsmen and rustics gathered round his pulpit. Students and priests thronged his professional chair. His fame spread through the land; the terror of his enemies, the inspiration of his friends. Encouraged by the patronage of John of Gaunt, still more by the sympathies of the multitudes—most of all by the consciousness of a truthful cause and the enjoyment of the Divine blessing, he stood undaunted by the assaults of Rome. And when the first forsook him, and the second could yield him no help, and he stood alone before the papal convocation in the university, his reliance upon truth and God was as calm as ever. He went home to die in the comforts of that gospel, for the publication of which, purified from the errors of ages, it had been his only joy to live.

On comparing him with other Reformers, we see throughout the peculiarities of the man, without endangering our reverence for him as a hero. He was like Arnold of Brescia, who declared that "the voluntary tithes and oblations of the faithful would suffice not indeed for luxury and avarice, but for a frugal life in the exercise of spiritual labours." But he had none of the wild enthusiasm of the classical Italian, who aimed at a political revolution in Rome, and sought to restore the dignity of the old republic upon the ruins of the pontiff's throne. He was like Tauler of Strasburg, a man who broke the shell and got at the kernel of Christ's gospel—one who, with spiritual insight, penetrated to the heart of holy things. But Wyclif never lost himself in those gorgeous clouds of mysticism which floated round the great German preacher, wrapping him in the bright halo which invests the poet, instead of leaving him to wear the calmly-folded mantle which belongs to the divine. He was like Martin Luther, a Reformer, far-seeing in his faith, comprehensive in his principles, practical in his habits, wise in his plans, taking his stand upon his Bible, and opening it as a temple of truth to all the people; but he had less of the enjoyment of life, felt more of its griefs, carried a heavier weight of its burdens than fell to the lot of, or could be felt by, the more buoyant spirit of the Saxon monk. He was like Philip Melancthon, a theologian, not dealing simply in isolated texts, but framing the *disjecta membra* of religious truth into order and system. Yet with less of polish there was more of robust understanding. Inferior to him in the accomplishments of scholarship, Wyclif excelled in the popularity of his teaching, and in the practical activity of life. He was like John Knox, a brave and valiant man, one of God's true knights; a deadly foe to semblances and frauds—a soldier on the earth, armed with Ithuriel's spear brought down from heaven; but in comparing Wyclif's face with Knox's (and from the face, as from a window, the human soul looks forth), it may be seen that the unhewn ruggedness, the temper severe and harsh which belonged to the great presbyter of the High Kirk of Edinburgh, had no place in the nature of the Lutterworth priest; that he of the north

had most sympathy with the hurricane which swept over his Grampians, and that he of the south had most of that yearning after souls which may be likened to the calm deep flow of his own river Avon. Italian, German, Scotch, God has given to each his own character; and you must change the eternal laws before you can turn the peculiarities of the one into that of the other. The Englishman, too, has received his stamp and impress from Divine Providence. The monogram imprinted is not so simple as in other cases—the national device is more complex. But it may be read with a little study. John Wyclif was an Englishman, out and out—not a theorist, not a mystic, not a sentimentalist, not a philosopher; but a man of common sense, of practical understanding, clear-headed, sound-hearted, clear as a star, sound as a bell. At the head of the choir of the great prophets of the Reformation stands our Lollard teacher, typifying in his character, foreshadowing in his story, somewhat of the traits, and not a little of the destiny, which Providence was preparing, and the ages had in store for them. Tyndale was to be an *author*, to use the pen, to translate the Bible, and to write stirring books. Latimer was to be a *preacher*, to mount the pulpit, and to leave the crowds behind, as he descended the stairs, awe-struck with his message; and Hooper was to be pre-eminently a *martyr*, to carry the palm of suffering on the earth, and to lay it down at the feet of the Holy Lamb in heaven. Wyclif might be said to be all three. He *wrote*, he *preached*, he *suffered*. As to the two first he excelled. In no other Reformer was there such a combination. Others might be remarkable for either; none like him, pre-eminent in both. And though he did not die at the stake—though the burning for him came only after his poor bones had been for years buried in the grave, it is to be remembered that there are other sorrows beside the physical; that a dull agony may torture the spirit for years; that the soul may be broken on the rack day by day. One who has studied long and carefully our first Reformer, tells us that he finds “it difficult to suppose that his brow was often cheered by a smile, or that his heart was often the seat of any feeling which had not a strong mixture of the sorrowful.” Such was the father of the Lollards; the man whom God sent to answer the demands of the hour in the England of the fourteenth century. If Providence had so prepared a large portion of the people, that they resembled the material which the dyer has steeped in the *mordant* for receiving the colour; the effect of Wyclif’s work was the shedding of the brilliant hues of God’s own Word upon the broad garment of the public mind. If the soil was broken up and tilled, and the furrows open to take in the seed, he came with the seed basket, which had been filled out of the Divine granary, to sow it broadcast o’er all the land. If the altar was built, and the wood laid, and the sacrifice ready, he was the priest, pitted against Baal’s, on his knees beside the offering which waited for fire from Heaven, and in answer to his voice,

it fell. If there was a new region of truth and freedom for our fathers to enter on and inhabit—a continent of moral wealth and privilege, a spiritual America on the other side, an Atlantic of thought and toil, controversy and suffering, he was the religious Columbus—the first to plough *those* waves across, the first to step upon *that* shore.

The Righteousness of God.

ROMANS I. 17.

WE agree with Moses Stuart when he says, in his commentary on the Romans, that “δικαιοσύνη Θεοῦ is a phrase among the most important which the New Testament contains, and fundamental in the right interpretation of the epistle before us.” It may be regarded as the theme of the whole doctrinal part of this celebrated epistle; and it is, in many respects, a most interesting and important phrase. It was blessed to the conversion of Martin Luther; it became the watchword of the Reformation; and the meaning then attached to it has been generally adopted by all sections of Evangelical Protestants.

In the preceding verse, the apostle had said, that he was not ashamed of the gospel of Christ, because that gospel is the power of God unto salvation to every one that believeth; and in this verse he proceeds to unfold the reason why the gospel is the power of God unto salvation. “For THEREIN is the righteousness of God revealed from faith to faith.” As to the term δικαιοσύνη, “righteousness,” in the phrase “the righteousness of God,” it has here, as everywhere else, its primary, and natural, and common signification, and just means “righteousness.” It is derived, as the termination indicates, not from the verb δικάω, to justify, but from the adjective δίκαιος, just; and, therefore, means neither method of justification, nor act of justification, nor state of justification, but the quality of justness or rightness, and is, therefore, literally and correctly translated “righteousness.” It occurs ninety-

two times in the New Testament, and our translators have judiciously rendered it in every passage “righteousness.” From the verb δικάω come the nouns δικάωμα, the act of justification, and δίκαισις, the state of justification.

But what is the meaning of the entire expression, δικαιοσύνη Θεοῦ, “the righteousness of God?” Considered in itself, apart from the context, and from the design of the writer, it might mean either—(1) the righteousness which God possesses, or (2) the righteousness which God prescribes, or (3) the righteousness which God provides. It must have one of these three meanings, for it is not susceptible of any other signification. Does it mean here the righteousness which is inherent in the moral character of God? It is true, indeed, that Jehovah is possessed of a glorious and gloriously perfect righteousness. “O Lord,” said Daniel, “righteousness belongeth unto Thee.” “The righteous Lord loveth righteousness.” “His right hand is full of righteousness.” He is “the Judge of all the earth,” and, as such, He always has done, and He always will do, what is “right.” “The Lord is righteous in all his ways, and holy in all His works.” From such passages as these it is evident that God has righteousness in a peculiar sense—a sense in which no creature can have it. He is righteous, not in the sense of obeying the law, but in the sense of upholding its authority, conferring its reward, or inflicting its penalty. This is His rectoral righteousness—the righteousness which belongeth unto Him as the

Supreme Moral Governor of the universe. The apostle seems to refer to this essential righteousness of God, when he says of Jesus—"whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness that He might be just [righteous], and the justifier of him which believeth in Jesus." But it is manifest that the phrase, "the righteousness of God," as used here, cannot be understood of the righteousness inherent in the moral character of God; for it could not be said of that righteousness, in any of its aspects, that it is "from faith to faith." This righteousness is said to be revealed in the gospel, and the gospel is said to be, on this account, the power of God unto salvation; but assuredly it is no peculiarity of the gospel to reveal the inherent righteousness of God; for the law and the providence of God, as truly as the gospel, reveal that righteousness. Moreover, "the righteousness of God" here referred to, is elsewhere said to be "the righteousness of faith," and "the righteousness which is of faith," and "the righteousness of God" that is "unto all and upon all them that believe;" but the righteousness inherent in the moral character of God is, no more than His omnipotence or His omnipresence, a peculiar object of faith; and while that righteousness is exhibited in relation to all, it is no more on them that believe than on them that believe not.

As, then, the phrase "the righteousness of God" cannot mean here the righteousness which God possesses, does it mean the righteousness which God prescribes? As a phrase, it might denote either the righteousness *belonging to* God, or the righteousness *prescribed by* God; just as the phrases "the love of God," and "the law of God," may mean the love *belonging to* God, and the law *prescribed by* God. As, however, it cannot mean here the righteousness *inherent* in the character of God, so it cannot mean the righteousness *prescribed to us by* God as the righteousness that

should be inherent in us. In chapter x., verse 3, the apostle distinguishes "the righteousness of God," to which the Jews would not submit, from "their own righteousness." "For they," says he, "being ignorant of God's righteousness, and going about to establish *their own righteousness*, have not submitted themselves unto the righteousness of God." He adds, "for Christ is the end of the law for righteousness to every one that believeth;" a statement which clearly indicates that "the righteousness of God" is a righteousness inherent in Christ; and not a righteousness inherent in men. It is on this account that it is described as "the righteousness which is of faith" (Rom. ix. 30); and, therefore, a righteousness which is objective to, and not subjective in, the believer; and which accordingly is the proper and glorious object of saving faith. For the same reason it is described as "the righteousness of God *without the law*" (iii. 21), a statement which evidently implies that it is available for our salvation in a way quite distinct from our personal obedience to the law; and, accordingly, the person truly blessed is described as "the man unto whom God *imputeth righteousness without works*." (iv. 6.)

It must not be forgotten that there is a righteousness which God prescribes to us, and which must be inherent in us—which must be our own personal righteousness. No righteousness imputed to us can ever supersede the necessity for a personal righteousness. "Without holiness"—without personal righteousness—"no man shall see the Lord;" and, therefore, personal righteousness is essential to admission into the kingdom of God in glory. Nay, the very righteousness of God revealed in the gospel, is therein revealed in order, among other ends, that "the righteousness of the law may be fulfilled in us," so that we may become meet for the inheritance of the saints in light. What, then, are we to understand by this most interesting and important expression—"the righteousness of God?" As in this passage it can mean neither the righteousness *belonging to* God, nor the righteous-

ness prescribed by God, we are shut up to understand by it, *the saving righteousness provided for us by God*—the propitiatory righteousness which God has graciously provided for unrighteous men. But is there such a righteousness? There is. We read of “the gift of righteousness,” “the righteousness which is of faith,” the “righteousness” which is imputed “without works,” “the righteousness of God without the law,” “the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.” The Jews were “ignorant of God’s righteousness, and going about to establish their own righteousness did not submit themselves to the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.” This is the propitiatory righteousness of which God is the author, and which His Son Jesus Christ wrought out and brought in—the “everlasting righteousness.” It is the great substitutionary righteousness, consisting of Jesus Christ’s obedience until death, embracing both His endurance of the penalty, and his obedience to the precepts, of the law, and comprehending all that He did and voluntarily suffered from the beginning to the close of His earthly career. It is the great work which the Father gave Him to do as the “one mediator between God and men”—a work which has magnified the Divine law, and made it honourable, and opened Heaven to the unrighteous sons and daughters of men.

We do not ignore the fact that there are righteous persons upon the earth; persons whose character is righteous, and whose righteousness exceeds the hollow-hearted righteousness of Scribes and Pharisees; persons who are seeking to be imitators of the sublime moral character of Jesus Christ the righteous; who are following holiness; and who are earnestly desiring to be, in their own little sphere, holy, even as God is holy in His infinite sphere of being. But these persons are ready to acknowledge that their righteousness is very far, indeed, from being perfect, and that they have not been all along characterized by it even in its im-

perfect degree. Once they were without God, without godliness, without righteousness in the world; and they are now righteous because they have been washed, sanctified, and justified in the name of the Lord Jesus and by the Spirit of our God. Once they were the children of disobedience, and, therefore, the children of wrath even as others; but by grace they have been saved through faith, and their faith worketh through love, and it has brought forth in them the peaceable fruits of righteousness. And as the righteous Lord loveth righteousness, so do they; but their righteousness, though real, is something less than heaven-meriting. Heaven-meriting righteousness must be perfect righteousness, and righteousness that has never been less than perfect from the first moment of moral agency. All they whose righteousness is less than this, have sinned and come short of the glory—the celestial glory—of God. And as all men have thus sinned and come short of God’s glory in heaven, no man on earth has wrought out or can ever work out a heaven-opening righteousness. No man on earth can ever achieve such a righteousness as shall be to himself or his neighbour a Jacob’s ladder, by which he may mount from earth to heaven. It is Jesus Christ alone whose righteousness is heaven-opening and heaven-meriting. It is His righteousness alone that is the way to the Father; and it is those only who walk in that way who are saved with everlasting salvation, and who will be glorified with everlasting glory. Hence, the Messiah is predicted as the one who would bring in “everlasting righteousness.” Hence, also, He is called the “Branch of Righteousness,” and “the Sun of Righteousness,” and “the Lord our Righteousness.” Hence, too, He is said to be “made of God unto us righteousness,” and we are said to be “made the righteousness of God in Him.” In view of all this, we need not wonder at the glowing language of Paul—“What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus

my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." (Phil. iii. 7—9.)

The apostle affirms concerning the gospel, not only that in it is the righteousness of God revealed, but also that this righteousness is revealed "*from faith to faith*." The words "from faith" seem to be connected with the phrase "the righteousness of God"—"the righteousness of God from faith;" and the expression "to faith" seems to be connected with the verb "revealed"—"revealed to faith." If this arrangement of these four words be adopted, the meaning of the whole expression will be at once consistent, luminous, and important. The meaning will then be that "the righteousness of God"—the heaven-opening and heaven-meriting righteousness provided by God for us in the life and death of Jesus—is a righteousness "from faith"—available through faith; and revealed in the gospel "to faith"—as the proper object of saving faith—as the key held out to the hand of faith, and by which faith may open the gate of heaven, and rise to celestial glory. The gospel is the power of God unto salvation to every one that believeth, because the gospel contains and unfolds a heaven-opening and heaven-meriting righteousness devised by the Triune Jehovah, and wrought out and brought in by Jesus Christ, the one mediator between God and men; and that righteousness is available through faith, and revealed in order to be received, and actually put upon, or placed to the account, of all who do believe. The gospel comes to us with this righteousness as God's free gift to us, without money and without price, and as our all-prevailing plea at the bar of God—our title to the inheritance that is "incorruptible and undefiled and that fadeth not away, reserved in heaven for those who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time."

In the latter part of the verse the apostle confirms his affirmation concerning the gospel by a quotation from the Old Testament—"as it is written, The just shall live by faith." This expression is quoted from Hab. ii. 4. It is also referred to in Gal. iii. 11, and in Heb. x. 38. This clause has been differently understood. In the original Hebrew it reads thus—"The just by his faith shall live." To be just means to be righteous; and some would render the clause—"The righteous by faith shall live;" while others would render it—"The righteous shall live by faith." These two different renderings exhibit two great and equally important truths; but it is not difficult to see the one to which the apostle primarily refers. He is engaged in showing how we may become, not personally, but imputatively righteous—not how we may receive the moral meetness for heaven, but how we may obtain a legal title to heaven. These two things, it is true, are intimately and indissolubly connected, but the one is prior to the other; we must become imputatively righteous before we can become personally righteous; we must obtain the legal title to heaven before we can be possessed of the moral meetness for heaven; we must be justified as to state before we can be sanctified as to character. Now the apostle is here unfolding how we may become, not personally, but imputatively righteous—not righteous by works, but righteous by faith. While we cannot become righteous so as to be justified by our own works, we can become righteous so as to be justified by our faith; for in the gospel there is a saving, a justifying righteousness available by faith, and revealed to faith; and this is in harmony with what stands written in one of the sacred books—"The righteous by his faith shall live," that is, those who are righteous by faith they shall live. In this quotation, as thus explained, we have a beautiful and striking confirmation of the apostle's statement concerning that gospel of which he was not ashamed. The words of the Old Testament prophet thus understood, teach the delightful truth that, while we cannot become

righteous by works, we may become righteous by faith; and that those who are righteous by faith shall live, and live for ever.

"Jesus, how glorious is Thy grace!
When in Thy name we trust,
Our faith receives a righteousness
That makes the sinner just."

J. F.

Modern Persecution.

COWPER, whose invaluable works are, now-a-days, unhappily, far too little appreciated, speaks of "one who wears a coronet, and *prays*;" referring to the Earl of Dartmouth, to whom the "Twenty-six Letters to a Nobleman" were addressed by the Rev. John Newton, which were afterwards published in his "Cardiphonia, or the Utterance of the Heart."

It is a cause for gratitude, that of any other persons of distinction the same description might have been given. The Rev. William Jay dedicated his "Morning Exercises" to Lord and Lady Barham, not merely, he said, on personal grounds, but "as a small testimony to personal amiableness, relative excellency, domestic virtue, and evangelical religion, and as a lively expression of hope that their offspring may call their parents blessed in following their example."

The father of this nobleman, of similar religious sentiments, founded a Sunday-school in the village in which he resided, and was accustomed to attend the evening worship, conducted with a concern for the benefit of the parents of the children, and any other of the inhabitants who might choose to attend. After his death, the Hon. Charles Noel went to reside at Barham Court, and as his health made it imprudent for him to venture out in the cold and damp winter evenings, he removed the service to his own house, as a temporary measure, and permitted his neighbours and servants to be present.

Unconscious that he was violating any existing law, he was surprised on finding that "Information and Complaint" had been made before the Justices of the County, by the Earl of Romney, and that a citation for his appearance had been signed by five magistrates, and

sent "to the constable of the lower half hundred of Twyford," &c., for "knowingly permitting and suffering a certain congregation or assembly for religious worship of Protestants, at which there were present more than twenty persons, to wit, thirty, or thereabouts, besides the immediate family and servants of the said Charles Noel, the said mansion-house and premises not having been duly registered."

Mr. Noel was not present, being called to attend the death-bed of a beloved sister in a distant county; but in vain was the highest testimony borne to his personal character, and in vain did the clergyman of the parish acknowledge that he was equally unconscious that the assembly at Barham Court was illegal; Mr. Noel was convicted by the Bench in the full penalty of forty pounds, for two offences, on December 31, 1815, and January 7, 1816. If, under such circumstances, this judgment be given, what might not Nonconformists be called to endure?

It is impossible to describe the annoyances and sufferings brought on many for conscience' sake. Benches of magistrates, to whom alone an appeal could be made against the taxing of chapels for poor's rates, assumed to themselves the power of determining the salaries of their ministers. At York, for example, the justices established a maximum of allowance, and declared, that as some of the clergy accepted curacies with salaries of £80, £40, or £50 per annum, any further expenditure must be disallowed to Protestant dissenting ministers. Mortuary fees were only legally recoverable in parishes when they were paid at a period so remote as the 21st year of the reign of Henry VIII., while the proof of the

custom devolved on the incumbent who set up the claim; and yet, despite of law, burial fees were often claimed by clergymen in respect of persons who were interred in dissenting grave-yards, or removed from their parishes for burial.

The Dissenter, from principle, had then to forego all the emoluments derivable from office. The Corporation Act was in force, "That no person shall be chosen into any office of magistracy, or other employment relating to corporations, who shall not, within one year next before such election, have taken the sacrament of the Lord's supper, according to the rites of the Church of England;" while the Test Act required that every person should do so who should be admitted into office or trust under His Majesty, within three months after his admission to such offices, under severe penalties. Thus men, with every mental and moral qualification, and surpassed by none in loyalty to the Crown and Throne of England, were compelled to forego position and income, to which they had the strongest claims. In former days, Dissenters were elected Sheriffs of London, when it was known they could not conscientiously take the office; and the fines they paid in consequence went to the erection of the Mansion House in London.

Meanwhile, the profoundest ignorance prevailed among the higher classes as to the Acts themselves. "What are these Test and Corporation Acts that they talk so much about in the House—do they relate to corn or the colonies?" was the sapient question of a scion of the aristocracy to Haskisson; to which the reply was, "Never mind, go down and vote against them." To add only another instance: a barrister who had received an appointment, seeing a church door open in one of his walks, suddenly remembered he had "to qualify" by going to one; so forthwith he entered, waited till the close of the service, and then told a friend how well he had got over the difficulty. But his friend, wiser than himself, and suspecting some mistake, privately inquired what service had been conducted at the

time mentioned, when he learned that it was one "for the *Churching of Women*."

Penalty fell often, meanwhile, on those by whom it could not easily be borne. A beautiful village in Oxfordshire, called Ewelme, had a rectory, with a canonry at Christ Church, Oxford, by the gift of King James, which was connected with the Regius Professorship of Divinity, and held at the time now referred to by the Bishop of Llandaff; and as a minister was disposed to visit it for preaching the gospel, a peasant, Amos Norroway, registered his cottage as a place of religious meeting for some of the neighbouring labourers. But no sooner was this done, than the curate called; and as he found all his eloquence unavailing, he told the peasant that unless he desisted from permitting the visits of Dissenters, he should hear more about it.

The worship was, however, continued as before; when, one evening, on returning from his daily toils, Amos heard from his wife, that the bishop's servant had called, and left word that his master desired to see him next morning. "Why, what," said Amos, "can he want with me? I dare say it is about the preaching." "Well," said his wife, "had you not better give it up?" "No!" was the reply, "I will not give it up. No, not while my life shall last. You, surely, would not wish me. Think how much happier we now are." "You are right, Amos," rejoined his wife; "persevere, trust in God, and fear not."

The next morning Amos was at the prelate's door; he was soon shown into the library; and on the entrance of the bishop, the following conversation took place:—

"Norroway, I understand you encourage a Methodist preacher at your house."

"Yes, sir, I do; he has been several times; and here is the licence of the house;"—a licence, it may be observed, duly certified by the deputy-registrar of the diocese of Oxford.

"This never came from Oxford," said the bishop, "it is a forgery;" but as he cast his eye on a document not to be gainsayed, his style of remark was

changed to "Oh! oh! why any house, or any blockhead, may be licensed, for eighteen-pence. But what is the reason for holding meetings at your house?"

"Because, sir, by the preaching of the gospel I have been led to see that I am a sinner; and I am desirous that others should go to heaven as well as myself."

"To what denomination does your preacher belong?" Here the peasant hesitated. "Is he," said the bishop, "Methodist, Independent, Wesleyan, Calvinist, Baptist, or what?" As, however, Amos was still silent, the question was followed by the remark, "You are a pretty fellow, not to know whom you belong to. Is he a shoemaker, or cobbler, or what?" But now the peasant was again himself. "He is a preacher of the gospel," he replied, "and belongs to a missionary society in London, and follows no trade or business besides."

"Where does he preach?"

"At Watlington, and Chalgrove, Stadhampton, and Ewelme, besides other places."

"I think it a very mean and scandalous trick for such a fellow to enter villages, and lead the best of the people astray from the Church."

"The gentleman means no such thing, sir; he comes to instruct the ignorant, and teach poor people the way to heaven."

"Why, all the people of this parish belong to *me*, and if I suffer any person to lead them astray, I must be answerable for them. But if they will not come to church, that they may be saved, that is their own fault; but I should wish you to know that I can preach as good doctrines as that fellow, let him be who he may; and if you were to come and hear me, perhaps you might like me as well as him."

"I have never heard you, sir, and I have never attended the parish church since the Lord gave me to see that salvation is all of grace, through faith in Christ."

"But is there not grace to be found in the Church?"

"Yes, I believe the grace of God is in

the Church; but then, is not the Church a congregation of good and faithful men?"

At this point, as the bishop's logic was worsted, his patience was exhausted,—no new thing with laics as well as prelates,—and so the conversation thus closed: "I tell you what, Norroway, I am highly offended with you; give up these meetings, and nothing more shall be said; but if you do not, you shall feel the effect of my displeasure."

"Sir, I cannot promise to give them up." A resolution, to which, leaving the future with God, this noble peasant fully adhered.

Would that this spirit of oppression were quenched! Alas! it still walks about in many parts of our country. At this moment, the writer can cast his eyes on three farms in Northamptonshire, each one lately occupied by tenants of highly respectable character, who, within the last few months, have received, or acted on, notice to quit—one, after an occupancy of five-and-thirty years,—for Nonconformity, and Nonconformity alone. Each one is the ejectment of the land-owner, who recently succeeded to the property, and who replied to one of the parties, when he asked why he should be so treated,—"*I must have a tenant who will stand by the Church.*"

Of the true character of such a church, there can be no doubt. Bishop Newton has said of the ministry of the Word of God—"The Christian religion was diffused over the face of the earth, and prevailed, not only without the sword, but against the sword,—not only without the civil and military powers to support it, but against them all united to oppress it." And, says that luminary of the Establishment, Dr. Isaac Barrow, "I do not say that an ecclesiastical society may not lawfully, for its support, use power, policy, wealth, in some measure, to uphold or defend itself; but that a constitution needing such things is *not divine*, or that, so far as it doth use them, it is *nothing more than human.*"

C. W.

The "Black War."

THE "Black War" was the colonial designation of a systematic attempt to capture the aborigines of Van Diemen's Land, now called Tasmania. In September, 1830, the plan of the campaign was minutely described in a Government order. It was proposed to establish a chain of posts, so as gradually to hem in "the blacks," and compel them to fall back on Tasman's Peninsula. It was intended that, when thus captured, they should be removed to Flinder's Island, in Bass's Straits. In prosecuting this scheme, all the available military force, and many volunteers, were employed. Some of the citizens of Hobart Town were called to "mount guard" during the absence of the soldiers.

The occasion of this movement was the terrible destruction of life and property by the aborigines. They were not originally hostile; but the cruel treatment to which they had been subjected by the lawless and the vile, induced a wild and indiscriminate retaliation. As soon as they evinced a blood-thirsty spirit, merciless men sought their destruction. Some would deliberately go forth, "to shoot," as they expressed it, "the black crows;" while schemes were suggested for supplying them with poisoned food, that thus they might be cut off.

Painful and deadly collisions between the Europeans and the natives sometimes took place. But frequently the blacks were unseen foes. Concealed behind a tree, or crouching behind some blackened stump, they would hurl the well-aimed spear; and many a shepherd and stock-keeper thus fell. The destruction of life, however, was not restricted to any one class of the community. Men, women, and even children, died by the aboriginal hand. An affecting instance was supplied during the "Black War." Four of the aborigines crossed "the line," as the encircling force was called; one attacked a settler, who returned a mortal wound with a pitchfork. The survivors hovered about the place to avenge his death.

They found a victim in the daughter of another settler. She was speared in her breast while feeding her bird in front of the house. She survived nine days. During this season, she avowed her humble trust in the Saviour of sinners,—commended His grace to her relatives,—and earnestly pleaded for her murderers; praying that they might hear and understand the gospel, and be truly converted to God. At the time of her death she was fifteen years of age.

Robbery was perpetrated by the aborigines, as well as deeds of blood. Moreover, the systematic destruction of premises by fire added to the general alarm. This insecurity of life and property induced the Governor to prosecute the "Black War." The scheme was propounded,—martial law was proclaimed. Many young men from town and country, with numerous settlers and their servants, joined "the line." But the aborigines knew the country better than their pursuers, and were, doubtless, superior to most of them in agility and cunning. Two months were occupied in the "Black War." Nearly £30,000 were expended. The issue was the capture of two of the dreaded race.

The object which force, combination, and military skill failed to effect, was eventually accomplished by conciliation and kindness. Mr. G. A. Robinson, a builder in Hobart Town, went forth on this perilous mission, and exhibited in it no ordinary tact and resolution. His practice was, on meeting a party of natives, to throw open his dress, to convince them that he had no deadly weapons in his possession; and then to stand, with extended arms, inviting their confidence and approach. Again and again, when this strange attitude was observed, the uplifted spears were lowered, and Mr. Robinson grasped the hands of those who had, at last, been persuaded that there was a white man who was not their foe.

It was affecting to witness the result

of this remarkable sequel to the "Black War." Men, women, and children, accompanied by numerous dogs, were brought into Hobart Town, under Mr. Robinson's guidance. Eventually, they

were removed to Flinder's Island; but as many there rapidly pined away and died, they were restored to their native isle, and located at Oyster Cove; where but a scanty handful now survive.

Extracts.

THE TENDERNESS OF JESUS.

It is striking to observe in the more prominent events of our Lord's public ministry, how the manifestations of His manhood and Godhead go together. There is generally a joint exhibition of majesty and tenderness; proclaiming that, while He is God, He is yet "a brother,"—while a brother, He is yet "God."

It is the case here. We have just marked the unmistakable proofs, that He who arrests that weeping crowd is indeed Divine! Omniscience brought Him there; the act of omnipotence demonstrates His deity in the eyes of the beholders.

But He is more than this. His look of compassion,—His tear of sympathy,—proclaim that, in that same bosom, where resides the might of Godhead, there beats also all the tenderness of human affection. Observe, it was the sight of woe (the contemplation of human misery) which stirred to its depths that Heart of hearts. It would seem as if He could not look on human grief without that grief becoming His own. In the similar case of Lazarus, it was not the bitter thought of a lost and dead friend, which unsealed the fountain of His own tears. This it could not be; for, four days previously, He had spoken, in calm composure, of that departure; and when He stood in the graveyard, He knew that, in a few moments, the victim of death would have his eyes rekindled with living lustre. At Bethany (as here at Nain), it was simply the spectacle of human suffering that made its irresistible appeal to His emotional nature. The rod of human compassion touched

the Rock of Ages, and the streams of tenderness gushed forth. "When Jesus saw Mary weeping, and the Jews weeping which came with her, . . . Jesus wept." (John ii. 33—35.) "When the Lord saw" this poor widow, "He had compassion on her." He hears her bitter, heart-rending weeping, in the midst of the mourners; and, as we already noted—for it is worthy of observation—utters the soothing, sympathetic word, before he utters the Godlike mandate.

Nor should we overlook the fact, that it was but a word He uttered. This reveals an exquisite and touching feature in the Saviour's humanity. It attests how intensely delicate and sensitive, as well as true, that humanity was. When we meet a mourner, after a severe trial, we shrink from the meeting; glad, perhaps, when the sad and dreaded call of courtesy is over. There is a studied reserve in making a reference to the blank; or, if that reference is made, it is short—in a passing word. The press of the hand often expresses what the lips shrink from uttering. In that touching picture we have of patriarchal grief, Job's friends and mourners sat for seven days at his side, and not a syllable was spoken. It was so here with Jesus. He (even He) does not intrude with a long utterance of sympathy. There is no lengthened and commonplace condolence. With a tear in His eye, and a suppressed sob, all He says is, "Weep not." It was the same, afterwards, with Mary, at Bethany. There was not even the one word;—nothing but the significant tears.

Behold, then, the beautiful and touching sympathy of a fellow-mourner—"the

Brother born for adversity." "When the Lord saw her, He had compassion on her!" We have seen that that weeping, forlorn woman had no lack of other sorrowing friends. Her case seemed to be matter of notoriety. Many went out to mingle their tears with hers. But the sympathy of all these could only go a certain way. They could not be expected to enter into the peculiarities of her woe. Human sympathy is, at best, imperfect,—sometimes selfish,—always finite and temporary. Not so the sympathy of Him who had just joined the funereal procession. He could say, as none else can—"I know your sorrows." (Exod. iii. 7.) The sympathy of the kindest friend on earth knows a limit,—Jesus' sympathy knows none. Who knows, but, in that gentle utterance of tender feeling, and in the deep compassion which dictated it, the Son of Man, the Virgin-born, may have had in view another "mother," whose hour of similar bereavement was now at hand; when His own death was to be "the sword" which was to "pierce the soul?" (Luke ii.) "Weep not;"—that is often an unkind arrest put by man on the sacredness of human sorrow, as if it were unworthy to weep tears which Christ wept before us. But He (the Great Saviour) who came to dry more fearful floods of sorrow, could, in His compassionate tenderness, speak His own calming word. That hour was a presage and foreshadow of a happier time, when, in a sorrowless world, "God shall wipe away all tears from off all faces."

Oh, that in all our seasons of trial, we could appropriate this fellow-feeling of the Prince of sufferers—that Divine compassion, in comparison with which, the tenderest and best human sympathy is but as dust in the balance! Whatever be your present experiences of sorrow,—loss of health, loss of wealth,—the unkindness, or treachery of trusted friends,—remember, the Saviour and sympathiser of Nain is still the same! He had compassion—He has compassion still. He who stopped the bier, on that summer's night, in the plains of Jezreel, still lives, and loves, and supports, and

pities; and will continue to pity, until pity be no longer needed, in a world of light and love—of purity and peace.

[From "Sunsets on the Hebrew Mountains." A new book, by the Rev. J. B. Macduff, written in his usually popular and interesting style.]

HEROISM IN THE HARTLEY COLLIERY.

THE living "grave" at Hartley has exhibited a noble heroism which must benefit all who contemplate it. There may be heroism without piety. Yet all true piety is heroic. Every real Christian is an embryo martyr. Did not Jesus say that if a man love father or mother, or his own life more than Him, he could not be his disciple? Do we not, by professing to be His followers, declare that we will be crucified with Him rather than deny Him? And are we not told that we should "lay down our lives for the brethren?" The self-negation, which, in the discharge of duty and for the benefit of others, incurs loss, odium, danger, death, is a heroism which has much in it akin to the spirit of every Christian. I do not say it is Christianity; but it is one of those moral virtues, the possession of which caused Jesus to love the young man who, nevertheless, went away sorrowful, unwilling to become his disciple. Because temperance, integrity, purity, benevolence, bravery, heroism, are not the highest attainments, are they therefore in no degree admirable?

Unless we possess faith, producing that love to God which is "the first and great commandment," Christ says to the most virtuous—"One thing thou lackest;" and that is the "one thing needful." Nevertheless those moralities have a beauty of their own, which places them in striking contrast with their corresponding vices. And while a man may possess those virtues without Christian faith, no true Christian can be negligent of those virtues. On the contrary, he is ever diligent in their cultivation. All, therefore, may profit by examples of heroism. The unbeliever is surely not farther from

God by imitating them. And the Christian must feel how much more should *he* be heroic who is governed by higher principles, cherishes a sublimer hope, and is partaker of a diviner life.

The boatman who plunges through the breakers to reach yonder wreck, while every wave, as it tosses its hissing crest, threatens to overwhelm him—is not *he* a hero? The fireman who carries the hose beneath the tottering wall, or who plants the “escape” against the blazing window, and rushes through the smoke and flame to save the child unconsciously sleeping in that chamber, is not *he* a hero? And those brave miners, who at the jeopardy of their own lives toiled night and day to rescue their comrades, shall we not place them also in the very foremost rank? The world has been accustomed to confine the title to the soldier. Let us delight to extend its application, and to claim as the very noblest members of this most illustrious order, all, however lowly their lot, who sacrifice themselves for others, not in the tumultuous excitement of the battle-field, where passion often blinds the eye to danger, and lives are destroyed by those who risk their own, but on that nobler arena of philanthropy, where no adventitious circumstances disguise the peril, no maddening fury urges the enterprise, and no life is threatened by him who exposes his own.

Look down into that black shaft. Two hundred feet below, hangs the cage to which four men are clinging. Far beneath them, amidst the rubbish, are the mangled bodies of their four comrades. Two are yet alive. Their voices are heard in prayer. One is young. His father is in the cage above, badly bruised, and unable to succour him. Another of the men up there, unhurt, is about to climb out of the shaft. But the father's anxiety for his boy changes his purpose. Now see him slipping down lower and lower by the ropes into the blackness and unknown peril below. He penetrates the pile of broken timber. He stands beside the dying men. He postpones his own chance of rescue, and exposes himself to new perils from the fall of stones, simply to cheer by his sympathy his

dying comrades. He is at their side till they breathe their last. And long he has to wait until succour reaches him, for from this position he cannot extricate himself. Is not this a hero? Should not the name of Watson be henceforth “familiar in our mouths as household words, freshly remembered?” What delicacy of feeling he showed, when, unable to render actual succour, he risked his life simply to be a companion to the dying! What true bravery, what generous self-devotion, what tenderness of heart, what genuine chivalry!

“I do not think a braver gentleman,
More daring, or more bold, is now alive,
To grace this latter age with noble
deeds.”

See, too, those other men, animated by a like spirit, who eagerly offer to be lowered with ropes down the shaft, and there, as they hang suspended, strive to clear away the obstruction! Stones continually threaten to crush them, and poisonous gases to choke them. As one set are drawn up others press forward, the former, after a short rest, being eager again to brave the peril. And they speak of it as an action unworthy of note, which every comrade would be equally ready to perform. Another kind of heroism had been illustrated by one of the buried miners. His sister having lost her husband, he left his own situation at a distance, and went to live with and support the widow and her four children, as he said—“to keep the house together.” In reference to such men, who would not adopt the sentiment expressed the other day by the Bishop of Durham at a public meeting in Newcastle—“Our country may be proud of these men. They are real heroes. I would sooner see such a man and shake him by the hand, than I would see many a man who has exposed his life and shown the greatest bravery, not in saving, but in slaying, his fellow creatures.”

Yes—amidst so many commemorative monuments to the heroes of war, let us not forget to honour these heroes of peace. Such actions show that the noblest qualities of the soul are not confined to social

rank, and that the highest prizes in honour can be won by the poorest as well as by the wealthiest of the land. Such actions reprove the selfishness of those whose hearts are fixed on self-aggrandisement, whose lives are spent in hoarding or acquiring, who will not deny themselves even in luxuries for the good of others, and who sneer at those who remind them of the claims of their suffering neighbours, as "the busy-bodies of philanthropy." If such examples of heroism shame our self-indulgence, and prompt to more self-sacrificing efforts for others, then surely "God's faithfulness will be declared in destruction."

[From an excellent sermon, entitled "Death in the Coalpit," by the Rev. N. HALL, LL.B.]

MAKING OTHERS HAPPY.

"Have you made one happy heart to-day? How calmly you seek your pillow!

How sweetly sleep! In all this world there is nothing so sweet as giving comfort to the distressed,—as getting a sun-ray into the gloomy heart. Children of sorrow meet us wherever we turn; there is not a moment that tears are not shed and sighs uttered; yet how many of these sighs are caused by our thoughtlessness! How many a daughter wrings the very soul of a fond mother by acts of unkindness and ingratitude! How many husbands, by one little word, make a whole day of sad hours and unkind thoughts! How many wives, by recrimination, estrange and embitter loving hearts! How many brothers and sisters meet but to vex each other, making wounds that no human power can heal! Ah! if each one worked upon this maxim day by day—'Strive to make some heart happy!'—jealousy, revenge, madness, hate, with their kindred evil associates, would for ever leave the earth."

Pages for the Little Ones.

BOTTOM OF THE OCEAN.

MR. GREEN, the famous diver, tells singular stories of his adventures, when making search in the deep waters of the ocean. He gives sketches of what he saw on the Silver Banks, near Hayti.

The banks of coral on which my divers, narrated in the previous chapter, were made, are about forty miles in length, and from ten to twenty in breadth.

On this bank of coral is presented to the diver one of the most beautiful and sublime scenes the eye ever beheld. The water varies from ten to one hundred feet in depth, and so clear that the diver can see from two to three hundred feet when submerged, with little obstruction to the sight.

The bottom of the ocean, in many places on these banks, is as smooth as a marble floor; in others, it is studded with coral columns, from ten to one hundred feet in height, and from one to eighty

feet in diameter. The tops of those more lofty support a myriad of pyramidal pendants, each forming a myriad more; giving the reality to the imaginary abode of some water nymph. In other places the pendants form arch after arch, and as the diver stands on the bottom of the ocean, and gazes through these into the deep winding avenue, he feels that they fill him with as sacred an awe as if he were in some old cathedral, which had long been buried beneath the "old ocean's wave." Here and there the coral extends even to the surface of the water, as if those loftier columns were towers belonging to some stately temple now in ruins.

There were countless varieties of diminutive trees, shrubs, and plants, in every crevice of the corals, where the water had deposited the least earth. They were all of a faint hue, owing to the pale light they received, although of every shade, and entirely different from plants I am familiar with that vegetate

upon dry land. One in particular attracted my attention; it resembled a sea-fan of immense size, of variegated colours, and of the most brilliant hue.

The fish which inhabit those Silver Banks I found as different in kind as the scenery was varied. They were of all forms, colours, and sizes—from the symmetrical goby to the globe-like sunfish; from those of the dulllest hue to the changeable dolphin; from the spots of the leopard to the hues of the sunbeam; from the harmless minnow to the voracious shark. Some had heads like squirrels, others like cats and dogs; one of the small size resembled the bull-terrier. Some darted through the water like meteors, while others could scarcely be seen to move.

To enumerate and explain all the various kinds of fish I beheld while diving on these banks would, were I enough of a naturalist to do so, require more space than my limits will allow, for I am convinced that most of the kinds of fish which inhabit the tropical seas can be found there. The sunfish, sawfish, starfish, white shark, ground shark, blue or shovel-nose shark, were often seen. There were also fish which resembled plants, and remained as fixed in their position as a shrub. The only power they possessed was to open and shut when in danger. Some of them resembled the rose in full bloom, and were of all hues.

MINISTERING ANGELS.

BY EMILY H. CHUBBUCK.

Mother, has the dove that nestled
Lovingly upon thy breast,
Folded up its little pinion,
And in darkness gone to rest?
Nay, the grave is dark and dreary,
But the lost one is not there;
Hear'st thou not its gentle whisper,
Floating on the ambient air?
It is near thee, gentle mother,
Near thee at the evening hour;
Its soft kiss is in the zephyr,
It looks up from every flower.

And, when night's dark shadows fleeing,
Low thou bendest thee in prayer,
And thy heart feels nearest Heaven,
Then thy angel babe is there.
Maiden, has thy noble brother,
On whose manly form thine eye
Lov'd full oft in pride to linger—
On whose heart thou could'st rely,
Though all other hearts deceived thee,
All proved hollow, earth grew drear—
Whose protection, ever o'er thee,
Hid thee from the cold world's sneer—
Has he left thee here to struggle,
All unaided, on thy way?
Nay, he still can guide and guard thee,
Still thy faltering steps can stay—
Still when danger hovers o'er thee,
He than danger is more near:
When in grief thou'st none to pity,
He, the sainted, marks each tear.
Lover, is the light extinguished,
Of the gem that, in thy heart
Hidden deeply, to thy being
All its sunshine could impart?
Look above! 'tis burning brighter
Than the very stars in heaven;
And to light thy dangerous pathway,
All the new found glory's given.
With the sons of earth commingling,
Thou the loved one may forget;
Bright eyes flashing, tresses waving,
May have power to win thee yet.
But e'en then that guardian spirit
Oft will whisper in thine ear,
And in silence, and at midnight,
Thou wilt know she hovers near.
Orphan, thou most sorely stricken
Of the mourners thronging earth,
Clouds half veil thy brightest sunshine,
Sadness mingles with thy mirth;
Yet, altho' that gentle bosom
Which has pillowed oft thy head
Now is cold, thy mother's spirit
Cannot rest among the dead.
Still her watchful eye is o'er thee,
Through the day, and still at night,
Hers the eye that guards thy slumber,
Making thy young dreams so bright,
O! the friends, the friends we've cherished,
How we weep to see them die—
All unthinking they're the angels
That will guide us to the sky!

United Presbyterian.

HOLIDAYS.*

"Mamma," said little Emily, "may I have a holiday to-day?"

"A holiday, my dear! Why?" said her mamma.

"Why, mamma, I don't see why I should be always working and learning my lessons. I cannot see what good it is."

"Suppose, my dear child, I had let that pretty creeper, outside the window, that shades us so nicely, grow for a month, without attempting to train it?"

"Why, mamma, I suppose it would have grown very long, and hung about the verandah."

"And do you not think, that then I should have found it almost impossible to train it through the trellis-work, as I have done?"

"Why yes, mamma, the stem would have been too long, and the leaves would not have gone through."

"To be sure, my dear; you saw me—as the young plant grew each day, and the stem was tender—train it through the trellis and bend it whither I would, and now it is grown up just where and what I wished it should, looking very pretty, and shading us nicely, as we sit

* My little girl was so much disappointed at not finding any "Pages for the Little Ones" in the last number of "THE EVANGELICAL MAGAZINE," that I have been induced to forward the enclosed for your acceptance.

at the open window, instead of being in our way, whenever we walk in the verandah."

"Oh, I see, mamma! You mean that now I am young, I must learn to do everything."

"Yes, my dear child; I do wish you to learn this lesson. If you do not gain habits of application and perseverance when you are young, by the time you are grown up you will find it difficult, nay, almost impossible, to obtain them."

Little Emily did not, as many children would have done, persevere in saying,—“Well, I think it is very tiresome to be obliged to do all these stupid things;” but she went quietly, and got her work—sitting down by her mother's side.

"Now, mamma, when I have done my work, then I will learn my lessons; after that, I can practise my duet, and I shall be ready to play at twelve o'clock."

Little Emily found that her morning's work fitted her better than anything else to enjoy her playtime, and she did not soon forget her mamma's lesson; neither, I trust, will my little readers.

Let them all remember that the faculties God has given them can only be improved by use; and that unless they are trained in early life to use them well, they will be like mamma's untrained creeper, growing up not only to be useless but hindering others.

S. E.

Poetry.

ROSEMARY.

In every garden plant a rosemary,
Give its grey blossom a dim, shady place;
That so the eye which sees the rose, may see
The herb we scatter round the lifeless face.

Its bitter fragrance will admonish well,
When idle hands the channeled leaflets crush;
And they whose hearts with sweet ambition swell,
Whose cheeks with sudden rapture softly flush,

May pause a moment, and remember Death—
Remember that earth's fairest blossoms fade ;
And though the thought pass by them like a breath,
A warning check upon the mind is laid.

In every garden plant a rosemary,
For the faint-hearted to the garden go,
Alone with nature and with God to be,—
And grief is sweetest in the summer's glow.

There in midsummer beauty's fullest blaze,
The sad life-weary step may often stray ;
Oh ! suffer then the tearful eye to gaze
On that funereal blossom cold and grey !

BY THE AUTHOR OF "MORNING CLOUDS."

Nature and the Supernatural.*

DR. BUSHNELL has been long well known as an eminent Independent minister of New England, and as an author whose principal works have all been reprinted in this country. The book named above is his most elaborate and remarkable production. We commend it to the careful and respectful attention of all thoughtful minds, both as a contribution to Christian evidences, and as an important attempt to re-analyse the relations between the spiritual world and the material. The great force and variety of Dr. Bushnell's style, redeem his work from all danger of tediousness. Had our limits permitted, we should like to have indicated certain points in which we differ from him, and the extent and grounds of our divergence. As we find it impossible to attempt anything of this kind, and at the same time to afford our readers even an outline of Dr. Bushnell's argument, we prefer the latter course, and proceed at once to offer a summary which will, we trust, lead many of our readers to the original.

"Powers," and "things," according to Dr. Bushnell's vocabulary, divide between them the whole universe. To the former class belong God and man,

* Nature and the Supernatural, as together constituting the one System of God. By HORACE BUSHNELL, D.D., Author of "The New Life," "Christian Nurture," &c. Edinburgh, Alex. Strahan and Co.: Sampson Low, Son, and Co. London.

and all beings endowed with personality. All that remains, falls under the latter. We are in danger of allotting to "things" more than their proportionate value in comparison with "powers," and of thinking of powers either as merged in "things," or as filling, relatively to them, only a small and insignificant place. Many circumstances have tended to aggravate this danger. Among these, are the beauty and grandeur of the material creation ; its manifold utilities ; the very large demand which it has made on human intellect and attention, in an age of scientific discovery. Nevertheless its place is the second, not the first. Even if we regard creatures only, the bare sequence of cause and effect meets a limit, and undergoes subordination, as soon as the dominion of man begins. Even if we postpone the consideration of any kind of Divine government and regulation whatsoever, inanimate nature cannot be justly conceived of as left to itself. The masses and particles of the material world, are perpetually being modified and moulded by human will and interference.

This is illustrated by acts as simple as the making of bread, or the lighting of a candle. We are conscious that the movement of our hand or arm, as the result of volition, is something altogether differing in kind from any movement of atoms, simply according to their properties. We cannot help being aware that

a given set of materials and circumstances admits of being every day by each of us, either handled or let alone, and of being combined in one way or in many other and different ways.

It would seem, indeed, that man would cease to be man, if he were not perpetually acting upon nature from a plane above it, but were simply a link in the chain or the network made up of unconscious antecedents and consequents. Can we assent to this, and can we allow, at the same time, that the Creator is less immediately or efficiently in contact with His own works, than His human creatures are?

May that not be an altogether mistaken assumption, which supposes, as the sole alternative, either an original defect in the universe, incompatible with Divine perfection, or else a universe constructed to be a self-acting machine, and a God committed to maintain the same in perpetuity, unregulated and untouched? Certainly such an assumption cannot be reconciled with facts. The evidence that God has acted upon nature more than once, is as clear as the evidence of original wisdom and order. The researches of geology, and "the testimony of the rocks," lay before us, in their indelible records of distinct epochs of creative energy, proofs of this, as copious as they are convincing.

And if there has been this direct exercise of Divine energy at one time, and again and again at earlier periods, why should they be incredible at a later period? If these various species and genera of animal life have been one after the other Divinely brought into being and removed, why should it seem impossible to believe in a series of Divine acts, such as are attested in the gospel? If we are not to deny the existence of a Divine Creator altogether, or if we are not to commit ourselves to the belief that, though acting directly upon nature once, He is now pushed to one side, and crowded, as it were, out of His ancient domain by the empire of natural forces and affinities, then there is, to say the least, no fatal improbability beforehand, in the supposition that, if a sufficient occasion exists, there

will be Divine manifestations of the kind narrated in the Old and New Testaments.

We approach a similar conclusion, and are led two or three steps nearer to it, by considerations founded on a distinct and important body of fact. The name by which this last is designated, is Sin. The wrongness of the human will and affections, cannot be explained away. Neither does human nature contain, within itself, any adequate self-restorative powers. There is no self-sustained progress of the species in which individual delinquency disappears or is neutralised; and sin, as characteristic of mankind in general, cannot be resolved into any number of special instances of merely individual depravity. The smooth and harmonious action of physical causes, is disturbed by this element of human wrongness. Miracles, when not misread and misinterpreted, are far less truly a deviation from the rule of sequence and equilibrium given in nature. Are we to look on sin, then, as not only a foreign and adverse element, which it certainly is, but as one which has broken in unforeseen, and exists unbalanced? Rather, there are signs of its having been anticipated and provided against. The Divine system appears to have been framed with a view to action and reaction in regard both to moral beings, and to moral beings who would abuse their liberty, and turn aside to evil. Nature, as a part of that system, exhibits very impressive signs of this twofold adaptation. Nature is adapted, both to receive the dominion of a being immensely greater than itself, and to surround that same being with restraints and disciplines. Some features of nature are inexplicable, except on the supposition that the earth is to be used and made productive by man, and to afford large scope for his free exercise of volition. Other features admit of being in no other way so well explained as on the assumption that they are meant to mirror to man the deformity of sin, and to show out, even by physical penalties, sin's retributive fruits. Of the latter kind, are the many unsightly objects which abound in more than one kingdom of nature, the cunning and ferocity of many

members of the animal creation, the physiological consequences of intemperate and dissolute living. While we suppose these objects and occurrences, however, to express a moral aim, and see that they answer a moral purpose, they fall far short of being effectually restorative. They illustrate the magnitude of the disease, but the disease still exists and spreads. They point to the necessity for a remedy, but they do not supply it. From this quarter, then, we borrow a powerful impression of antecedent probability (strengthened by the more general considerations first adduced), in favour of any alleged Divine intervention which is seen to move powerfully on the moral condition and improvement of mankind.

The gospel alleges such an intervention. The events for which it challenges belief, are, in the highest degree, wonderful; but the occasion is proportionably great. Both the nature of the interposition and its accompaniments are extraordinary, but they meet an exigency already prefigured. Christ is at once unparalleled,—superhuman, as well as supernatural,—and His character and actions are, in every way, in keeping with the dignity of a Divine Deliverer. He carries, higher than they had before risen, or could, in His absence, have attained, our ideas of Divine perfection, but without contradicting any such ideas previously existing, which commend themselves to reason and conscience. He commands, equally, awe and affectionate confidence. In His person, as in His Sacrifice, mercy and truth meet together. His greatness appears no less in what He abstains from doing, than in what He does. No amount of suffering, or of outward shame, avails to lower the majesty of His moral stature. Illimitable heights of goodness and of love are revealed in and through His depths of sorrow. He manifests the mind of God, both on the side of love and of law, of holy liberty and of holy obligation. All His acts of rectitude are done with a pure spontaneity, and yet in Him obedience appears as beyond all precedent costly, carrying Him into so close and fatal a

contact with evil, as to issue in bitter anguish and the grave. Other miracles fall suitably and credibly into the train of this greatest miracle of all. Yet, neither the Incarnation, nor the tokens which precede and attend it, are, if properly understood, violations or suspensions of the order of nature. They are to be conceived of rather as an enlargement of that order, or as something not breaking or inverting, but added on to it. The advent of Christ is the coming in, from a higher sphere, of a Being as much at home in that sphere as man is on earth, and at whose touch the adjustments, which we call laws of nature, extend themselves as straight lines do when produced, or like a curve or geometric arc, drawn full circle.

The operation of miracles, is the display partially and occasionally in this world, of forces which, in other worlds, doubtless move within limits as defined, and conformably to rules as well balanced and understood, as those which we on earth observe and generalise as physical laws. We think of the All-wise and Perfect Mind which presides over both, as proportioning means to ends with a no less certain and direct adaptation in the history of Jesus of Nazareth, than in the succession of the seasons, or the falling of the dew and rain. In the one case, neither more nor less than in the other, the same circumstances being given, the same events might be expected to recur. No crisis and emergency, however, can be conceived of as recurring in this world, like that which was met and satisfied by the birth of a Saviour. That event, together with those which follow it and form its sequel, is not only now a part of the world's history, but inseparably incorporated with that Divine system upon and through which, God is continually acting. It affords the key, indeed, to much which has been included in that system from the beginning. As man is among creatures, central and chief, "the roof and crown of things," so, too, a method for bringing man into harmony with God, takes precedence of all other facts which are known to us. The Divine order and action, as in their

grand variety now manifested, culminate in Christ and Christianity, and in the gracious powers which are being poured through that channel into human life. This view is corroborated by every advance made in acquaintance with our own moral constitution, whether by a study of consciousness, or by a comparison of observed and accumulated facts. As the gospel itself comes to be more closely scrutinised and searched, new proofs are discovered of its being at one with the general plan of the universe—nay, the regulative idea of the whole: no afterthought, but the great Divine

forethought, in whose interest every event of creation and Providence, has been shaped or controlled.

We have only to add, that we regret not being able to do greater justice to a work so original, and so honourable to its author's intellect and piety. Dr. Bushnell himself recapitulates his argument in p. 386 (of the English edition), and any of our readers who may turn from our brief epitome to that still more condensed summary, will, perhaps, find that each tends to illustrate and complete the other.

Brief Notices of Books.

Sermons for the Holy Seasons of the Church. First and Second Series. By GEORGE HUNTINGTON, M.A., Clerk in Orders of the Cathedral Church of Manchester. 2 vols. 8vo. Oxford and London, JOHN HENRY and JAMES PARKER. These volumes interest us, both on account of their intrinsic value, and on other grounds. They show in how large a measure common sense and piety, if there be enough of both, neutralise ecclesiastical peculiarities. Mr. Huntington is a minister of the Established Church, and it certainly is not the Low Church section of that body which he represents. Nevertheless, we venture to say, that three-fourths of the sermons which he has here given to the world, will be as acceptable outside the pale of his own communion, as within it. With the exception of a very few of the discourses themselves, and inconsiderable passages scattered here and there, there is nothing in these pages which a stanch Nonconformist might not read, under the impression that they proceeded from some able and excellent Independent or Baptist. We hope this will not be regarded as a disparagement. Certainly the remark is not so intended. The Nonconformist pulpit affords, we sincerely believe, a very high relative standard of eloquence and efficiency. If we are not much mistaken, there are clergymen who would regard it as an honourable distinction to preach as well as their non-episcopalian brethren. Neither do we mean to ascribe to the author of these sermons, anything like disloyalty or indifference to his own principles as a Churchman.

We find no indication, whatever, in his book, of any such laxity. What we do find is, a large amount of Christian catholicity of feeling, and a firm hold of great vital, and comprehensive truths. Where these traits exist and meet together, their possessor is often raised far higher than he is aware above the little artificial distinctions which are like ridges worked in clay upon the ground: he is carried farther than he fancies, out of sight of those official pretensions, which resemble the painted boards, seen outside a wood, before you go in among the oaks and the fern. Mr. Huntington is, no doubt, a good and consistent Churchman, but he is also plainly a good man, and a faithful preacher of Christ. The enemies against whom he fights most energetically and constantly, are not Dissent, not Popery even, but the world and the flesh. He evidently reveres Divine truth too profoundly, and takes life far too much in earnest, to waste time in splitting any half-invisible hair of controversy, or in maintaining any idle question of dignities and pomps. Without laying claim to imaginative wealth, or profound insight of any kind, Mr. Huntington appears to us to combine, in a remarkable degree, many of the excellences on which both the charm and the power of good preaching depend. He escapes on the one hand the caressing, effeminate tone of unreal and diluted sentiment, which offends you in some published sermons, and the strain of sublime condescension characteristic of others, as if the gospel could not possibly be preached, except

from the elevation of a stall or a throne. All the sermons contain a considerable body of thought, and the words not only preserve their due limit of quantity, in proportion to the ideas; they show also for the most part a great power of discriminating terms, and a closeness and rapidity of style which contribute greatly to the energy and flavour of the whole. You feel, while you read (as one would always wish to feel in reading sermons), that you might almost be *listening*, or that, at all events, such discourses must have been intended in the first instance for the living voice, and have come with a great and direct freshness out of a living mind.

While our prevailing impression, in regard to these volumes, is thus one of pleasure and commendation, our satisfaction in perusing them is by no means enhanced, when (after we have perhaps quite forgotten that the author is not a good Congregationalist) we are unexpectedly reminded that there are Christian ministers who believe that they are also distinguished from other Christian people as Priests, and that Altar and Absolution are still words literally and honestly applied, by good men, to objects and acts which form part of a religious service. We do not blame Mr. Huntington for what we are bound to regard as conscientious convictions. On the contrary, we rejoice to find so very much in these volumes, which, in our humble opinion, is curiously and happily inconsistent with a lament over the use of Good Friday for excursions into the country, and with views of the sacraments which appear to us to be mixed with superstition.

The Soul's Exodus and Pilgrimage. By JAMES BALDWIN BROWN, B.A. (London: Smith, Elder, and Co.) Mr. Brown seeks to trace the analogies between the spiritual life of Christian men and the experience of the Israelites in their journey from Exodus to Canaan. In addition to national institutions, which were formally typical, there is an exhaustless wealth of spiritual precedent, and analogy in the common and unconscious life of the people. It is hardly too much to say that the latter is as typical of the spiritual experience of Christianity as the former is of its historic origin and character. This springs partly from the identity of human life at all times, but partly it is the result of a peculiar dispensation. It is not surprising, therefore, that Christian preachers of every age have enriched their teaching from this source—some in an incidental, others in a more systematic manner. But we do not know any one who has done this with more success

than Mr. Brown. With the great ability which characterises all which he writes, and with a peculiar felicity and beauty in the spiritual perception and the forcible unfolding of Divine truth, here he inculcates the great lessons of the exodus and pilgrimage of the children of Israel. We have read many parts of this book with comfort and thankfulness. It has helped us to look more cheerfully on the scenes of our pilgrimage. It points out the oasis, and leads us to the stream. We see in it the beckoning hand of a pilgrim who has gone the way himself. They are the sermons of a sufferer, as well as a thinker—a fighter himself, and no mere contemplatist. We admire the mind which the work exhibits—much more do we love the heart which it reveals. Mr. Brown possesses a rare sagacity for the discernment of events in their significance and relations. Not only does he very vividly apprehend, and very truthfully describe, the various circumstance of the desert journey, but with great philosophic breadth and wisdom points out the influence of these circumstances in moulding the popular life of the pilgrim nation. In nothing is he so successful as in this analogical kind of writing—the historic and poetical faculties being blended in his mind to a high degree. He sometimes permits his descriptions of scenery and circumstance to be extended beyond the proportions of a sermon—but it is scarcely possible for a mind like his to avoid yielding to this temptation. His applications of the history to our modern lives and hearts are very sagacious, earnest, and edifying. As a single specimen of the book we quote the following assertion of the one essential sacrifice for sin: "Must we not say that before God there is, there can be, but one sufficient sacrifice for sins?—that from the hour when Adam fell, to the hour when the last of the redeemed shall be gathered home, there is but one simple, absolute, sufficient ground of the justification of souls?—that every transaction of God in relation to man's transgression not only rests on it, but springs out of it? that every act of forgiveness, every promise to the transgressor, seeks its justification there—so that for Jew, for Gentile, for patriarchal, legal, and Christian dispensations, there is but one atonement before the Father—one Daysman, one Mediator, one High Priest, who through death has become also King? I believe that this is the simple absolute truth; and that we shall get into utter confusion if we suppose, as the whole truth of the matter, that God forgave the Jewish

penitent on the ground of his animal sacrifice, as being the thing enjoined on him, while he deals upon deeper grounds with us. The truth is, that God looked upon that Jewish penitent and his bleeding victim, and dealt with him on the ground of His own great sacrifice, which even then was before him; and that all the feelings, thoughts, and associations which clustered around the Jewish institution of sacrifice drew all their virtue from the unseen fountain of the perfect sacrifice, as moons absorb the lustre of an unseen sun. The sacrifice of Christ, when offered visibly on earth, was at once to justify—that is, to reveal the unseen basis of—past forgiveness, and to show to the future the ground on which all its divine relations must rest. God had this before Him from the first, as the deep ground of His acts of mercy; and revealed it in progressive measures, as it could be borne by the strengthening spiritual vision of man." We had marked for quotation two or three other passages of great beauty—but our space is exhausted. We can only refer our readers to the book itself, as one of the freshest and most beautiful of the year.

The West Indies. Their Social and Religious Condition. By EDWARD BEAN UNDERHILL. (London: Jackson, Walford, and Hodder. 1862.) This book is a record of the result of Mr. Underhill's observations and inquiries in a recent visit to the West Indies, as one of the Secretaries of the Baptist Missionary Society. We have read it with much pleasure, and can very cordially recommend it as an instructive and interesting volume. It consists of twenty chapters,—eleven of which are devoted to Jamaica, four to Trinidad, three to Hayti, and two to Cuba and the Bahamas. Amid the conflicting statements and opinions which have been urged as to the results of Emancipation in the West Indies, it is matter of importance, and of thankfulness, to have such testimony as Mr. Underhill supplies, regarding the social and religious condition of these islands. The author of this book writes as a thoughtful and intelligent Christian, whose desire to reach the truth is ever apparent, and who evidently left no proper means unemployed which might aid him in arriving at just conclusions.

The results presented to his readers may, therefore, be depended on, and must be gratefully welcomed by every true philanthropist. The volume utterly refutes the flippant and random remarks of such writers as the author of "The Spanish Main," and others, who indulge in sweep-

ing denunciations of the black population as incorrigibly lazy, and almost, if not altogether, beyond the capability of civilization. It was to be expected that a change so vast and important, as that introduced by Emancipation, would be followed by a state of transition socially and commercially painful to pass through; but Mr. Underhill's volume shows clearly that the evils have been greatly aggravated by the conduct of the planters to the labourers, and by other causes with which the negroes have had nothing to do. A better state of things, however, is gradually appearing, and the tide of hopeful progress is beginning to flow in the condition of many of the islands. We had marked several passages from this book for quotation, but our space forbids. The chapters on Hayti are remarkably interesting, and supply much information which we have not elsewhere met with, regarding the political history and social state of this island. The author's description of natural scenery is graphic, and sometimes glowing, so that the reader is carried pleasantly forward with him as he passes from station to station, or from island to island. The spirit of the book is eminently catholic; full and fair particulars are given regarding the missionary operations of various sections of the Christian Church, and only on one or two occasions does Mr. Underhill speak, as our Baptist brethren often do, regarding the point which chiefly distinguishes them from the rest of the Christian world. We thank him for the gratification which the perusal of his volume has given us, and heartily wish for it a wide circulation.

Aids to Faith. A Series of Theological Essays. By several writers. Edited by the Bishop of Gloucester and Bristol. (London: Murray.) *Seven Answers to the Seven Essays and Reviews.* By J. N. GRIFFIN, M.A. We have entered so largely, in a late series of papers, on some of the main points involved in this remarkable controversy, that it will not be expected we should renew the discussion in our "Notices of Books" published on the subject. Indeed, they have been so numerous of late, it is impossible to notice a tithe of them. And if they were not so many, we should feel it difficult to go into any lengthened examination of the answers called forth by the Essays; because, though we should approve of their scope and design, some points of objection to the way of conducting the argument might arise, and thus new issues be raised amongst those who, in the main, are on the same side.

To perplex the great controversy with a number of little ones is undesirable. But as to the two books now on our table, we must say a word. The second is, no doubt, a work of considerable ability. It is evangelical and earnest; but it does not handle the matter in a way quite satisfactory to our judgment. The writer is too declamatory,—raises unnecessarily several minor issues; and in the argument about miracles, misses what we apprehend to be the grand defence against modern attacks, namely, the argument founded on the strict harmony of supernatural wonders with the supernatural character of revelation, and the supernatural life and mission of Christ. That fact, forcibly brought out, is fatal to all the sophistries of Baden Powell.

Of the "Aids to Faith," we are constrained to speak in very different terms. So able a book we have not read for a long time. It is throughout scholarly, close, searching, and to the point. It has no Goliath-like boastfulness. It is full of David-like efficiency. The demonstrative method of establishing the truth of miracles, we have just hinted at, is worked out with great ability by Professor Mansel. His essay on that subject leaves nothing to be desired. The Bishop of Cork's paper on "The Study of the Evidences" is very eloquent, and in many respects very good; but in his views of the rise of Methodism we cannot concur. The fling at Dissenting teachers, on p. 51, is unjust. The essay by Mr. Cook, so far as it relates to subscription, is very inconclusive. It strangely blinks the question about declaration of assent and consent to everything in the Prayer-book, and is confined to the simple subscription required by the canons. On this subject we shall have more to say another time. But Mr. Cook's treatment of ideology is admirable. We cannot notice the rest of the paper, except to observe, that those on inspiration, the death of Christ, and Scripture and interpretation, are short theological treatises, full of deep and condensed thought, requiring repeated perusal to be fully appreciated. The volume is a contribution to theological literature worthy of the distinguished names attached to it.

Memorable Women of the Puritan Times. By the Rev. JAMES ANDERSON. Two vols. (London: Blackie.) We have been waiting two or three months, to find room for an extended notice of these interesting volumes, and are now compelled to content ourselves with a brief commendation. The subject is happily chosen, and great diligence is manifested in the compilation

of materials. The selection of names might, we think, have been better. Mrs. Bradstreet seems to have little to recommend her to notice, save her fondness for writing verses, which were very indifferent. Mrs. Hutchinson (the admirable Lucy) was a very eccentric and fanatical woman. Poor Mrs. Dyer, the Quakeress, seems to have been deranged. It is a pity to make such people prominent in history. But the lives of the female members of the Cromwell family are well chosen. So are all in the second volume. The literary skill evinced in the use of materials, and the general style of composition, are not of a high order; and, in these respects, the book strikes us as inferior to Mr. Anderson's former publications. But after these abatements, which we have honestly pointed out, so much of sterling value and powerful interest remains, that we pay the author a tribute of cordial thanks and large approval.

Samuel Drew, M.A., the Self-taught Cornishman. By his eldest Son. (London: Ward and Co.) We remember to have read, some years ago, with no ordinary pleasure, three books entitled, "Immateriality and Immortality of the Soul," the "Identity and Resurrection of the Human Body," and the "Being and Attributes of God." When we heard that the author was an untutored man, we were not a little surprised, and felt a strong desire to know some particulars respecting his early intellectual and religious history. These are supplied in the interesting volume before us, for which we are indebted to the eldest son, together with the enterprising publishers, who have here supplied us with this new edition of Mr. Drew's life for less than one-third of the original cost. We doubt not that many of our readers will gladly avail themselves of this opportunity of becoming acquainted with the "Self-taught Cornishman," who was pronounced by Dr. Adam Clarke "one of the first metaphysicians in the empire."

Christian Thought and Work. A Series of Morning Meditations on Passages of Scripture. By W. L. ALEXANDER, D.D. (Edinburgh: Black.) This, too, is a book which deserves more to be said of it than we have space for. There is no lack of works professing to help us in our meditations on Scripture. Not a few of them, we are sorry to say, are so miserably poor, thin, and vapid, that intelligent readers, if they look into them, find them hindrances rather than helps. Dr. Alexander's little book is entirely of a different order. We have read several of the papers with the utmost

satisfaction. "Religious Meditation," "The Luminous Guide," "Songs in Prison," for example, are exceedingly beautiful. Let thoughtful and devout people, by all means, get this work and carefully peruse it.

Australia; with Notes by the Way. By T. J. JOHNSON, D.D. (London: Hamilton.) We are glad Dr. Johnson has not spun out his travels as some would have done. In 270 pages he gives us a simple, unaffected, and pleasant account of his visits to Egypt, Ceylon, Bombay, and the Holy Land, as well as different parts of Australia and Tasmania. Dr. Johnson went as representative of the Conference, to

visit the Colonial societies; and his reception seems to have been as affectionate as his services were useful. The book is unpretentious, but it has more merit than some of less modesty.

Of new editions and reprints, we have received *The Mother's Practical Guide*, by Mrs. BAKSWELL (London: John Snow); *Broad Shadows on Life's Pathway*, by the Author of "Doing and Suffering;" *Life at Bethany*, by the Rev. E. DAVIES; *A Present Heaven*, by the Author of "The Patience of Hope;" and *Consolation*, by Dr. ALEXANDER, of New York. Each of them seems, in its own way, a good and useful book.

Obituary Notices.

THE REV. JAMES SHERMAN.

WE regret to record the death of the Rev. James Sherman, which took place at Blackheath on Saturday, February 15, after a prolonged and painful illness, and a life of great usefulness. He was in the sixty-sixth year of his age. The career of this devoted minister of the gospel extended over a wide space of time. He was born in London, of poor parents, and at an early age was apprenticed to an ivory turner; but before he was fifteen years old his mind was directed to the Christian ministry, and in his sixteenth year he was admitted a student of the Countess of Huntingdon's College at Cheshunt, which seminary he left as far back as 1815, nearly half a century ago. He was for many years, we believe, the honorary secretary of that institution, and continued to take an active share in its management until disabled by his last illness. After preaching for a short time at Falcon-square Chapel, Mr. Sherman settled at Reading, over the Countess of Huntingdon's Chapel in that town. He became very popular, and his chapel, capable of holding 1,200 persons, was always crowded. He remained there for nearly twenty years ministering to an attached people. In 1836 he received a call to Surrey Chapel, but at first declined it. A requisition, however, was got up and signed by 1,500 of the congregation, and he yielded to this urgent request to become the successor of the Rev. Rowland Hill. From his first appearance in Surrey Chapel pulpit Mr. Sherman was very popular. He preached his first sermon there on the 4th of September in that year, from the words, "I will go in the strength of the Lord," &c. Though his qualities were essentially

different from his energetic and eccentric predecessor, Mr. Sherman showed himself equal to that important sphere. Eschewing public life, during the eighteen years of his pastorate at Surrey Chapel, Mr. Sherman devoted himself with untiring zeal to the church and congregation, and the many institutions connected with it. It was emphatically a working church. Connected with it was a Sunday-school of about 5,000 children, besides large day-schools. Mr. Sherman also took an active interest in the promotion of City missions, in the various district visiting societies, and in the promotion of the interests of the Bible Society, and kindred institutions. During his ministry at Surrey Chapel a Centenary Fund in commemoration of Rowland Hill was raised, and applied to the purchase of Hawkestone Hall, which was used for infant schools. The Rowland Hill Almshouses were also erected, for the superannuated poor connected with the church.

The incidents of Mr. Sherman's laborious life were not very striking. One of his daughters, suffering from general debility, became a patient of the celebrated Preissnitz, and unfortunately died in his establishment at Graefenburg. Her father paid several visits to Berlin, and was a great favourite with the late King of Prussia, with whom he had repeated interviews.

Mr. Sherman was a complete model of the hard-working pastor, and the wonder is that he was able for so many years to discharge his responsibilities as the head of the numerous institutions connected with Surrey Chapel, in addition to his onerous duties as the minister of so large a church. At length his health began to fail him, and he found himself unequal

to the work. In May, 1854, he resigned, amid the regrets of all, the charge he had held for nearly twenty years; and was succeeded by the Rev. Newman Hall. He was invited to become the pastor of a new Congregational church at Blackheath, and has since remained there. Though he never entirely recovered his former strength, he was able, with little intermission, to discharge his new duties till about a year ago. For many months Mr. Sherman had been a great sufferer, and had borne his affliction with that Christian resignation which was eminently his characteristic. His end is said by those who were with him to the last to have been remarkably peaceful.

Mr. Sherman was twice married, and had two children by each wife. We have already referred to the untimely death of one of them. A second daughter died, we believe, of decline, within the last two years. His first wife died soon after his removal to London, and the second in 1848. The memory of Mr. Sherman will be held in affectionate remembrance by Nonconformist communities throughout the land.—*Nonconformist*.

SUDDEN DEATH OF THE REV. J. H. MUIR.

We have a melancholy duty to perform in recording the sudden death of the Rev. J. H. Muir, the revered minister of Queen-street Chapel, Sheffield, which took place on Sunday, Feb. 2nd. For some weeks, we understand, Mr. Muir had been suffering from a cold. He rose at his accustomed hour, and prepared for his pulpit duties, expressing himself equal to the task, although he was urged to remain at home. After taking a lighter breakfast than common, he went to his duties, and preached a sermon more eloquent than usual, although it was evident the reverend gentleman was labouring under great physical suffering. The discourse was founded on part of the 27th verse of the 6th chapter of John: "Labour not for the meat which perisheth, but for that which endureth unto eternal life." At the close of the service Mr. Muir reminded the members of the church that the sacrament of the Lord's Supper would be administered in the afternoon, after which the congregation dispersed, and the reverend gentleman retired to the vestry, as was his wont on the Sabbath when this ceremony occurred, preferring to remain there for meditation and rest during the intermediate time. About one o'clock, the chapel-keeper went to the vestry to Mr. Muir, and took him some refreshment. Mr. Muir requested that the outer door

might be locked, as he wished to lie on the sofa for a short time, and not to be disturbed by the Sunday-school children. The reverend gentleman was then left alone. The time for the religious service above alluded to was three o'clock, and soon after half-past two the communicants began to assemble. A little before three o'clock arrived, as Mr. Muir had not made his appearance, some anxiety was excited, and the deacons of the chapel went to the vestry, and found that not only the outer door but the inner door was also fastened. These gentlemen then, accompanied by others, went into the yard, and by means of a ladder, reached the vestry window, and found the reverend gentleman in a half-sitting position upon the sofa. Mr. Muir was in a state of unconsciousness. There can be no doubt that life was then extinct; but the features of the deceased were as placid as though he was in a sweet slumber. The inner door was in the meantime opened, and a medical gentleman living in the neighbourhood was brought in. Mr. Muir's regular medical adviser was also soon on the spot. Appropriate means were used to resuscitate life, but the spirit had passed away. Such was the painful fact, and at the very moment at which Mr. Muir would, according to expectation, have opened the religious service, the distressing announcement was made. What the effect upon the congregation would be may easily be imagined. The gush of grief was unrestrained. No one was present to witness Mr. Muir's last moments. He died in solitude; but the sound of the prayer which, if blest with consciousness, the deceased would utter as he passed away, seemed to fill the place, and came upon the hearts of the assembly as an echo from the dead. Silently the congregation then retired, and the lifeless body of the deceased gentleman was conveyed to his home. There was no service in the chapel in the evening; the building was closed. But at that time the melancholy news had not become generally known, and hundreds ignorant of the fact came to the expected service as usual; but instead of hearing their favourite minister, they learned the sad news of his death. A gloom pervaded the whole neighbourhood, which rapidly spread throughout the town, as during the night the announcement was made from the pulpits of chapels of all denominations. Mr. Muir was in the twenty-second year of his pastorate at Queen-street chapel, having completed his twenty-first year on Sunday, the 19th ult., on which oc-

casion he made special allusion to the protracted period which Providence had permitted him to labour amongst his congregation. No man was more respected, not only by his own denomination, but by all other denominations of professing Christians. His piety was undoubted; his manner of addressing his hearers impressive. He took an especial interest in the welfare of young men, and kindness and courtesy characterised his whole life. He was in his 68th year. He leaves a widow and one son to mourn his loss. His remains were deposited in the family vault at the general cemetery, in the presence of a very large assemblage, on the 8th February. The procession included the hearse, seven mourning coaches, in which were the deceased's son and the various ministers of the Congregationalist body, the Baptist ministers, the Rev. Mr. Breakey (Presbyterian), the deacons of Queen-street Chapel, and other ministers and gentlemen. About sixty persons followed on foot, and after these there came thirteen carriages and cabs, in which were the deacons and other friends belonging to the various congregations in the town. The Rev. D. Loxton conducted the burial service in the chapel and at the grave side.

THE REV. R. FLETCHER, OF ST. KILDA.

On Sabbath evening, Dec. 21st, 1861, at eleven o'clock, God called to his rest the Rev. Richard Fletcher. He died at St. Kilda, at his residence under the shadow of the church, and in the bosom of his family, at the age of 61.

Before he went to that colony he was pastor of a large and useful church in the city of Manchester. He occupied the position of minister of Grosvenor-street Chapel for twenty-two years, during which period the blessing of God rested abundantly upon him and his ministry.

In the year 1854, the Colonial Missionary Society invited Mr. Fletcher and his friend, the Rev. J. L. Poore, to emigrate to Victoria. They arrived in March, 1855. Among other works which it was hoped they would accomplish was the foundation of a college. He lived at peace with all men, the friend of all who knew him, the gentle, wise comforter, and the faithful preacher. His career as a pastor and public man is well known. The colony has lost, in him, one of the most distinguished of its clergy, and the Congregational body a venerable and much-loved pastor and father in Christ.

The interment of Mr. Fletcher took place on the Wednesday succeeding his death in the Melbourne General Cemetery.

Many ministers were present in the church or at the grave. A large proportion of the office-bearers and leading members of the Congregational churches of Melbourne and the suburbs were present, as also many prominent in other sections of the Church and in our religious institutions. Funeral sermons were preached on Sunday, Dec. 28, at most of the churches of the denomination. Mr. Poore and Mr. Day were the preachers at St. Kilda.

OLD MRS. CLARKE.

Reader, perhaps you will be ready to ask, who was Mrs. Clarke? I will tell you. She was very poor in her worldly circumstances. She had many trials of a very painful character. She was no scholar, having never been taught to read. I will not say whether she was an Episcopalian, an Independent, or a Baptist; but I will say she was a Christian; an aged disciple, bringing forth fruit in her old age.

Amid her trials, she seemed always tranquil. Amid deep poverty, she was always thankful; thankful to earthly friends for any little assistance rendered to her; more thankful for the broken meat and used tea-leaves given her, than many professing Christians are for the luxuries they enjoy.

Always, when acknowledging the kindness of her friends, she was wont to add, "It is His goodness, you know."

For fifty years she attended the services of God's house. Nothing but sickness could keep her away; and though she had two miles to walk from her cottage, cheerfully she travelled through heat and cold, in summer and winter, to meet her God in the ordinances of His house.

When I visited her on December 23rd, I found her much afflicted. After some inquiries respecting her sickness, I asked her how she felt in her mind,—had she health and prosperity of soul? Her reply, I will give in her own words. "I rest me on Him who died for the guilty. 'I know that my Redeemer liveth;' and I can say, 'Jesus, I love thy charming name.'"

I asked her, if she thought her sickness was a sickness unto death? Her reply was, "Very likely it is; it will be just as He pleases, you know. I am willing any way. I have for nearly fifty years attended His house, and I think that a mercy; but it is His gift, you know."

After commending her to God, when parting, she said, "I hope you will be

very comfortable and useful among your people." Then she said, "Oh, what beautiful words those are, 'I shall be satisfied when I awake with thy likeness!' I have weathered many a storm for between seventy and eighty years, but then it is His goodness, you know."

I visited her on the following Saturday.

She was dying. She took no notice of any one. I stooped and whispered in her ear, the name which is above every name,—Jesus! There was a smile on her countenance, and her last words in my hearing were, "Oh, Mr. R——, yes, Jesus!"

She died the following morning.—R. R.

Diary of the Churches.

JAN. 13.—Bicentenary of Nonconformity in Lancashire. A conference of the representatives of the Congregationalists of Lancashire, and a portion of Cheshire, was held at the Queen's Hotel, to consider in what manner the two hundredth anniversary of the passing of the Act of Uniformity should be celebrated in that district. The meeting was called at the instance of Mr. George Hadfield, M.P., who had intimated his intention of giving £3000 towards the erection of thirty memorial chapels in Lancashire. The chair was occupied first by Mr. Hugh Mason, and then by Mr. John Cheetham. The proceedings were opened with prayer by the Rev. J. Gwyther. The Revs. A. Thompson, J. G. Rogers, P. Thompson, E. Mellor, A. Reed, J. Kelly, R. Slate, R. G. Milne, G. B. Bubier, W. Roaf, Sir E. Armytage, Messrs. J. Spencer, H. Browne, W. Crossfield, E. Dawson, &c., &c., took part in the deliberations of the day. The chairman announced that the subscriptions promised in the room amounted to £12,000, including the donation of £3000 offered by Mr. Hadfield.

Jan. 14.—Bury, Suffolk. The Rev. Thomas Anthony was ordained pastor over the Church assembling in Northgate-street Congregational Chapel, Bury St. Edmund's. After the usual devotional exercises, the Rev. E. Jones delivered the introductory discourse, which contained a history of the Congregationalists of Bury, from the earliest formation of the Church, in 1646. The usual questions were proposed by the Rev. H. Coleman; the ordination prayer was offered by the Rev. J. Alexander; the charge was delivered by the Rev. T. Binney; and the sermon to the people was preached by the Rev. R. W. Dale, M.A. The Revs. Messrs. Tyler, Bateman, Evans, Elven, and others, assisted in the engagements of the day.

Jan. 15.—Howryd, near Conway.—The Rev. Joseph Rowlands, of Llandudno, was ordained to the pastorate of the Independent Church. The Revs. W.

Parry, W. Rees, R. Thomas, E. Owens, J. Roberts, and R. Parry, took part in the service. The mortal remains of the young minister's honoured father, formerly pastor of the church, lie buried in the chapel.

Jan. 19.—Nairn, Scotland. The new Congregational Chapel in Nairn was opened this day, when two sermons were preached by the Rev. Robert Lang, of Panmure Chapel, Dundee. On the following evening a public meeting was held to celebrate the event, at which the Rev. Mr. Johnson, the pastor, presided. The Revs. Messrs. Lothian, Forrester, Bisset, Phillips, and Whyte, addressed the assembly.

Jan. 21.—New Hampton, Middlesex. A congregation having been gathered in this place, through the exertions of the New College students, and a chapel having been purchased, opening services were held this day. The Rev. J. S. Pearsall preached in the afternoon, and the Rev. W. M. Statham in the evening. The Rev. Professor Newth occupied the pulpit on the following Sunday.

— New Broad Street Chapel. A meeting of the congregation was held at the Wilson-street school rooms, for the purpose of presenting a testimonial to the Rev. Rev. W. O'Neill, as an expression of the people's appreciation of their minister, especially as an acknowledgment of his exertions in the matter of the late repairs and debt fund. The testimonial consisted of a purse containing thirty sovereigns, and was presented in the name of the assembly, by the Rev. J. Sugden, M.A. Mr. O'Neill acknowledged the present in suitable terms. Several ministers and friends took part in the gratifying proceedings, and congratulated the minister on the great things he had been enabled to accomplish in connection with this ancient sanctuary.

Jan. 22.—Brynmare, Breconshire.—The Rev. W. Thomas was ordained pastor of the English Independent Church in this place. The introductory discourse

was delivered by the Rev. A. M'Auslane; the usual questions were proposed by the Rev. W. Jenkins; the ordination prayer was offered by the Rev. T. Rees; the charge was delivered by the Rev. H. J. Bunn; and the sermon to the people was preached by the Rev. E. Jones. The Revs. Messrs. Scott, Williams, and others took part in the devotional exercises.

Jan. 22.—Chippenham, Wilts. A public meeting was held in the Independent Chapel, when the Rev. B. Rees formally resigned his charge, after a pastorate of forty years. Mr. R. Brotherhood, in the name of the Church and congregation, presented Mr. Rees with a cheque for £230, as an expression of gratitude on the part of the people he had faithfully served so long. Addresses were delivered by several neighbouring ministers.

— Cambuslang. The Rev. James Virtue was ordained as pastor of the Congregational Church in this place. The various services were conducted by the Revs. Messrs. Russell, Forbes, and Johnson, of Glasgow.

Jan. 23.—Howden, Yorks. At a public meeting, held in the Milton Room, the church and congregation under the pastoral care of the Rev. George Richards, presented him with a purse containing one hundred sovereigns, as a mark of their esteem for his character and appreciation of his ministry. Mr. Richards acknowledged the liberal gift of his people. The Revs. E. Jukes, R. R. Redman, J. Weatherill, S. Gladstone, and others, offered words of congratulation and encouragement to pastor and to people.

— Stockport. A public meeting was held in the school-rooms of Hanover Chapel, for the purpose of presenting a testimonial of esteem to the retiring pastor, the Rev. E. C. Jay, prior to his departure from Stockport. E. C. Howard, Esq., was called to the chair. The testimonial consisted of a purse containing £110 10s., and a copy of Conybeare and Howson's "Life and Epistles of St. Paul."

— Percy Chapel, Bath. At a public meeting held in the Assembly Rooms in the above city, plans were formed for liquidating the remaining debt of £1040 upon this sanctuary during this Bicentenary celebration year. Towards the close of the meeting the "Annotated Paragraph Bible" was presented to the Rev. R. Brindley, the pastor, by his Bible Class, for the course of lectures he had just completed on the "Church principles of the New Testament."

Jan. 26.—Westbourne Grove Presby-

terian Church. The opening services in connection with the above commodious place of worship, were conducted this day, when the Rev. Dr. John Cairns, of Berwick, preached in the morning, and the Rev. John King, the pastor, in the evening.

Jan. 28.—Burton-on-Trent.—The Rev. G. Kettle, late of Upminster, was publicly recognised as pastor of the Church worshipping in the Independent Chapel, High Street. The Revs. J. Corke, G. Scott, T. Mayo, H. Tarrant, A. Pitt, W. H. Ritson, &c., took part in the service. It transpired during the evening that the Independent Chapel at Burton had an interesting history, having been established by the Rev. Mr. Bakewell, the rector of Rolleston, who was ejected for conscience' sake in 1662.

— London Chapel Building Society. The thirteenth annual meeting of this society was held at the Congregational Library, Finsbury, this evening, when Eusebius Smith, Esq., the treasurer, occupied the chair. After prayer by the Rev. J. Pulling, the Rev. Charles Gilbert, the secretary, read the report. The balance showed the income for the year to be £3800, while the expenses in grants and loans had amounted to £4426. The Revs. Messrs. Macmillan, Beazley, Jones, Martin, and Dr. Campbell addressed the meeting.

— Newry, Ireland. The Rev. J. E. Judson having accepted the pastorate of the Congregational Church in this place, the members resolved to celebrate his recognition by a public meeting, which was held in the assembly-rooms. Thomas Mallings, Esq. of Dublin, was called to preside. Mr. Joseph Bell read an address from the church, to which Mr. Judson replied. The Rev. Dr. Urwick, Messrs. King, Sewell, Morgan, Dodd, and others, took part in the proceedings.

Feb. 3.—Luppit, Devon. A meeting was held in Union Chapel (which was opened about twelve months since) for the purpose of forming a church, when twenty-one members joined the fellowship. About fifty, including members of other churches, sat down to the Lord's supper, which was presided over by the Rev. D. Hewitt. In the evening there was a public meeting, at which the Rev. C. H. Parrett took the chair. The Rev. Messrs. Hoxley, Gurnett, Nicholls, and Collins engaged in the proceedings.

Feb. 6.—Brighton. The church and congregation assembling in Union Chapel met at the Middle-street School Rooms, to present to the Rev. J. N. Goulty a

testimonial of their appreciation of his thirty-eight years' services, on his retirement from the pastorate. W. Renfold, Esq., the senior deacon, presided. The testimonial consisted of a purse containing £233 10s. Addresses were delivered by Messrs. Rutter, Unwin, Savage, Hall, Arnold, and others. The Rev. R. V. Pryce, Mr. Goulty's successor, alluded to the circumstances which induced him to accept the charge.

Feb. 9.—Newport, Monmouth. The church and congregation of Dock-street Independent Chapel, previous to the departure of their pastor to Finsbury Chapel, London, succeeded this day in liquidating the debt of £514 on their place of worship. The Rev. Dr. Halley, of New College, London, preached two sermons on the occasion. On the following Tuesday, a public meeting was held, when addresses were delivered by the Rev. A. M'Auslane, the retiring pastor, and other ministers and gentlemen of the district.

Feb. 10.—Bradford, Salem Chapel. A meeting of the church and congregation was held in the school-room of this chapel for the purpose of presenting to the Rev. J. G. Miall, the pastor, a testimonial on the twenty-fifth anniversary of his settlement among them. James Hammond, Esq., was called to the chair. The testimonial consisted of a gold watch and chain, with a purse containing 200 guineas. Mr. Miall accepted the generous gift of his people in terms expressive of deep gratitude. The Rev. D. Fraser, Mr. Wilson, Mr. Alderman Brown, and others, addressed the meeting.

Feb. 17.—St. Austell, Cornwall. The Rev. James Young, late of Braunton, North Devon, was publicly recognised as pastor of the Congregational Church in this place. The Rev. W. Brook opened the service by reading and prayer. The Rev. J. Bonser, B.A., delivered the introductory discourse. The Rev. M. Slater proposed the questions to the church and pastor, and offered the recognition prayer. The Rev. William Tarbotton preached to the people. The Rev. E. Hipwood, and the Rev. T. Snell, assisted in the devotional exercises.

PASTORAL NOTICES.

THE Rev. J. Radford Thompson, M.A., has accepted an invitation to become the Resident Tutor of Cavendish College, Manchester, and has resigned the pastorate of the Independent Church at Heywood.

The Rev. W. Roberts, of Southampton, has accepted an invitation to the pastorate of the Square Church, Halifax, over which the Rev. E. Mellor, M.A., formerly presided.

The Rev. B. Rees has resigned the pastoral charge of the Independent Church worshipping in the Tabernacle, Chippenham, Wilts, at the advanced age of eighty, after a faithful ministry of forty years.

The Rev. E. S. Hart, M.A., has removed from the Tabernacle Chapel, Norwich, to the Tabernacle, Chippenham, Wilts.

The Rev. Samuel Wilkinson, late of the New Tabernacle, London, has accepted an invitation from the Independent Church assembling in North-street, Taunton.

The Rev. W. Braden has accepted an invitation to become the pastor of the Congregational Church, Spicer-street, St. Albans.

The Rev. Theodore Hook, of Cheshunt College, has received an invitation to the Church assembling in Baddow-road Chapel, Chelmsford.

The Rev. William C. Preston, late of Kirkdale, Liverpool, has accepted a call from the Church assembling in Hope Chapel, Wigan, vacant by the death of the late Rev. W. Marshall.

The Rev. T. B. Knight, owing to severe indisposition, has been compelled to relinquish the pastorate of the Independent Church at Wiveliscombe, Somerset.

The Rev. J. Stewart, of Leicester, has accepted an invitation to the pastorate of the Independent Church at Earl Shilton, Leicestershire.

The Rev. Henry Hurstwich, of Stanningley, has accepted an invitation from the Independent Church at Henley, near Huddersfield, to become their pastor.

The Rev. John B. Wylie, of Hackney College, has accepted an invitation from the Congregational Church, George's-street, Cork, to become their pastor.

The Rev. D. M. Jenkins, of Hackney College, has accepted an invitation to the pastorate of the English Congregational Church, Dowlais, Glamorganshire.

The Rev. William Tarbotton, who has for nearly three years held the pastorate of the Independent Church, Cross-street, Barnstaple, has announced his intention of resigning his charge in May.

The Rev. D. L. Matheson, B.A., has resigned his pastoral charge at Soham, Cambridge, which he has held for five years.

THE
Missionary Magazine
AND
CHRONICLE.

MADAGASCAR.

THE following letter of the Rev. WILLIAM ELLIS, dated Mauritius, January, 4th, will afford devout pleasure to all the Friends of Christian Missions in Madagascar ; for, although it adds but little to the actual intelligence which we have already published, it fully confirms all the hopes previously entertained with regard both to the present and the future interests of that island, while it as clearly disproves many sinister statements which could not fail to awaken painful apprehensions.

The following facts are now clearly ascertained :—*The number of Native Christians has not been exaggerated in the representations of their friends, but actually exceeds their largest calculation—the suffering captives are all set free, they have returned to their homes, and, under the auspices of the new government, enjoy unrestricted religious liberty—the Christians are importunately requesting the earliest visit of Mr. Ellis at the capital, and, through him, they entreat the Society to send Missionaries and Teachers forthwith ; with equal urgency they beg for Bibles and other books from which they may acquire Scriptural and useful knowledge ; and in all these measures they have the sanction and cordial concurrence of the new sovereign.*

It will be seen also, that our friend Mr. Ellis has received a hearty welcome from all classes of Christians at Mauritius, and private accounts assure us that no foreigner will be so gladly received at ANTANANARIVO as our valued Brother. Well may he anticipate with equal pleasure and surprise, the happy contrast between the state of the Christians at the time of his last visit and the position in which he will now meet them at the capital.

We must not, however, overlook some serious causes of anxiety, and even of alarm, which demand our urgent and unceasing prayer on behalf both of the king and the people. The excessive generosity of RADAMA towards RAMBOASALAMA, his rival, who is also brother of the present queen, obviously endangers the life of the king and the welfare of the people ; and the heathen party who espouse his cause is powerful, and

headed by unprincipled men of sagacity and courage. And not only do we find the teachers of Romish superstition active at the capital, but a work so vile and dangerous as "Paine's Age of Reason" has found its way to one high in office and near the person of RADAMA. But we trust that, amidst these complicated evils, the omnipotent care of God may surround the person of the king, and that, by His good providence, the Christian Church which He has preserved and enlarged through many years of cruel persecution, may still be protected by His gracious power and abundantly prospered by the outpouring of His Spirit.

By the close of the present month six Missionary labourers will (D. V.) have embarked for MADAGASCAR. They will carry with them an ample supply of New Testaments and other portions of sacred Scripture; many thousand publications in the Native language, of James's "Anxious Enquirer," Hall's "Come to Jesus," "The Sinner's Friend," and similar useful works, together with a good stock of all materials suitable for the establishment of Schools. A printing press, with the necessary type, will also be conveyed in the same vessel, with three hundred reams of printing paper—the generous contribution of the Religious Tract Society, for printing Tracts in the Vernacular.

LETTER FROM THE REV. W. ELLIS TO THE FOREIGN SECRETARY,
DATED, MAURITIUS, JANUARY 4TH, 1862.

"MY DEAR BROTHER,—Little that is worthy of note occurred on our voyage except the somewhat remarkable association of persons on board during the latter part of it. There was a staff of engineers and their assistants going out to construct railways in Mauritius. Besides these and other passengers, French and English, there were five priests with lay assistants, on their way to Reunion and Madagascar. There was also a French naval officer of rank, in charge, it was said, of presents from his Imperial Sovereign to the King of Madagascar, who was appointed Governor of *Nosibe*, an island on the north-west coast of the Island; while the public journals had informed all on board that I also was on my way to Madagascar, to ascertain whether or not the king of that country had become a Roman Catholic, as well as to convey the congratulations of the Christians in England to those of that country on the termination of their long period of severe persecution, and to arrange for the re-establishment of the English Protestant Mission in their country. My intercourse with the priests and naval officers though not frequent, was friendly. The priests celebrated mass every Sunday morning on the quarter deck, where we also held our Protestant worship in the forenoon. More than once some one of the priests was among my auditory, and afterwards some of the young priests, though they did not understand English, politely received a copy of 'The Sinner's Friend,' 'The Brazen Serpent,' and other tracts which I was distributing among the crew and passengers.

"We reached Port Louis on the 27th of December; but the recent appearance of a few cases of cholera among the coolies prevented our entering the harbour, and it was evening before we landed. I soon learned that the letters which were sent from England by the last mail had been immediately forwarded to Madagascar, though, for want of time, no answers had arrived from the king or the Christians. I found,

however, letters from the Rev. J. J. Le Brun, from the Christians, and from the king's secretary, all highly satisfactory. The next day I saw most of the members of the Embassy, lately sent by the Governor of Mauritius to congratulate the young king on his accession to the throne. Hearing on the following morning that a vessel had arrived from Madagascar, I hastened on board for intelligence. From the testimony of the captain and a passenger in the ship, *as well as from other reliable sources of information*, I am enabled to report to the Society that there is not the slightest foundation for the rumours which were in circulation before I left England, that the king had become a Roman Catholic, had solicited the protectorate of a foreign power, and had raised a foreigner to rank and authority in Madagascar. The king's secretary writes to say that I can come up to the capital directly, and the Christians write to beg for the Scriptures and other books, and for Brethren to come to preach the Word of God, to prepare and print books, and teach other useful things.

“ Although no communication has been received from Mr. J. J. Le Brun himself, since his arrival at the capital, his letters from Tamatave and places on the way, together with the accounts sent subsequently by others, conveyed the gratifying tidings that he had been joyfully and affectionately welcomed by the Christians, among whom he had, by means of an interpreter, publicly preached and administered the ordinances of Baptism and the Lord's Supper. It was further stated that he had been kindly received by the king, who had given him a residence within the precincts of the court, had fitted up a room in his own house as a temporary royal chapel, in which Mr. Le Brun officiated, and where the king and others attended religious worship. It was also added that Mr. Le Brun preached in one of the chapels in the capital, and that David Johns Andrianado, the evangelist from Mauritius, had preached in twelve different places in the capital to large assemblies. I find it difficult to realize in my own mind a change contrasting so strangely with the state of things in the capital at the time of my visit in 1857, when words of Christian instruction and encouragement could only be breathed in whispers, and acts of Christian worship could only be attempted in secret; and if the recital has proved so affecting to me, what must the actual occurrence of these changes have been to the Christians themselves !

“ The members of the Embassy appear to have been deeply impressed with the strong attachment manifested by the people along the whole line of their march, and in the capital, towards the English; as well as with the fluency with which numbers of them could read the few books they possessed in the native language. They justly ascribe both to the labours of the Society's Mission during the reign of Radama. The members of the Embassy, the captains of vessels trading to Madagascar, the letters from the people, all speak of the great eagerness of the latter for copies of the Scriptures and other books; and as the supply here has all been sent to Madagascar, it would be well for the Society to send a case or two of New Testaments and other books, with spelling books, if there be any, by the next steamer and overland route. Preparation for this should not be delayed an hour, for the enemy is already sowing tares of the most deadly kind in this virgin soil. Copies of 'Tom Paine' are in the country and at the capital! A larger supply may be sent in time to be forwarded by the regular traders, which will commence their traffic in the month of March or April. Since August 15th last, there have been sent from Mauritius 480 Testaments, 75 copies of Genesis, 1892 Psalms, 665 Gospel of Luke and Acts of

the Apostles, 552 Hymn Books, 2370 Pilgrim's Progress, and 4290 spelling books.

"My arrival here, to obtain reliable information and to make arrangements for the resumption of the Society's Mission in Madagascar, appears to give very general satisfaction. The only regret I have heard expressed (a regret in which I entirely concur) is that I am not now at the capital. Nevertheless, I do not now think, urgent as the need certainly is for me to be there, that the intelligence in our possession was such as to warrant my leaving England earlier. Expressions of good will, and of readiness to forward the objects of the Society, have been very cheerfully given by His Excellency the Governor, the Bishop of Mauritius, and Christian ministers, as well as by many others.

"I do not feel myself sufficiently well informed to convey any definite account of the political aspect of affairs at the capital, but from all I have gathered it appears that, though the great majority of the nation favour the king, and his conduct since the death of the late queen has strengthened their attachment towards him, the elements of danger are not absent. There is a minority which includes active, shrewd, unscrupulous, and desperate men. This minority is in favour of Ramboasalama, who is a sort of state prisoner at one of his own country houses, a short distance from the capital. The king's extreme clemency towards Ramboasalama is viewed with disfavour by some of his best friends, who are of opinion that, if the latter be not deprived of all means of evil, a successful *coup d'état* may yet take place in his favour. We cannot but hope and trust that the guardian care of Divine Providence, which has in so remarkable a manner brought the king to the distinguished station which he now holds, will protect him there. At the same time, the critical position of the young and inexperienced ruler of Madagascar, and the grave issues to the nation, which seem to be dependent on his life, cannot fail to excite the deep sympathy, and inspire on his behalf the fervent prayers of all who are concerned for the regeneration and spiritual enlightenment of the country.

"In reference to the religious state of the people, nothing has occurred, so far as I have heard, to diminish in the slightest degree the interest of the Protestant Churches of other lands in their progress, or to weaken confidence in their Christian integrity and steadfastness. Yet it is impossible to forget that a course of outward prosperity like that now opening before them, has always been fertile in the gravest causes for apprehension and watchfulness. They beg that I would hasten to Madagascar, and that other Missionaries would come soon; they urge us to send books. Their strong claims on the affectionate regard and fervent prayer of the supporters of the Society and all others interested in the progress of the Redeemer's kingdom among men, will, I feel assured, not be overlooked.

"Believe me, very faithfully yours,

"REV. DR. TIDMAN."

(Signed) "WILLIAM ELLIS."

"MAURITIUS COMMERCIAL GAZETTE,"

Our readers will be glad to receive the following extract from the above journal, dated December 31st ulto.

"We learn that the English Protestant Mission is about to be efficiently resumed in Madagascar. The London Missionary Society have sent out the Rev. W. Ellis,

whose arrival in the 'Norna' we have already announced, to ascertain the views of his Majesty, the present ruler of Madagascar, and also the wishes of his people. The above Society, which, more than forty years ago, introduced the use of letters and the knowledge of Christianity into Madagascar are, we are informed, if the king and people still entertain the wishes they have heretofore expressed, to send out, as soon as the season becomes favourable for their entering the country, six Missionaries, including a fully qualified Medical Missionary, an efficient Master for training Native Missionaries and Schoolmasters, and an experienced Superintendent of the press, to be established at the capital; besides men to translate and prepare books for the people, as well as to attend to other Missionary duties. The report of the Mission so opportunely sent to the king by His Excellency, forbids us to doubt that the Missionaries will be cordially welcomed by the king and people."

INTERIOR OF SOUTH AFRICA.

WE have received from our venerable friend, the Rev. ROBERT MOFFAT, gratifying intelligence connected with the newly established Mission, under the auspices of Moselekatse, among the *Matebele*; accompanied by some important particulars connected with the tragic results of the former unsuccessful effort to establish a Mission on the north of the Zambesi, among the *Makololo*.

With regard to the former, the reports of our Missionary Brethren are very favourable. The aged chief, they say, is very kind, and his son, by whom he will be succeeded, is yet more friendly than his father, and manifests a taste for the comforts and arts of civilized life, which promises well for the future improvement of the people; so that, with the blessing of God, we may anticipate the early establishment of a Christian Church among the degraded myriads of that dark region.

In reference to the lamented death of Mr. and Mrs. Helmore, their children, and others, the letter of *Sebehwe*, translated by Mr. Moffat, is both instructive and affecting. The writer, who is the son of a Native Christian Teacher, *Sebobi*, (long supported by the friends of Missions connected with the Tabernacle, Bristol,) had recently visited the country of the *Makololo*, and he gives the statement which he received from *Skeletu* and his people, in relation to the death of our lamented friends. It will be seen that they utterly disclaim the crime with which he told them they were charged, of administering poison in the presents they made to Mr. Helmore and his family. They were anxious to relieve themselves also from the guilt of having forcibly detained the wagon and other property of our deceased Brother, and they wish to throw the blame upon *Mahuse* and *Khonate*, two men of Mr. Helmore's party, whom they represent as instigators in the outrage. But, whatever may be the character of these men, little reliance ought to be placed upon these attempts at self vindi-

cation, as they are utterly at variance with the facts of the case. The entire conduct of *Sekeletu* and his people was basely unprincipled and cruel, and has naturally been followed by remorse and dread. It may be, that the providence of God will overrule their wickedness, and render their present feelings and professions the means hereafter of introducing Christian Teachers to make known to them the words of life. For the present we must await the clearer intimations of the Divine will; but Messrs. PRICE and MCKENZIE will take up a station midway between *Kuruman* and the *Zambesi*, and thus be ready to advance whenever a door of entrance to the *Makololo* may be opened.

“Kuruman, South Africa.

“November 20th 1861.

“MY DEAR BROTHER,—I feel very reluctant to allow this month's post to leave without something on our affairs in this country, being well aware of your anxiety to hear of our prospects as to the *Matabele* Mission and the Brethren expected to go thither. The news from the *Makololo* will surprise you. I am too much engaged at present to do more than touch on these two subjects, and will (D. V.) forward the Report of this Station by next post. You may have heard before this reaches you, that Mr. Price has been married to my daughter Bessie, and having felt anxious to see the former sphere of our late Brother Helmore's labours, is absent on a visit to Lekatlong and Backhouse.

FAVOURABLE PROSPECTS OF THE MISSION TO THE MATEBELE.

“A letter from Mr. Sykes, dated the 16th September has just come to hand, in which he writes—‘Moselekatse has returned to Nyati. I have only seen him once, when we went together to greet him. He was very poorly, therefore I did not trouble him about any business. I purpose seeing him before Dyer (a trader) leaves, and will give him your message, and also ask him about Messrs. Price and McKenzie coming. Moselekatse is getting feeble. I believe he never walks a step, but is always carried, and looks decidedly older since I first saw him. He is very kind to us—has never annoyed me since my return. Mangwane his eldest son is constantly with him, at his own request. We like the young man; he is always respectful towards us, and is pleased with any attention shown. He begs, of course. He manifests a strong desire to enjoy comforts like ours, as houses, furniture, crockery ware, &c., &c. So far as my short-sightedness will allow me to judge, I believe if he should succeed to the throne he would be a true friend to the Mission, although I do not know how possession of power may influence him. One thing surprised me much since my return, i. e. that we can buy sheep and goats more than we wish from the people, cheaper even than we can get them from the Makalaka (tribe). Some of the people are trying to buy blankets, &c. from us with oxen. I should be glad to encourage such a spirit of trade.’

“I have given the above extract from Mr. S.'s letter for the purpose of showing you that everything regarding the prospects of the Mission are, as Mr. Thomas writes to me, ‘as favourable as can well be expected.’ Mrs. John Moffat also writes: ‘I thank you for your kind wish that we would visit the Kuruman, if John were still an invalid. Dearly as I should like to see you all, I thank God it is not necessary, and, as we have been so long in getting to our work, I hope the

day is far distant when a long journey will be needed by us.' These extracts imply satisfaction with their position and prospects.

"By individuals just returned from the Bamangwato country and beyond, we learn that Mr. Shulenburg, the Hanoverian Missionary who formerly lived with the Bamangwato, and who lately visited Germany, has returned, and it would appear will be located near Natal, and of course leaves the above station vacant. Thus, there can be no difficulty in Mr. Price or Mr. McKenzie, or both, proceeding thither at once, and Moselekatse can send for them when he pleases, while I shall take care to inform him that they are intended for the Matebele. Or if he thinks he has got enough of the sort, they would find a large field of labour to employ their time till he should become somewhat wiser.

LATE DISASTROUS EVENTS OF THE MISSION TO THE MAKOLOLO, AND ALLEGED EXPLANATION OF THE CHIEF AND PEOPLE.

"The following information respecting the Makololo, just received in a letter from Sebehwe, the son of Sebobi, our Native Teacher among the Bamangwaketse, cannot be otherwise than interesting.

(Translation.)

"To Mr. Moffat.

"Dated the end of October.

"I have to inform you of my return from the Makololo, but have not time at present to communicate to you the many statements they made to me. I can only mention a few things in reference to death of the Teachers. On my approaching the Makololo they fled, and when those I met with were asked the reason of their fear, they replied that it was reported that a commando from Moffat had started (to attack them). On seeing me they felt convinced that I had come as a spy. They asked me from whence I had come. I replied, 'From the Kuruman.' They then asked, 'Do you know Moffat?' I said 'Yes, I know him.' They then said, 'If you know Moffat, what did he say respecting the death of his people?' (the Missionaries). I replied that according to the general report, you killed them with medicine (poison) by mingling it in the beer; and this we believed from the fact that you plundered them of all their goods and a wagon. They replied, 'Sebehwe, hear, we did not kill them, they were killed by the fever of the country. If you can believe the testimony of others, how was it then, that we spared them? Were they too strong for us? It was not so. With regard to the wagon, we have been deceived by Mahuse and Khonate. These men spake thus to Sekeletu, 'Where we come from, if a person dies in the country of a chief, and is buried there, his goods return to (or remain with) his grave; but if he is taken and buried among his own people, then nothing is taken of his property.' Therefore we took the property of the dead, on the testimony of your people. It is they who have deceived us. Again, in reference to their being killed, it is not so. You know if we had been inclined to kill them there was no escape, seeing they were all on this side of the river, where we could have destroyed all. But you must take the the wagon and deliver it to Moffat, that he may believe that it was not so with us. We Makololo, we could not kill a Teacher, but had it been a Boer—there is no question about him—we would have killed him speedily, and there would have been an end of it. We shall return the wagon—you must return with it.' This I refused to do, adding, 'I cannot take the wagon of the Teachers empty, seeing it was full of goods; besides, I am not sent in search of the wagon. Moffat must know what ought to be done, for it is he who will look after such articles that belong to all the Teachers that come to this country. The things

belonging to the Batlapees will be inquired after by Mahure (the chief at Taung.) As for me, it is not proper to ask me to take charge of the wagon to take it to Moffat; he will know what must be done." They said in reply, "Tell Moffat he must come and seek up the goods. They are become wasted; but I, Sekeletu, though they are wasted, I am able to make restitution to any amount Moffat may demand. When you come, by all means bring Mahuse and Khonate—they must not be left."

"‘I intend,’ adds Sebhwe, ‘if it be the will of God, to go thither again to hunt elephants. Sere, the bearer of this, is in such a hurry to get home to the Kuruman, that I can add no more to the multitude of words which I heard. If my father can obtain assistance in oxen, he will visit the Kuruman soon, when you will hear the words in the order they were spoken to me. I was excessively ill at the Zambesi, at the junction of the Seshéke. One of my people also was killed with lightning."

(Signed) "‘Sebehwe, Son of Sebobi.’"

REFLECTIONS OF MR. MOFFAT ON THE PRECEDING STATEMENT, AND HIS ANTICIPATIONS OF THE FUTURE.

"The above is a close translation, which I presume you will prefer to having it in a condensed form in my own language. The pursuit of ivory induced Sebehwe, though with some misgivings, to extend his journey farther than was his original intention. It seems, however, providential that he went so far as the Makololo, as it affords us the means of learning the state of feeling among them, after their ruthless and cruel treatment of Price and his companions. ‘A guilty conscience needs no accuser;’ and Sekeletu, who must have known well that his conduct towards the Missionaries was exceedingly bad and brutal, has had time to reflect, while his imagination has conjured up spectres, and, among others, the anomalous one of my heading a body of warriors to take vengeance on him and his people. One would have thought he knew better, as he has been heard to say that the Makololo had nothing to fear from the Matebele, so long as I was with Moselekatse-Sekeletu, like every other guilty and half-awakened sinner, endeavours to lay the blame on others. *Mahuse*, whose dreadfully wicked conduct has been referred to, we know bears a large share in the guilt of the painful affair. We were, however, not aware that *Khonate*, who is a heathen, although he belongs to this Station, and who went in the service of Mr. Price, was so guilty as is implied in Sekeletu’s language. Though *Mahuse* belonged to Lekatlong, I knew well the badness of his general character, and persuaded our late Brother Helmore on no account to allow him to be one of the party. He was convinced of this, and acted accordingly; but *Tabé’s* kind and over easy disposition allowed him to go with his wagon; and, had Tabé been spared, his influence might have prevented much of the evil which befel the Mission. *Khonate* accompanied Dr. Livingstone on his last journey from hence to Linyanti; and he certainly was anything but useful or obedient when on his visit thither, or on the journey homeward. Whatever may be the amount of guilt attached to these individuals, it is evident that Sekeletu feels deeply the unenviable position into which he has brought himself and his people, when he can beg of an individual whom he never saw before to take charge of Helmore’s wagon, and offer to make restitution for loss of property to whatever amount demanded. This is not only a step in the right direction, but going a great way for a young, inexperienced, and independent heathen chief. This encourages the hope, which cannot be abandoned by any one who is at all conversant with the history of Missions, *that the loss of sacred property, and especially the sacrifice of valuable lives, in the*

Makololo Mission, will not be in vain. Such events, which have so often characterized the introduction of the Gospel among barbarous and semi-barbarous nations, may try the faith of the Christian, but they cannot destroy it. The command to 'Go,' as well as the promise of the presence of the Saviour and the Sovereign of the world, are unalterable. He must reign: and we ought to be thankful for every incident which betokens a change for the better, even in the most abandoned. If the Makololo could be induced to remove down the Zambesi, to a drier and more healthy region—of which there seems no lack—where they could be reached with the assistance of canoes from the East Coast, they might soon become the first fruits of the large harvest yet to be gathered from the inviting fields north of the Zambesi. Probably Dr. Livingstone will be able to make some arrangement towards the accomplishment of so desirable an object.

“ The statements made to Sekeletu respecting the custom of the taking possession of the property of the deceased, were a tissue of falsehoods; and supposing he believed them, which one can scarcely imagine he would do on the testimony of two treacherous servants, how could he answer for plundering Mr. and Mrs. Price, and the whole of the people belonging to the wagons, before they had found a grave? Why did he, on receiving the messengers I sent from the Matebele, take the letters and send them back with a collection of lies, that they were still at a distance, when some were already in their graves? Sekeletu's testimony to Dr. Livingstone was very different to that he gave to Sebehwe. In the Doctor's letter to myself, from Sesheke, of the 3rd September, 1860, he writes:—‘ I saw the Helmore's graves. Sekeletu has one of his wagons. I have made every sort of inquiry about it. He and his people believe that Mr. Price gave it. Sekeletu wished to purchase Mr. P.'s own wagon. Mr. P., it is said, then took Helmore's children out of the present wagon, saying that he would advance the money for it in the south. I see many of Helmore's things scattered about. I hope there is no mistake.’ This you will see is in direct opposition to what really took place, according to the testimony of the whole party, who witnessed the wagon forcibly dragged away after it was loaded up ready for starting, while Mr. Price was pleading for the weeping orphans.

“ I notice these things for the purpose of showing that Sekeletu evidently feels himself pushed into a very narrow corner, and tries to seek relief by throwing the whole of the onus on others, and making restitution. A faithful and affectionate remonstrance we may hope, through the Divine blessing, might reclaim the man. We cannot suppose for a moment that the kind and forbearing disposition manifested by the Missionaries—their persuasive addresses—their faithful exhortations, leading the thoughts of the Makololo heavenwards—the transcript of what they had been accustomed to see and hear from Livingstone—nor the whole tenor of their suffering sojourn—are forgotten by Sekeletu and his people.

“ I would just add, before concluding these remarks, that Sebehwe is not a resident on the Kuruman. He formerly lived here, and removed with his father, when he was appointed Native Teacher to the Bamangwaketse, and still considers himself as belonging to the Kuruman. He is not a converted character, but possesses a good deal of common sense and energy, and can write a tolerably good letter. * * *

“ I shall be glad to hear by your earliest convenience what the Directors think is best to be done, especially in reference to the Makololo.

“ With kindest regards to the Directors,

“ I am, dear Brother, yours very truly,

“ Rev. Dr. TIDMAN.”

(Signed)

“ ROBERT MOFFAT.

GRAAF REINET.

AMONG many very gratifying communications received from the Churches of South Africa, the Directors have much pleasure in inserting the following, from the Rev. JOSEPH KITCHINGMAN, of GRAAF REINET, the son and successor of one of the Society's earlier and most devoted Missionaries in that field of labour. The report of Mr. K. affords evidence of that deep spirit of holy earnestness which has been cherished within the last few years by the universal Church of Christ, and which has led in numberless instances to special prayer, and corresponding effort, for the revival of religion and the conversion of the world. Such appears to have been the course pursued by the Christian inhabitants of all classes in Graaf Reinet, and the happiest results have followed. Careless professors have been aroused from their lethargy—souls dead in trespasses and sins have been quickened together with Christ—and from the Churches of the locality, the Word of the Lord has sounded forth in the regions beyond them.

One of the fruits of this revival appears in the determination of the Mission Church, over which Mr. Kitchingman presides, to support their own pastor, without depending in part, as hitherto, upon the funds of the Society. This is the ultimate object and aim of all Missionary labours, and we most sincerely congratulate our Brethren at *Graaf Reinet* on having, like several others of the South African Churches, attained the honourable position of self-support. Should any unexpected events hereafter for a time impair their resources or interfere with their career of prosperity, (for the colony is often subject to such visitations,) Mr. Kitchingman and his friends may feel assured of the fraternal affection of the Directors, and of their readiness to afford them both succour and sympathy in the time of need.

“ Graaf Reinet, December, 12th, 1861.

“REV. AND DEAR BROTHER—Many thanks for your last kind and encouraging communication, which came to hand some months ago, and was gratefully perused. As another year is now drawing to a close, I take up my pen to let you know how it has fared with us since we last addressed you. This year has been an eventful one, not only to us as a Church, but also to many hundreds in the country which we inhabit.

SPECIAL PRAYER FOR THE REVIVAL OF RELIGION.

At the commencement of the year we held meetings for social prayer, to which we, in common with others, had been invited, and joined with the Lord's people in all lands, in prayer for a special outpouring of the Spirit. Those meetings, we have every reason to believe, were a blessing to many; they were well attended, and an earnest and serious spirit of prayer pervaded them throughout. It was exceedingly refreshing and pleasant to see Christians of all denominations and colours blending their petitions for blessings which were equally needed by all. Impressions were then made on some, which have never been effaced. But it was

about the middle of the year that the Spirit was evidently poured out on this place. The work of revival commenced among the Dutch inhabitants, and for some time seemed to be exclusively confined to them. This led to more earnest prayer among the members of our Church; they were incited to pray more fervently, 'Wilt thou not revive us again, that thy people may rejoice in thee?' And we have again seen that the Lord is indeed a hearer and answerer of prayer. At a time when many of us were depressed, while contemplating the mournful state of the coloured people generally, the Lord was pleased to make us ashamed of our unbelief by an abundant effusion of the saving influences of His Spirit. Many who, up to that time, lived careless and unconcerned, have been awakened to a sense of their lost and ruined condition, and to seek an interest in the merits of the Saviour. One pleasing feature of the work at present going on around us, is the number of young people who seem to be under concern for their souls. We have not yet received any as members of the Church—we feel that caution is necessary at such a time; but we trust that the work will abide, and that, after sufficient time has elapsed for the instruction and trial of the young converts, we shall be blessed with considerable additions to our list of communicants. The services have been unusually well attended, both on week and on Sabbath days. Prayer Meetings are held daily in various parts of the town. There has been an evident decrease of worldliness in many; and that tendency to extravagance in dress, which we have so often complained of, has in many received a check.

RENEWED EXERTIONS FOR THE DIFFUSION OF THE GOSPEL.

"You, dear Brother, can easily imagine with what joy and pleasure I have been enabled to go through with the work of the year. That work has been greatly increased and augmented, not merely by the Revival, but also from the following cause. At a general Conference of Christians of all denominations, held in the Dutch Reformed Church in this town, some seven or eight months ago, I took occasion to call the attention of the meeting to the state of the coloured population on many of the farms in the district, and stated my willingness to itinerate among them, provided that the owners of the various farms who were desirous that their servants should receive religious instruction, would fetch me thither on horseback or in their carts. The proposal was eagerly taken up by many, and ever since I have had many invitations to go out and preach the Word, and have already taken many a trip into the country for that purpose. Very often I have had six to eight opportunities to preach in one week, besides my regular engagements in the town. But I am happy to say, that although I find the work at times accompanied with great fatigue, my health has been mercifully preserved. I can truly say that I have everywhere been treated with the greatest kindness, and that the farmers have beyond expectation assisted me in carrying out my plans for the instruction of their domestics. Besides the places where I only occasionally visit, we have during the year commenced an Out-station, at a village called Pietersburg, about seven hours' ride from Graaf Reinet. There is a pretty large number of coloured people in the place and in the neighbourhood. You will be pleased to hear that a Dutch gentleman has made a free grant of a piece of ground to the natives there, as a site for a chapel, and that they have begun in earnest to build one, which I hope will be completed within four months from this time. I hope that, after a time, we shall have a flourishing congregation there, should the Lord be pleased to continue to bless us in our work.

"In addition to these new spheres of labour, I have during the year commenced holding service for the Kaffirs and Fingoes in the town, through an interpreter.

SELF-SUPPORT OF THE MISSION CHURCH.

"And now I must come to the chief subjects of my communication. In the month of April, the time of our Anniversary, I invited our Brother Solomon, of Bedford, to preach for me and attend our Annual Meeting. While here, he proposed that the Church, which for some years past had partly supported me, should take the whole responsibility of my salary on themselves. This was agreed to at a meeting of the Church and Congregation, which was held while our friend was still here. The people resolved that, from the beginning of July 1861, they would undertake the support of the minister; and to this I also agreed, as I know that nothing could be more in accordance with the wishes of the Society, than that the various Mission Churches should become self-supporting. The Church desired me to acquaint the Directors with the step they have taken, to thank the Society for all that it has done for them, and to request that the friendly connection might still be continued, and that the Society will still be ready to assist them whenever they need help, in the great work of maintaining and spreading the Gospel. I am confident that the people will do well in this matter.

"For myself, I have only to tender my hearty thanks to the Directors, and to you in particular, for all the kindness with which I have been treated during my connection with the Society. Although no longer supported by its funds, I still desire to retain a fraternal connection. Begging that I may still have an interest in your prayers,

"REV. DR. TIDMAN."

"I remain dear Brother,

"Your affectionate fellow labourer,

(Signed) "JOSEPH KITCHINGMAN."

SOUTH SEAS.

SAMOA.

It is with mingled feelings of pleasure and regret that we insert the following letter from the REV. A. W. MURRAY, who has laboured faithfully as an agent of the Society in SAMOA for *more than six-and-twenty years*. Mr. M. is, indeed, the last of the six British Missionaries who first landed in that Group in the year 1835; and during this long period he has maintained a course of unabated vigour and disinterested self-denial, and great has been his reward. The people who then sat in darkness have beheld a great light—idolatry has been universally renounced—thousands are now united in the fellowship of the Samoan Churches—and tens of thousands are found, with the recurrence of every Sabbath, blending their prayers and praises in the Christian sanctuary.

In consequence of the repeated and entire failure of his wife's health,

Mr. Murray is at length, most reluctantly, constrained to remove from this fruitful Island to Australia. The respect and affection of the Directors will attend him in his future field of labour, and they commend him to the special blessing of his Divine Master, whose cause he has so efficiently served in the Islands of the Pacific. This last Missionary letter of Mr. M. is in itself deeply interesting, as affording evidence of the zeal and liberality of the Native Churches lately under his care.

“ On Board the ‘ John Williams,’

“ August 20th, 1861.

“ DEAR BROTHER,—It is matter of great satisfaction and gratitude to be able to report favourably respecting the state of things in Samoa. Throughout the district which has been under my own care, there has been steady progress during the whole period of my connection with it; and I have left it now in a state which calls for devout gratitude to God. Among both natives and foreigners, while we have longed for more marked and extended symptoms of the Divine presence and power among us, we have yet abundant evidence that we have not laboured in vain nor spent our strength for nought, and our hopes are strong that the seed that has been sown will yield a more abundant harvest.

STATISTICS.

	Church Members.	Candidates.	Children under Instruction.	Contributions.
APIA	297	288	523	£128 9 0
SALUAFATA	290	204	501	£76 16 0
FAGALOA	128	92	245	£18 17 6
Totals	715	584	1269	£224 2 6
Raised in the above Districts for the support of Native Teachers				£203 10 0
				£427 12 6

“ These are large sums to be raised by a people circumstanced as are the Samoans at the present time; and the fact, that for years past there has been a steady increase, and especially that the present year shows an increase upon the past, which yielded double of any previous year, is full of encouragement.

IMPROVEMENT IN NATIVE GOVERNMENT.

“ Nothing of a very marked character immediately connected with our work has occurred among the natives throughout the year. One very important political movement has taken place, which will certainly exert a powerful influence on the

future of Samoa. A decided step has been taken towards the formation of a regular government. Laws have been framed, judges and other officials have been appointed, and a regular police has been organized. The laws came into force at the commencement of the year, and their operation has been highly beneficial. The movement originated in the Vaimauga, the district of Apia, and for a time was confined to that district. It has been extended to Valeata, the neighbouring district, and eventually it will, I doubt not, extend all over the group. Other districts have been waiting to see the result of the experiment, as they view it in the Vaimauga. Several of them are now satisfied, and are likely to take decisive steps very shortly. The Vaimauga is the name of the district in which Apia is situated, Apia being the name of only a single village.

ROMANIST TEACHERS—THEIR FAILURE.

“ I need not say much here respecting the general state of the Mission. Of that you will find a pretty full account in the last number of the ‘ Reporter,’ published in March last. The state of the Mission is on the whole satisfactory; it requires, however, to be vigorously sustained. Our enemies are wakeful and vigilant, and, though we have no reason to be discouraged, we are not in circumstances to relax our efforts. The Papists continue their exertions with untiring zeal; happily, however, they meet with small success. The grossly unscriptural character of their doctrines and practices stagger the Samoans, and so supply their own antidote. How a mortal man can forgive sin; how a creature can be a proper object of worship; how it can be right to worship images, against the plain letter of Scripture; what use it can be to pray for the dead, and such like absurdities, is incomprehensible to a Samoan. A number, after having been entangled and drawn aside, have again returned to their first belief, having satisfied themselves that Popery is a system of falsehood; and while cases of parties thus returning are of frequent occurrence, I have not for a length of time heard of their gaining any new converts. * * *

IMPROVED CHARACTER OF FOREIGN RESIDENTS.

“ But I turn to a more pleasing subject. I have spoken of the state of things among the natives; let me now say a few words about the foreign residents at Apia. For some years past these have been in an improving state; but for some eighteen months or two years the symptoms of improvement have been fast becoming more marked and decided. A public Prayer Meeting was commenced towards the close of last year, and this, in connection with the Sabbath service and other means, has lately begun to tell very decidedly. Earnestly had I longed to witness a general awakening before being called to go elsewhere; in this respect it has not pleased the Master to grant me my desire. We have had first drops, however, and the showers, I trust, will yet come.

REMARKABLE CONVERSION.

“ One case of conversion—the most remarkable case I have known among foreigners in the Mission field—took place shortly before we left. The person I refer to, E. L. H., is a native of the United States of America; he has been many years in Samoa. He lived several years at Matautu on Savaii. On Savaii he led a very wicked life, and during the years he has resided at Apia he has pursued a

similar course. For a time he was a regular attendant upon our Sabbath services, but for a long time subsequently he has lived in utter disregard of the means of grace, and in the practice of outrageous wickedness. It has come out since his conversion that the memory of a pious mother haunted him in the midst of all, and that he was ill at ease, though he seemed to have steeled his heart against every influence that might disturb him in his career of sin and folly. He kept a rum shop and bowling alley lately, of which he was *half owner*. He was in this employment when the grace of God found him.

"The circumstances under which his conversion took place are too long to be detailed; but the issue, so far, is all we could desire. His rum-selling was soon abandoned, and that under very striking circumstances. I have already stated that he was *half owner* of the business. Such was also the case with regard to the premises. The receipts were from 50 to 60 dollars weekly. His partner is on a visit at present to Sydney. His conscience would not allow of his continuing his business. As regarded himself, the course was clear; but justice was to be done to his partner. He did not feel at liberty, in his absence, to begin any new business in the premises, so he determined to close them till his return; and, should he require it, he holds himself ready to pay him the share of the profits that would have fallen to him had the business been carried as formerly, from the time of the closing of the establishment till his return. And there it stands, a silent witness to the power of God's truth, yet speaking a language that all can understand. Happily, Mr. H. was engaged in another business besides his rum-selling when the change took place. To that, which is of an unobjectionable character, he gives himself while waiting for the return of his partner, who has also a share in that.

"One interesting incident deserves particular notice. Mr. H. had sent to Sydney for two large, elegant lamps, to light up his shop, and render it imposing and attractive, after the manner of similar establishments in civilized lands. The lamps arrived too late. Their owner no longer wished to enrich himself by alluring men to ruin, so he offered to dispose of them to light up our chapel. They cost £8, and Mr. H.'s partner had an interest in them to half that amount. He let us have them at first cost, and himself gave £1 towards making up the amount.

"Mr. H.'s conversion cannot be distinctly traced to any human instrumentality; God has done it, and to Him be the praise. He had, as I have already remarked, a pious mother, and her prayers and efforts are now yielding their appropriate fruit. She has long since gone to her rest. His conversion has produced a very marked impression on the community. His readiness to sacrifice worldly interests has struck opposers dumb, and the general if not universal conviction is that he is sincere. He is a man of energy and decision of character; he has had considerable educational advantages, and is possessed of good natural abilities; so that, should his life be spared, he is likely to be a useful man. One of the direct consequences of his conversion has been the establishment of a Total Abstinence Society. The movement which led to this originated with him. Before I left Apia, the Society had been fully organized, and a considerable number, who had been in great danger from having contracted habits of intemperance, had signed the pledge, most of whom are likely to remain steadfast.

"In connection with H.'s case, I may mention that I have lately had a long and most satisfactory letter from Mr. S., whom you will remember as another fruit of our Mission. He has returned to his home in the United States, and is a member

of a Church in Boston. Thus, he has terminated his wanderings in a twofold sense. Having arisen and gone to his Father in heaven, he has returned to his earthly parents also, and they have to rejoice over him as one that was dead and is alive again, that was lost and is found. Such cases are precious incidental fruits of our labours, and may well strengthen our hands and encourage our hearts.

"The School for half-caste children continues to prosper under Mr. Schmidt's care. It has passed the most critical stage of its history, and will, I trust, continue to prosper.

"Perhaps I may, without impropriety, say a word relative to the occupation of the Station lately under my care. In order to the efficient occupation of that Station, a man of some experience is needed, and some tact for business is very desirable. May the great Head of the Church provide the right man, and in due time bring him forth 'in the fulness of the blessing of the Gospel of Christ!'

"With kindest regards to yourself and the Directors,

"I remain, dear Brother, yours very truly,

"Rev. Dr. TIDMAN."

(Signed)

"A. W. MURRAY.

DEPARTURE OF MISSIONARIES.

Rev. W. J. Gardner, embarked at Southampton, for Kingston, Jamaica, January 17th.

Rev. James Scott, Mrs. Scott, and daughter, embarked at Southampton, for Demerara, February 3rd.

ARRIVALS ABROAD.

Rev. J. F. Gannaway and Mrs. Gannaway, Rev. John Lowe and Mrs. Lowe, and Mrs. Baylis, wife of the Rev. F. Baylis, arrived at Cannonore, *en route* for Travancore, November 2nd.

Rev. T. L. Lessel, arrived at Calcutta, December 14th.

Rev. F. J. Bright and Mrs. Bright, and Rev. S. R. Asbury and Mrs. Asbury, at Mirzapore, January 3rd.

Rev. J. Hewlett and Mrs. Hewlett, at Benares, about a week later. !

Rev. Edward Porter, accompanied by Rev. A. Thomson, Rev. Goodeve Mabbs and Mrs. Mabbs, Rev. Maurice Phillips, and Rev. W. E. Morris and Mrs. Morris, *en route* to their respective stations, arrived at Madras, January 4th.

ANNIVERSARY SERVICES IN MAY, 1862.

THE Directors are gratified in announcing to the Friends and Members of the Society that they have made the following arrangements for the ensuing Anniversary:—

MONDAY EVENING, MAY 12th.

WEIGH HOUSE CHAPEL.

SERMON TO THE YOUNG, by the Rev. E. R. CONDER, M.A., of Leeds.

To commence at Seven o'clock.

WEDNESDAY, MAY 14th.

MORNING.—SURREY CHAPEL.

SERMON by the Rev. ANDREW THOMSON, D.D., of Edinburgh.

Service to commence at half-past Ten o'clock.

EVENING.—TABERNACLE.

SERMON by the Rev. J. P. CHOWN, of Bradford.

To commence at Seven o'clock.

THURSDAY, MAY 15th.

MORNING.—ANNUAL MEETING—EXETER HALL.

Chair to be taken at Ten o'clock.

EVENING.—JUVENILE MISSIONARY MEETING—POULTRY CHAPEL.

Chair to be taken at Six o'clock.

FRIDAY EVENING, MAY 16th.

THE LORD'S SUPPER will be administered in different Metropolitan Places of Worship.

LORD'S DAY, MAY 18th.

SERMONS will be preached on behalf of the Society, at various places of Worship in London and its Vicinity.

TO THE AUXILIARY SOCIETIES IN LONDON AND THE COUNTRY.

THE Officers and Committees of Auxiliary Missionary Societies, in London and its vicinity, are respectfully requested to pay in their amounts at the Mission House, on or before Monday the 31st instant, the day appointed for closing the Accounts. The List of Contributions should be forwarded on or before that day, in order that they may be inserted in the Society's Annual Report for 1862.

The Officers of the Auxiliary Societies throughout the country are respectfully requested to transmit their Contributions to the REV. EBENEZER PROUT, so that they may be received on or before Monday the 31st instant; together with correct Lists of Subscriptions and Collections, duly arranged for insertion in the Annual Report.

NEW YEAR'S SACRAMENTAL OFFERING TO THE WIDOWS' FUND.

LONDON AND ITS VICINITY.

Abney Chapel	13 0
Bethnal Green	3 0
Blackheath	26 18
Bromley	3 0
Camberwell Green	17 15
Clapton	25 0
Clifton Chapel, Peckham	1 1
Coverdale Chapel	2 10
Craven Chapel	20 0
Craven Hill Chapel	3 14
Croydon	5 7
Eccleston Chapel	10 1
Edmonton and Tottenham	3 0
Eltham	3 10
Enfield	6 7
Falcon Square	8 5
Forest Gate	3 10
Greenwich: Mulse Hill	4 0
Hammermith: Broadway	2 1
Hanover Chapel, Peckham	10 10
Hare Court Chapel, Canon-	
bury	31 18
Harley Street, Bow	2 10
Haverstock Chapel	6 10
Hampden Chapel, Hack-	
ney	0 16
Highgate	4 15
Horbury Chapel	10 0
Hornsey: Park Chapel	7 8
Jamaica Row	3 18
Kensington	21 0
Kentish Town	11 16
Kingsland	14 0
Latimer Chapel	2 10
Lewisham: High Road	3 8
Union Chapel	10 5
Marlborough Chapel	6 17
Merton	1 10
Middleton Road	11 4
Mile End New Town	2 2
Mile End Road	1 1
New College Chapel	5 1
New Court, Carey Street	3 2
Norland Chapel, Notting	
Hill	1 10
Oakland's Chapel, Shep-	
herd's Bush	0 14
Offord Road	3 0
Old Gravel Pit	27 0
Orange Street	3 10
Paddington	13 0
Park Crescent Chapel,	
Clapham, including 10s. 6d.	
from Master Fenning's	
Bor	4 1
Park Chapel, Camden	
Town	17 12
Peckham Rye Chapel	3 4
Penbury Grove Chapel	6 18
Plaistow	1 11
Poultry Chapel	40 1
Robert Street, Grosvenor	
Square	5 2
St. John's Wood	5 5
Southwark Memorial Chur.	1 2
Stepney Meeting	6 0
Sutton	3 3
Sutherland Chapel	3 9
Tooting	3 10
Trinity Chapel, Brixton	5 10
Trinity Chapel, Edgeware	
Road	10 0
Trinity Chapel, Poplar	12 18
Union Chapel, Brixton Hill	8 0
Walthamstow	8 0
Wandsworth	5 5
Weigh House	17 4
Woolford	4 12
Woolwich: Rectory Place	4 11
Powis Street	1 13
York Road Chapel	10 0
York Street, Walworth, in-	
cluding E. B. Nolen,	
Esq., M.; and Mr. W.	
Beare, M.	10 0
W. C. Gellibrand, Esq. (D.)	7 0

COUNTRY AND ABROAD.

Accrington	1 10
Acrocks Green	3 4
Alresford	0 11
Alfriston	0 10
Amble	0 4

5 0	0	Chesham	0 10 4
1 7	0	Chester: Commonhall St.	1 20 0
1 0	0	Queen Street	10 0 0
0 5	0	Chesterford	0 10 0
1 12	0	Chester-le-Street	0 14 7
1 11	0	Chichester, including 10s. 6d.	
0 10	0	from Sunday School	4 0 4
1 14	1	Chinnor	1 3 0
0 14	5	Chippingham	4 0 0
5 15	6	Chorley: St. George's. A	
1 0	0	few Members	2 0 0
1 10	0	Christ Church	4 13 0
1 0	0	Clare	1 0 0
3 0	0	Cleckheaton	2 0 0
1 4	0	Clevedon	3 0 0
3 7	6	Cockermouth	0 19 9
3 0	0	Colchester: Lion Walk	10 0 0
1 1	0	Head Gate	1 5 0
1 0	0	Congleton	1 6 2
1 13	0	Cottingham	10 2 4
1 10	8	Cventry: West Orchard	
12 6	7	Chapel	3 0 0
15 10	8	Creston	1 1 8
2 3	0	Dartmouth	1 3 9
6 6	0	Deal	1 0 0
0 13	0	Debenham	1 1 0
2 4	2	Dedham	1 15 0
1 2	4	Delph	0 10 6
0 15	6	Derby: London Road	4 10 0
0 10	0	Victoria Street, in-	
2 4	8	cluding 5s. from	
0 3	1	Messrs. J. and J.	
15 0	0	and Miss Denston	8 3 9
		Devizes	2 14 0
11 0	10	Devonport: Princess Street	3 0 0
1 0	0	Dewsbury: Ebenezer Ch.	6 7 10
3 13	6	Dorchester	1 11 5
3 0	0	Dorking	4 2 8
5 0	0	Dorington	1 9 2
1 10	0	Dover: Russell Street	5 0 0
3 19	1	Douglas (Isle of Man).	3 0 0
1 5	0	Dudley	7 4 6
6 0	0	Dundee: Panmure Street	7 7 0
3 10	0	Durham	4 0 6
1 14	4	Duxford: Sunday School	1 0 0
3 3	3	Ealing	2 0 0
1 1	0	East Cowes	2 3 0
2 0	0	East Dereham	1 1 0
2 11	0	Edinburgh: Rev. W. Swan	3 0 0
		G. Harvey,	
15 13	0	Esq., R. S. A.	2 0 0
5 0	0	Capt. Walker	1 0 0
2 2	4	Egham Hill	3 17 8
3 10	8	Elswick	1 5 0
3 10	0	Epsom	4 4 0
2 5	0	Erdington	2 1 6
9 6	4	Erith	1 10 9
5 0	0	Exeter: Castle Street, in-	
1 0	0	cluding 4s. from M. M. C.	11 0 0
8 12	2	Fareham	8 1 2
6 6	0	Farnworth	3 15 9
4 8	6	Finchley	3 11 10
0 10	6	Folkestone	1 17 6
0 8	3	Forlingbridge	1 1 0
4 3	6	Fordham	0 13 0
5 5	3	Forton	0 10 0
4 4	0	Frome: Zion Chapel	4 10 0
33 9	10	Rook Lane	1 5 0
3 3	5	Gainsborough	1 7 6
13 15	0	Glasgow: Elgin Place	10 10 10
1 0	0	Gloucester	4 0 0
0 10	8	Godalming	1 5 0
2 9	0	Gomersal	2 13 0
1 0	0	Grantham	1 15 0
0 14	0	Gravesend	11 10 0
2 5	6	Great Berkhamstead	2 0 0
3 10	0	Great Bridge	0 10 0
0 10	0	Great Eversden	1 12 3
1 9	2	Great Ouseburn	0 10 6
1 2	8	Green Hammerton	0 4 6
2 0	0	Greenock	2 2 0
		Grimaby	0 14 0
3 0	0	Gwersey: Elbad Chapel	3 0 0
4 2	6	Guildford	3 0 0
0 11	6	Hadleigh	1 10 1
2 7	0	Halesworth	3 0 0
1 0	0	Halesowen	1 0 0
1 13	10	Hallifax: Square Road Ch.	5 1 0
1 8	0	Hallaton	0 11 0
5 31	0	Halestead: Old Meeting	3 16 9
0 7	2	Hanley: Tabernacle	2 0 0
0 15	0	Harleston	
3 0	0	Hartlepool East, including	
14 0	0	1s. from Mr. W. Watson	3 1 6
8 0	0	Hartlepool West	1 12 6

Harrogate	1 10	0	Middleton	1 0	0	Stafford	2 5	4
Harwich	1 10	0	Middleton	1 5	0	Staindrop	0 10	0
Hastings	0 10	0	Middlewich	2 2	0	Staines	2 2	0
Hastings	0 14	0	Milborne Park	1 14	0	Stamford	1 17	0
Hastings	15 10	10	Monmouth: W. Graham,			Stand	1 2	4
Hatherlow	3 0	0	Esq.	1 1	0	Stansfield	2 0	0
Heddon	1 11	0	Monro	2 6	0	Stanford	1 18	0
Henley-on-Thames	5 0	0	Moreton-in-Marsh	1 12	2	Stockbridge	1 2	0
Heilsburgh	1 7	0	Morley: Rehoboth Chapel	2 5	10	Stoke-upon-Trent	1 12	0
Hemel Bay	1 15	4	Mossley	2 0	0	Stone	1 10	0
Hereford	1 5	0	Needham Market	1 0	0	Stourbridge	3 0	0
Hertford	3 0	0	Newbury	4 12	0	Stowmarket	2 0	0
Hexham	1 2	0	Newcastle: West Clayton			Stratford-on-Avon	2 0	0
High Wickham Trinity			Street	4 10	0	Stroud: Bedford Street	0 3	0
Chapel	2 3	1	Newent	1 0	0	Sutton, near Hereford	0 7	0
Hoddeston	5 5	0	New Mills	1 6	6	Sunderland: Bethel Chapel	2 4	0
Hogton	5 0	0	Newport (I. W.): St.			Ebenezer do.	5 0	0
Hopton	5 5	10	James's Chapel	2 15	0		4 0	0
Horbury	0 15	0	Newport (Mon.): Dock St.	3 0	0		2 0	0
Huddersfield: Highfield	0 0	0	Newport (Salop)	2 0	0		14 10	0
Huddersfield: Ramsden St.	0 0	0	Northampton				5 6	0
Hull: Albion Chapel	12 13	0	Communion	7 0	6		11	
Hundon	1 0	0	Northfleet	1 2	2		3 0	0
Hungerford	1 4	0	North Shields	4 0	0		1 10	0
Huntly	1 12	0	Northwich	5 17	4		1 0	0
Iffracombe	3 0	0	Norwich: Chapel Field	5 0	0		1 0	0
Ikeston	1 7	0	Old Meeting	3 0	0		1 0	0
Ipswich: Tacket Street	5 0	0	Princes Street	5 5	0		1 0	0
Ile of Portland	1 0	0	Nottingham: Castle Gate	10 0	0		1 0	0
Ipswich	0 13	0	Prior Lane	2 13	0		2 5	0
Jamaica: Ridgmont and			St. James's St.	3 10	0		2 0	0
Davyton	3 0	0	Oakham	1 1	2		1 11	0
Mount Zion	1 5	0	Oakhill	1 10	0		3 10	0
Jersey	5 0	0	Oldham: United Commu-				0 10	0
Kingston	6 0	0	nication	3 7	0		5 0	0
Kingswood, including J.			Ormskirk	1 8	6		1 15	0
Griffiths, Esq., 10r.; and			Ossett	1 3	0		4 0	0
W. A. Long, Esq., 10r.			Overton	0 13	0		1 0	0
Kirby Moorside	1 1	6	Oundle	1 10	0		2 15	0
Kirkham	1 16	5	Penrith	1 10	6		1 6	0
Knottingley	1 0	0	Peterborough	2 2	1		2 0	0
Lancaster	4 14	0	Petersfield	0 15	0		2 0	0
Launceston	1 4	0	Pocklington	1 0	0		2 12	0
Leamington: Holly Walk	1 0	0	Plymouth: Norley Chapel	6 13	4		0 16	4
Spencer St.	6 0	0	Pools	2 10	0		0 15	0
Leeds: Belgrave Chapel	5 0	0	Portsmouth: Zion Chapel	2 10	6		1 1	0
East Parade ditto	21 0	0	Bethel ditto	0 10	0		1 0	0
Leicester: Bond Street	7 0	0	Portsmouth: Zion Chapel	2 10	6		1 0	0
Gallowtree Gate	6 7	4	Portsmouth: Zion Chapel	2 10	6		1 0	0
London Road	7 6	0	Portsmouth: Zion Chapel	2 10	6		1 0	0
Leham	0 13	6	Portsmouth: Zion Chapel	2 10	6		1 0	0
Lewes: Tabernacle	3 18	9	Portsmouth: Zion Chapel	2 10	6		1 0	0
Limerick	1 13	6	Portsmouth: Zion Chapel	2 10	6		1 0	0
Lincoln	4 2	6	Portsmouth: Zion Chapel	2 10	6		1 0	0
Linton	1 0	0	Portsmouth: Zion Chapel	2 10	6		1 0	0
Little Dean	0 16	0	Portsmouth: Zion Chapel	2 10	6		1 0	0
Litchamington	1 11	0	Portsmouth: Zion Chapel	2 10	6		1 0	0
Little Lever	0 14	0	Portsmouth: Zion Chapel	2 10	6		1 0	0
Liverpool: Crescent Chapel	17 13	10	Portsmouth: Zion Chapel	2 10	6		1 0	0

MISSIONARY CONTRIBUTIONS.

From 17th January to 15th of February 1862, inclusive.

Wiltshire.	
Rev. S. Ellis.	
Collected by Mrs. Crewdson.	
Rev. S. Ellis.....	2 0 0
Miss Kill	0 10 6
Miss F. T. Ellis	0 10 0
Mr. A. T. Ellis.....	0 5 0
Neville Blythe, Esq.	
Adelaide, Australia	
5 0 0	
Mr. R. Crewdson	20 0 0
Mrs. Crewdson	5 0 0
Mrs. R. Crewdson.....	1 0 0
Miss Crewdson	5 0 0
Miss A. M. Crewdson	
1 0 0	
Mr. Alfred Crewdson	
2 0 0	
Mr. Theodore Crewdson	
5 0 0	
Mrs. Hall	2 0 0
Mrs. Dickham.....	1 0 0
Mr. Dimmock	2 2 0
Mrs. Dimmock	2 2 0
Mrs. Jenkins	2 3 0
Mrs. Pearson	1 1 0
Mrs. Krans	0 10 0
Mrs. Keyworth	0 10 0
Mrs. Somerville.....	0 10 0
Miss Somerville, 2 years	
0 10 0	
Mrs. Roberts	1 0 0
Mr. & Mrs. Hough	
5 0 0	
Small Sums	0 7 6
Widows' Fund	2 0 1
70l. 0s. 7d.	

CUMBERLAND.	
Brampton.	
Public Collection ...	8 2 0
Miss Modlin	0 5 0
T. H. Graham, Esq.	
1 0 0	
Collection at Castle	
Carrak	1 0 0
Mr. Watson's Box	
0 5 4	
Exa. 5s. 6d.; 5l. 4s. 10d.	

DERBYSHIRE.	
Asherfields, near Belper.	
Mrs. W. H. Fletcher	0 10 0

DEVONSHIRE.	
G. R. Devon.....	100 0 0

Bideford.	
Rev. W. Clarkson.	
Motety of Lecture...	0 12 7

Exeter.	
Castle Street.	
Rev. D. Hewitt.	
A Friend.....	15 0 0
For Widows' Fund	
11 0 0	
26l.	

Plymouth, &c. Auxiliary.	
A. Hubbard, Esq., Treasurer.	
On account ..	71 7 8
Novley Chapel, for Widows' Fund	
8 12 4	
80l.	

Tavistock, A Friend of the Brook St. Congregation	
0 10 0	

DURHAM.	
Chester-le-Street.	
Per Mr. J. Bygate.	
Sunday School Missionary Box	0 10 1
Monthly Prayer Meeting Box	0 4 5
Annual Meeting ..	2 1 0
Collected by Miss E. Owen ..	2 4 0
For Widows' Fund	
0 14 7	
Exa. 15s.; 5l. 4s. 1d.	

Durham.	
Rev. S. Goodall.	
Collections after Sermons by Rev. A. Reid	
6 14 0	
After Public Meeting	
5 7 1	
Juvenile Society.....	7 0 0
Collected by—	
Mrs. Forster	1 5 0
Miss Forster	2 9 4
Subscriptions.	
Mr. Anderson	0 5 0
Mr. Day	0 10 0
Mr. Fleming.....	0 10 0
Rev. G. T. Fox, M.A.	
1 0 0	
Mrs. Gibson	1 0 0
Rev. S. Goodall	0 10 0
Mrs. Green	1 0 0
Miss Green	1 0 0
Mr. Greenwell.....	0 10 0
Mr. Hall	0 10 0
Miss Hoggett	0 10 0
Mr. Neilson.....	0 5 0
John Shields, Esq.	
0 10 0	
Mrs. Waddingham..	
1 0 0	
For Widows' Fund	
4 0 0	
Exa. 21s.; 24l. 4s. 11d.	
Sunderland Auxiliary.	
Per W. Thackray, Esq.	
On account	25 7 0

ESSEX.	
Auxiliary Society, per T. Daniell, Esq.	
Particulars not received	90 0 0
Bellericay, Rev. H. D. Jameson	4 5 8
Bocking, Rev. T. Craig.....	99 15 4
Braintree, Rev. J. Carter	40 6 2
Castle Hedingham, Rev. S. Steer	23 12 4
Chelmsford, Bad-dow Road	12 1 0
Great Totham, Rev. J. Kinus.....	2 12 8
Halstead, Old Chapel, per Mr. Wallis	
5 0 0	
High Street, Rev. B. Johnson	5 1 10
Rockford, Rev. T. Hayward	20 5 2
Stebbing, Rev. C. Duff	45 9 0
Upminster, Rev. G. Kettle	12 5 1
202l. 18s. 8d.	
Chelmsford, London Road, per Rev. G. Wilkinson, for Freeman Chapel, Kingston, Jamaica	
5 0 0	

Maldon.	
For the Native Teacher, J. G. Hughes	12 0 0
A Lady, for Madagascar	20 0 0
Bethel Sunday School, for China.	
0 10 0	
22l. 16s.	

GLOUCESTERSHIRE.	
Bristol.	
Mr. J. Smith, for China	1 0 0
Ditto, for Madagascar	1 0 0
2l.	
Stroud, Legacy of late N. S. Marling, Esq., of Stonehouse Court, per S. S. Marling	20 0 0

Uley. A Friend.....	2 0 0
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HAMPSHIRE.	
Havant.	
Rev. W. T. Matson.	
Collection	2 0 0
Sunday School.....	2 5 0
M. 3s.	

Holybourne, Miss Tomkins.....	
2 2 0	
Ditto, for India	1 1 0
M. 3s.	

Portsea, Bethel Sunday School.....	
0 12 0	

Southampton.	
Above Bar Chapel.	
Wm. Champneys, Esq., Treasurer.	
Rev. Thos. Adkins...	2 0 0
Jno. Bullar, Esq. ...	1 1 0
Henry Buchan, Esq.	
2 2 0	
Wm. Blesley, Esq.	
10 10 0	
Wm. Champneys, Esq.	1 0 0
Mrs. Cortis	2 0 0
Ditto, for Mirzapore	
3 0 0	
Miss Cortis	8 0 0
Mr. Ellyett	0 10 0
Miss Ford	1 0 0
Mr. R. S. Fowler.....	2 2 0
Mrs. Jeffries.....	1 0 0
Mrs. Lankester	0 10 0
Mr. Phillips	1 1 0
Mr. R. S. Smith	1 0 0
Mr. Yonge.....	0 5 0
Collections	20 0 0
Ladies' Association	
12 10 2	
Sunday Schools	11 19 5
Juvenile	7 7 8
Sunday School Missionary Collections	
0 10 8	
Mrs. Bond, for India	
0 10 0	
86l. 3s.	

GUERNSEY.	
A Friend	1 0 0

HERTFORDSHIRE.	
Box Lane.	
Rev. J. J. Steinits.	
Mrs. Steinits	0 10 0
Mrs. Warren	0 8 0
Mrs. Armstrong.....	0 5 4
Mrs. Hester	0 10 8
Mrs. Foster	0 5 0
Mrs. Francis	0 4 6
Miss Austin.....	0 12 8
Miss Waterton	0 8 0
Miss Myers	0 3 2
For Widows' Fund	
1 0 0	

Sabbath School.	
Boys'	0 4 0
Girls'	0 4 0
4l. 8s.	

Buntingford.	
Rev. E. J. Bower.	
Collected by—	
Mrs. Oliver	1 8 0
Mrs. Norris	1 8 0
Mr. Dellow	0 14 0
Sunday School, per Mr. Wright	1 11 9
Exa. 9s. 6d.; 4l. 1s. 9d.	

Cheshunt Auxiliary.	
J. R. Morrison, Esq., Treas.	
Messrs. U. R. Thomas, and G. O. Newport, Secretaries.	
Subscriptions and Collectors, Christmas Quarter	12 1 0
Rev. H. R. Reynolds, B.A., for the Special Fund for China	10 0 0
22l. 1s.	

ISLE OF MAN.	
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Douglas.	
Athol Street.	
Rev. J. Chater.	
Collected by Mrs. Fowler.	
Mrs. Atkinson	1 0 0
Mrs. Wm. Christian	
0 10 0	
Sums under 10s.....	1 8 0

Collected by Miss Robertson.	
Mrs. Whiteside	0 10 0
Miss Gell	0 10 0
Sums under 10s.....	2 9 0

Collected by Miss Dalrymple.	
Sums under 10s.....	1 5 0

Collected by Miss Beatty.	
Rev. J. Chater.....	0 10 0
Miss Richards	0 10 0
Sums under 10s.....	0 0 0
Collected by Miss A. Willmott	
0 11 0	
Sunday School Missionary Box	0 13 8
Mr. T. Richards.....	0 10 0
For Widows' Fund.	
2 0 0	
12l. 18s. 8d.	

KENT.	
Canterbury.	
Watling Street Chapel.	
Rev. V. Ward.	
Collected by Mrs. Hayward.	

Fredk. Flint, Esq. ...	1 2 0
Mrs. Flint.....	1 2 0
Rev. V. Ward	1 1 0
Mr. J. W. Cooper ..	0 5 0
Mr. E. G. Hook	0 5 0
Mr. J. George	0 4 4
Mr. A. Pinuell.....	0 1 1
Mr. J. Hayward.....	0 4 4

Missionary Boxes.	
Miss Ward	0 10 0
Mrs. Hayward	0 2 3
For Widows' Fund	
2 7 0	
7l. 4s. 0d.	

Deptford.	
New Street Sunday School	
8 0 0	
Creek Bridge ditto..	
0 14 8	
22l. 14s. 8d.	

Maldstone.	
Week Street Sunday School.	
Per Miss Crispe.	
For three Children at Madras, called Mary Maldstone, Sarah Jinkings, and Benjamin.....	9 0 0

Tunbridge Wells.	
Per Mrs. Joshua Willson.	

Christmas Quarterly Collections	
16 0 0	
Juvenile Association, for Native Teacher, Benares	
3 15 0	
Ditto, for Girl in Benares School ..	
2 0 0	
22l. 15s.	
T. Beeching, Esq. (A.)	
1 1 0	

LANCASHIRE.	
Ashton-under-Lyne.	
Albion Chapel Juvenile Society	
10 0 0	

Bamford.	
Rev. J. Brown.	
Collections	14 7 0
Mrs. Fenton, for the Crimble School ..	
12 0 0	

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For Boys' Mission School and Home. 1 13 6	Miss Jack.	Elgin Place Congregational Chapel.	
	James Morrison 0 2 0	Rev. H. Batchelor.	
	Mrs. McNaughton 0 2 0	Society for Religious Pur-	
	Miss Anderson.	poses.	
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THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

APRIL, 1862.

The Haunts and Homes of the Ejected.

DARTMOUTH AND FLAVEL.

THE profound reverence so properly indulged by the cultivated minds of England, for the memory and worth of the great departed men who have vindicated our liberties, defended our coasts, and enriched our literature, has shown itself among other appropriate methods by pilgrimages to the localities in which they lived and laboured, and by visits to the shrines which entomb their mortal remains. There are many hallowed spots, in this time-honoured country of ours, which are attractive to thoughtful persons from their association with distinguished worthies of other days, who, though dead, continue to speak, and who raise our spirits from their urns. In attempting to add to their number, by calling to remembrance the names and deeds of some of the noble army of confessors, who are usually ignored by the historian, or branded as prejudiced and fanatical, by those who view them through the medium of prejudice, we have no wish to awaken animosities on the one hand, nor to encourage hero-worship on the other, but simply to present brief unvarnished annals of lives which were passed, for the most part, in obscurity and poverty, and of labours carried on amidst persecutions and dangers, of which in the present day we happily have no experience. In this endeavour we shall find occasion to magnify the grace of God in their conscientious resolve to forsake all and go out not knowing whither they went, rather than retain positions of honour and emolument, at the expense of principle, and by subscription to creeds and formularies which they believed were not in harmony with the will of Christ, and the teachings of His Word. It will be pleasant to follow these consecrated men in their retirement and wanderings, to observe how cheerfully they endured hardship, and how diligently they attempted to do good. The strength of their religious convictions is seen in the constancy with which they adhered to the cause they had espoused, and in the peaceful and triumphant way in which they finished their earthly course. We may view their conduct with impartiality, at the distance of two centuries; and as we have nothing to

extenuate on their behalf, neither have we any temptation to "set down aught in malice" against their opponents. They have all passed away to that impartial and final judgment to which we ourselves are hastening; and in prospect of that solemn ordeal, we should stand rebuked and condemned, if we dealt unfairly with facts in the history of the eventful days in which they lived.

It may be doubted whether such attention has been paid, in recent times, either to the lives or writings of the Ejected Ministers as they deserve; and it will be well if this Bicentenary year should lead many amongst us, not only to ponder their character, but to study their works. These will amply repay any attention they may receive. The "Dying Thoughts," and the "Everlasting Rest," of Baxter; "The Harmony of the Attributes," discoursed upon by the silvery tongue of Bates, with his "Christian Perfection," delineated by his graphic pen; Howe's "Living Temple," and "Blessedness of the Righteous;" Owen's treatise on "The Glory of Christ," and Flavel's "Fountain Opened," are books remarkable alike for their matter and style, and contrast not unfavourably with the most valued productions of the present age.

We do not view the Ejection of August 24, 1662, as an unmitigated evil; except, indeed, on account of the individual suffering which it occasioned, it is an event which we need scarcely deplore. The good men who suffered by it were taught better views of the Christian dispensation than they had previously entertained; and in the enjoyment of a pure conscience and scriptural liberty, they possessed a happiness which the benefices of the Establishment without these could not confer. They originated many of the nonconforming churches, which have preserved the light of evangelical truth in the land; founded some valuable institutions, which but for the Ejection would not have existed; and they bore a noble testimony to the power of religion, on which the seal of the Divine approbation has manifestly been impressed. While, as is fitting, memorial volumes will issue from the press during the present year, recording the principles and embalming the memories of the two thousand witnesses for conscience and for Christ, we have satisfaction in presenting slender but truthful sketches in the pages of this Magazine of some few of them, whose names are familiar as household words, but whose deeds and character are less perfectly known. We begin with the REVEREND JOHN FLAVEL.

On the southern coast of Devonshire, near the spot where the beautiful river Dart falls into the sea, is situated the town of Dartmouth. It is an ancient corporation, and formerly sent two members to Parliament; but being by the Reform Act placed in Schedule B, has, since its passing, been content with one member in the people's House. In remote ages the town suffered from the incursions of the French, who destroyed portions of it by fire on two different occasions, but who were subsequently repulsed, and that chiefly by the bravery of the

women, who effected a great slaughter of the invaders, and took the French General, and several noblemen and knights, prisoners. The harbour is large and safe, capable of containing five hundred ships; and at one time the inhabitants maintained most extensive traffic with the south of Europe and Newfoundland. The seamen employed in the fishery numbered at least three thousand, and in the days of the Commonwealth Dartmouth was a most important town. It still retains many features of interest. Its narrow but well-paved streets, running from the water up to the summit of a hill; its quaint, peculiar houses, and strong smell of fish; and the fact that persons, instead of traversing its avenues by land, more readily and commonly go from one end of it to the other by boat, are things which give to the town an air of novelty and interest to a stranger, reminding him of some choice continental city, to which tourists love to repair.

At the time when the Act of Uniformity came into effect, this town enjoyed the ministerial services of three godly men, in the parish churches of St. Petrock's, St. Saviour's, and St. Clement's, all of whom were ejected. Mr. James Birdwood, the incumbent of St. Petrock's, is spoken of with commendation. He was educated at Pembroke College, Oxford, and after his deprivation set up a school in the town, but was subsequently driven away by the Five-Mile Act; on which he settled at Batson, where he endured much annoyance and persecution, being repeatedly fined, and robbed of his goods; while his wife and children were exposed to danger and want. Mr. Allein Geare, M.A., the minister of St. Saviour's, is described by Calamy as a scholar, an able preacher, and an eminently pious man. Offers of great preferment in the Church were made to him if he would conform; but he was moved by none of them, and on his death-bed expressed his gratitude that he had been kept steadfast to his nonconformity. During his residence at Dartmouth he was associated with Mr. Flavel in the work of the ministry.

The distinguished man to whom we now refer was born in the year 1627, at Broomsgrove, in Worcestershire, of which town his father was the minister; "a painful and eminent preacher," who lived long enough to be ejected and imprisoned in the year of the Plague. He and his wife caught the infection in jail, and both died of it. The family was one of some antiquity and distinction, its founder being an officer in the army of William the Conqueror. The pastor of Dartmouth was one of two sons, both of whom were devoted to the work of the Christian ministry. It was noted in the household as an augur of good, that when the child was born, a nightingale made her nest outside the window where he and his mother lay, and filled the air with melodious songs. The child John grew in stature and favour with God and man, having received a religious education, and become early in life a partaker of Divine grace. He made considerable proficiency in learning at

grammar schools, and being sent early to the University of Oxford, became a commoner in University College. Here he diligently pursued his studies, and took his degree of Bachelor of Arts. On leaving College he became the minister at Diptford, in Devonshire, being approved by the standing committee of that county. He subsequently repaired to Salisbury, where an ordination was to be held, and, presenting his testimonials, offered himself to be examined and ordained. They appointed him a text, on which he preached to their entire satisfaction; and having afterwards examined him as to his religious views and experience and learning, they set him apart to the work of the ministry, with prayer and imposition of hands. He returned to Diptford to be the assistant of an aged minister, at whose demise soon after, he succeeded to the rectory. Here we find the young, industrious, devoted parish minister, pursuing his Christian calling with prudence, zeal, and self-denial. The limited sphere of his pastorate allowed him ample time for reading, meditation, and prayer. This he diligently improved, and secured thereby a large amount of mental furniture, by which he was fitted for future extensive usefulness in the Church of God. It is noted by an early biographer of his, that when he heard in private conversation any remarkable passage, if he was familiar with the relater, he would ask him to repeat it, and that he then inserted it in a commonplace book, by which means, amongst others, he acquired a large stock of materials for his popular sermons in the pulpit, and his more elaborate works for the press. The scholarly habits of his college life he carried with him into his Devonian sphere of labour, where he constructed, for his private use, a judicious and comprehensive body of divinity in Latin. Thus he studied to show himself a workman that needeth not to be ashamed.

After a few years' labour at Diptford, he was invited by the people at Dartmouth to become their pastor. The fame of his devotion and prudence, and the acceptableness of a few occasional sermons they had heard from him, made them anxious to secure his services as their minister; and they urged their plea on the ground that there were exceptions against all other candidates, but none against him, he being acceptable to all the town; and that Dartmouth, being a considerable place, required an able and eminent minister, while his lack of service might readily be supplied in a village. After prayerful deliberation, having submitted the case to the decision of the neighbouring ministers, Flavel removed to Dartmouth, and was settled there by the election of the people, and by an order from Whitehall, by the Ecclesiastical Commissioners of the day. In making this remove he showed his disinterestedness, as the rectory he left was a wealthy benefice, and the incumbency he entered on furnished only a scanty remuneration.

Here, then, in the thirtieth year of his age, we find this good man entering on an important charge, in a town with which his name will

be always identified. Of a comfortable, attractive outward form, as we judge from the portrait of him in Dr. Williams's Library ; of gentle, manly habits and manners, and of considerable popularity and power as a preacher, he at once obtained and secured, to the end of his ministry in the church, the respect of the magistrates and gentry, and the affection of the common people. Happy in his domestic circumstances, and honoured in his pastoral work, he can only be regarded as an eminently prosperous Christian. We follow the good man into his study, where he spent many hours of each day—we see him in the midst of his household, where he shone as an example of purity and devotion—we pursue him as he perambulates the quaint old town of Dartmouth, or ascends the hill just outside its boundaries to the mother church at Townstall, where he preached in turn with Mr. Geere. Once a fortnight, on a Wednesday morning, the town is all alive, and the avenues leading to St. Clement's Church are full of people, who crowd to hear his lecture ; while once a month he catechises and preaches, on a Thursday before the Lord's Supper day, to delighted multitudes, one of whom placed on record his conviction, that the hearer "must have a very soft head, or a very hard heart, or both, that could sit under his ministry unaffected."

For about six years he pursued with great success his chosen and loved employ. Multitudes of persons were converted to the faith of Christ by his earnest, affectionate preaching, and Christians were edified. The fatal Act of Uniformity silenced him as a parish minister, and deprived him of temporal emoluments, but he did not allow it to separate him from his beloved flock. As their pastor he continued to preach the Word of life to them, and to minister to them the ordinances of Christianity in private meetings, in secluded places, and at various hours. The death of Mr. Geere, his colleague, soon after the Ejection, devolved the entire care of the church on him, and he discharged all the duties of his office with exemplary diligence and zeal.

The passing of the Oxford Act, in 1665, provided that no nonconformist ministers, after a given day, "should come, or be within five miles of any city, town, or borough that sends burgesses to Parliament ; or within five miles of any place wherein they have been parson, vicar, or lecturer, or where they have preached in any conventicle." This cruel law compelled Mr. Flavel to leave his attached people, who followed him out of the town to the churchyard at Townstall, where, amid prayers and farewells and tears, which made the place a Bochim, they separated. He removed to Slapton, which was rather more than five miles from any corporate town, and thereby put himself out of the legal reach of his enemies.

Across the fields, and through the lanes which led to Slapton, at early dawn on the Lord's-day, and on week-days, when the shadows of evening lengthened out, little companies of his attached hearers might

be seen wending their way to the dwelling of this man of God, who continued to preach the Word of life, notwithstanding the severity of the Act against conventicles. On many occasions, in disguised apparel, and in the darkness of night, he went into Dartmouth, met the church, conducted its worship, preached the good news of salvation, and happily returned without being detected by his watchful enemies. On one occasion he ventured to preach to a vast multitude of people from Exeter, in a wood about three miles from the city. The assembly was broken up soon after the sermon began, by a number of spies, informers, and constables; but by the contrivance of the people the preacher made his escape, and resumed the service in another wood, without molestation.

The Merry Monarch, who had beheld with much indifference the sufferings inflicted for conscience' sake on a large number of his loyal subjects, at length granted an indulgence, under the advantage of which Mr. Flavel returned to Dartmouth, and preached openly, in season and out of season. Soon that liberty was revoked, and persecution renewed, and the good man then deemed it best to remove to London, where he hoped to have more liberty and less danger. He was, however, in peril, from which he happily escaped, on the voyage; and was in some danger while prosecuting his work as a minister in the metropolis. He narrowly escaped imprisonment while attending a meeting in Moorfields; and he observed in his diary, that Mr. Jenkins, the pastor, might have escaped as well as himself, but for the vanity of a lady, whose long train hindered his going down stairs; while he, out of his too great civility, allowed her to pass before him. This victim of politeness soon after died in jail, and his congregation invited Mr. Flavel, who had then returned to Dartmouth, to become their minister. A similar invitation was given to him, about the same time, from another London church. They enforced these calls by allusions to the fact, that since his ejection he had but little maintenance from his church,—that the congregations in London were rich and numerous,—that he had a family to provide for,—and that the city was a theatre of honour and usefulness. But none of these things moved him. As persecution could not drive him permanently from his poor flock, neither could the prospect of comfort and emolument allure him; and after solemn prayer for heavenly direction, he resolved to remain at Dartmouth. This gave great joy to his beloved people. Persecution, however, waxed hotter soon after this, and he was compelled to become a close prisoner in his own house, where many of his people resorted at the midnight hour, or early dawn, to enjoy the benefits of his labours. When, in the year 1687, the penal laws against Dissenters were relaxed by James II., his congregation built him a spacious chapel, in which he ministered to the end of his life. Henceforth he was in labours more abundant, and received abundant honour from the Master he served. With the flight of time,

changes came over the people, and the sanctuary built for the proclamation of the glorious Gospel of Jesus Christ fell into the hands of the Ariana, under whose withering nightshade of error, the congregation eventually became extinct. About the commencement of the present century, the late Mr. Wilson, of Highbury College, sent the Rev. Thomas Stenner to labour at Dartmouth. He succeeded in forming a Congregational church, and his ministry being much blessed, a new and larger chapel was built on the site of the old one. A monument to the memory of Flavel was, after his death, erected in the church in which he preached; but some of the bigoted authorities of an after age tore down this mural tablet, and threw it out on the public highway. The Dissenters took it up, and placed it in their chapel, where it remains to this day to testify of one who will be had in everlasting remembrance.

Enlarged freedom led to extended labours on the part of our ejected pastor. The towns and villages of Devon received his ministerial visits, and this "great light, long shut up in a corner, shone brightly as a flaming beacon on the top of a hill." The first year of liberty found him expounding the Assembly's Catechism, in the Lord's-day exercises, and preaching his volume of admirable sermons on "England's Duty." The agricultural part of his flock were favoured with his "Husbandry Spiritualised," and the nautical portion with his "Navigation Spiritualised;" both of them quaint, but admirable and instructive works. We find him preaching at Ashburton, on the 21st of June, 1691, "a pathetic discourse, tending to awaken careless professors." We trace him the day following to Exeter, then to Topsham, where he presided at a meeting in which the union of the Independent and Presbyterian ministers of the county was consummated. There he is stricken with death, and saying, "I know that it will be well with me," falls asleep in Jesus, in the 64th year of his age. Devout men follow him to Dartmouth, and convey his mortal remains to the grave, where they repose in faith and hope. The Master found him working and waiting, and thus many good men have been found of Him in peace. When Calvin was requested to leave off writing and correcting for the press, he said, "What! shall the Master come and find me doing nothing?" and the results of his continued labours we have in his Expositions, Sermons, and Institutes, which number fifty-two octavo volumes. Philip Henry, when entreated to spare himself, asked, "What are candles for, but to burn out?" Thus thought Flavel, and on his tomb might appropriately have been inscribed the epitaph which Dr. Johnson wrote for a friend,—

"His virtues walked a constant round,
Nor knew a pause, nor left a void;
And sure the Eternal Master found
His various talents well employed."

More favoured than many of his brethren, Mr. Flavel happily escaped fine and imprisonment, and lived long enough to enjoy the fruits of religious liberty. Amidst some changes and family bereavements, he had great domestic peace and blessing. His faith in the perpetuity of the Nonconforming interest he loved was indicated by his endeavours to promote an educated ministry, himself becoming a tutor; and while the whole Church is indebted to his valuable evangelical works, the Congregational churches of this land may rise up and call him blessed.

G. SMITH.

Wrecked.

THOUGHTS of hopeless and miserable ruin arise as we utter the word. We look over an account of such a disaster, and say, "Perhaps the poor fellows had no chart to guide them!" But some such answer as this comes to us,—“Yes; they had a chart, and a good one too. All that science could do to make it accurate, and all that art could do to make it attractive, had been lavished upon it. Every one on board knew what an excellent chart it was, for it was folded in an elegant case, and had a conspicuous place in the captain's cabin, and whenever it was seen was always admired.”

The fact, however, is that it was too good and too beautiful to be handled with rough hands, so the crew trusted to their own knowledge of the coast, and any observations they might make; and, one cloudy day, they steered right upon the rocks, and went down almost directly, so that only a few were saved.

That wreck came about because the chart was not *used*.

In the case of another wreck, we learn that they had a chart and used it. But when they reached a part of their course where two channels lay before them, the captain, and most of the sailors, mistrusted the chart, which hitherto had guided them safely. That mistrust grew up in this manner: they wished to take the shorter course, but the chart showed in that channel rocks—sunken, indeed, but yet so high that they could hardly hope to escape them. The greater part of the crew, however, were in haste to complete their voyage, and one of them, having attentively considered how he might gain his object, pertly inquired,—“After all, who has *seen* these rocks?” Upon this, another wisely remarked, that “those who constructed the chart felt a heavy responsibility resting upon them; and, *perhaps*, in their anxiety to give due warning, they had made an error of a few feet, so that the rocks *might be* deeper than the chart indicated;” and then another gained courage to say, “*Perhaps* they could keep clear of the rocks if the weather continued fine, as it seemed likely to do.” The shallow question and the *perhaps* carried the day, and along the shorter channel they

went. But the rocks were there, just as high as the chart indicated,—the weather did *not* hold out fair, and, in the dead of night, the ship ran on a rock and foundered, only one or two of the watch being able to escape. That wreck happened because the chart was *not trusted*.

Men are not such fools as that, you say. Well, in the particulars stated, they are not, or the business of the world would come to a standstill; but there is a matter in which multitudes are carrying out these illustrations to the letter. Life has thousands of wrecks, because the chart for its guidance is not used; or, being used, is not trusted. Think of the beautiful Bibles, in elegant bindings, never used! The owners admire the pictures, the type, the binding; but the truths it reveals, the instruction it gives, is unknown to them. Think of the Bibles, legacies of love, carefully wrapped up and laid in secure places, while the owners gaily and cheerily pass along with the stream! And where all is so pleasant, why study the chart? Comforts are increasing, business is prospering, friends are applauding,—how can such successful people need any other guide? So they think until darkness and danger come, and when too late to retreat, then they see their folly. Thus neglecting the chart, they never reach the haven of everlasting peace, but they lie beneath the surges of woe, in the world of darkness; wrecked, because they have not used their only trustworthy chart.

And the other picture, is it not, alas! too true? What multitudes daily perish, because they do not have confidence in the chart! They acknowledge that it is very good, but, in some particulars, it does not agree with their plans. They are in haste to be rich,—for pleasure; they long for some forbidden gratification, and, unwilling to be checked, they find a *perhaps* that quiets the voice of conscience. *Perhaps* there is no danger *for them*; *perhaps* they may take that course, and yet escape the evils: and so entering the channel—though their chart points out its dangers—they are borne on in spite of themselves; life runs out before they are aware of it; when they have *almost succeeded*, death meets them,—there is a moment of deep anxiety, a vain but earnest looking for escape, and the dark waters close over them.

But let us not think alone of the hopelessly wrecked; the world is full of *living wrecks*. That man with the careworn look is a wreck. He is a devoted slave of Mammon. The cry of the needy, and the call of benevolence, are alike unheeded by him. He never troubles himself to look into “the Book,” but he knows that his selfishness is condemned there. All that belongs to the true dignity of man is lost in him; he has no love except for money,—no sympathy, no desire, except for gain. He is miserable unless he is increasing his wealth, and every fresh increase gives him terrible anxiety lest he should not be able to keep it. Such a man, compared with what he ought to be, and what he ought to do, is a wreck; instead of using his wealth for the welfare of men and

the glory of God, it is like the valuable cargo of a wrecked ship, completely useless.

Lately I saw a man, of whom it may be truthfully said, that he is only a wreck. Once, to my knowledge, he had been earnest in many good works. His clear mind, his untiring zeal, combined with his physical strength, promised a life of usefulness and piety. But when a course of self-indulgence promised him much ease, he doubted the trustworthiness of the chart, which warned him of the evils. Mistrusting it where it says, "Wine is a mocker, and strong drink is raging," he yielded to the temptation, and made shipwreck of faith; and now, ruined in body and purse, he drags on a weary, wretched existence. Like some noble ship richly freighted, starting on her voyage, followed by the hopes and prayers of all interested in her,—so he set out on the voyage of life, followed by the prayers of those who loved him; but, like the same ship, wrecked on a rock-bound coast, a terror and a warning, so now he lives,—a sad wreck, but a warning to all who know him, of the folly of mistrusting that chart, by which alone we can enjoy present and attain to everlasting peace.

How terrible to see one who has ruined himself by excess. The thin, emaciated body, the sunken eye, the palsied limbs, all bespeak the living wreck. Not long ago he was in the prime of health and vigour, but a few years of so-called pleasure has brought him to the brink of the grave. His own confession is, that he meant to avoid the evils, but alas! to his cost, he has found the current too strong, the rocks too numerous, and now he lies a hopeless wreck—mind, body, and estate, all wrecked; and the upbraidings of those he has led astray, already add bitterness to his woe. How different would his life have been, if he had trusted in the teachings of that Book which plainly describes the consequences of sin!

If we could gain some position, from whence we could look over the oceans of our world, and see, for only a short season, the wrecks, and hear the piteous cries of those who are engulfed, the recollection of it would sadden the remainder of life; but if we could see the inner life of wretchedness of those who, by unbelief, have ruined themselves, we should be completely crushed. It is not permitted us to gaze on this appalling spectacle, but we are not left without witness. Life is full of dangers, and the world abounds in temptations; plenty of guides and charts are offered for our use, but how can we be safe? "Wherewithal shall a young man cleanse his way?" The only true answer is, "By taking heed thereto according to thy word." While multitudes daily perish through not heeding the Divine word, there is this glorious fact for our encouragement, that there never has been *one* who has trusted in that word who has failed to secure peace on earth, and an immortal reward in heaven.

CAUSE.

The Lollards.*

IV.

WYCLIF infused something of his own active spirit into a band of men, well known, to those who are acquainted with his writings, as "poor priests." They formed an agency which did much for the spread of Lollardism. They went from town to town, from village to village, preaching in churchyards, exhorting in market-places, and "by their subtle and ingenious words, contriving to draw the people to their sermons, and to maintain them in their errors." One of them, John Ashton, is particularly described by Knighton, as travelling on foot with a staff in his hand, visiting the churches throughout the kingdom. Whether as a compliment or a scandal, the historian adds, "He was like a dog raised from sleep, ready to bark at every noise, and so expeditious in passing from one place to another, as if he had been a bee." In spirit, if not in name, William Thorpe belonged to the same brotherhood, as appears from the accusation of the Archbishop of Canterbury: "William, I know well that thou hast this twenty winters and more travelled about busily in the North country, and in divers counties of England, sowing false doctrine, having great business, if thou might with thine untrue teaching and shrewd will, to infect and poison all this land."

But what served more than anything to propagate the new doctrines, as they were called, though old as the time of Christ, was the circulation of Wyclif's version. Portions of the Bible had been early translated into the vernacular, but our Reformer was the first to translate the whole from Genesis to Revelation into the English tongue. It was a wonderful task, that rendering of the Vulgate into racy forms of daily speech, such as buzzed about the church-door, and rung round the citizen's table and the cotter's hearthstone,—that doing of the Old and New Testaments into English, more thoroughly English than even Chaucer's "Canterbury Tales." It was probably accomplished by the year 1378. Many were the copies which busy scribes made of the precious volume, and a revised edition was executed and multiplied after Wyclif's death. In the libraries of Cambridge and Oxford, and the British Museum, we have turned over the crisp parchment leaves of the well-written tomes, and dwelt with no little delight on the sharp black characters panned on the pages, and on the quaint, and sometimes uncouth phraseology, in which the translator or translators had set down the words of life. Those Lollard copies of the Book of God (more costly in our eyes than the most gorgeously illuminated and the most richly decked missal that ever reflected the altar lights from its covers

of gold and diamonds), has each connected with it a history of associations, which it would be worth much to recover from oblivion. One of these volumes would tell, perhaps, of its first owner as some lady of the court,—some maid of honour to Anne of Bohemia, who had often to secrete her treasure from the eyes of malicious Romanists, and in the Castle garden, in some sequestered tower, or in her own little chamber, by the nightly lamp to read by stealth in her own tongue the wonderful works of God. And another would have to record the story of a priest, or monk, who, touched by the infection of Lollardism, had come to love the whole truth of God, and who read chapter after chapter to the group around the Christmas fire, or to a brother of his order, in the bolted cell. And another would declare, how once it belonged to a merchant of London, who prized it above his bales of merchandise, and in the quiet winter parlour of his city home, when none of his household were near, drew out from his treasure-chest the book which the Church proscribed. And yet a fourth would be rich in associations with some Midland yeoman's spiritual life, who often had to hide it away in the oaken cupboard, or under his pillow, or beneath the boards of the house-floor; and then, when he could bring it forth from concealment, would away to the neighbouring beech-wood, and there in the green glade, under the shadow of noble trees, spell out alone, verse by verse, the Epistles of Paul.

But all these things put together do not wholly account for the phenomena of Lollardism in its best and brightest aspects. The spiritual heroism, the achievements of faith and love, the noble sufferings of the martyr band, demand an explanation beyond what can be found in the instrumentalities just enumerated, even including the version of God's own book itself. For, be it remembered, there were cases in which men were moved by the spirit of the age, but not to humble faith in Christ; anything but that: people heard Wyclif and his disciples preach, and only gnashed their teeth in anguish, and blasphemed. And some, to whom the words of the Holy Book were opened, turned and went away in a rage. Whence the difference? There must be something in the state of a man's mind, when the outward influences are brought to bear on him, accounting for this. Two people live in the same dwelling, listen to the same ministry, hear the same Bible read,—one is *taken* by what comes from heaven in the Word, another left. The workings of the human mind must be, in such cases, wide as the poles asunder—opposite as light and darkness. There is a power in man which gives him personality, which makes him different from a log of wood under the carver's hand, or a block of marble under the sculptor's chisel, or a lump of metal under the graver's tool. Call it *will*, *heart*, *disposition*, or what you like, certainly it is a spiritual power, having in it what is altogether beyond mere passivity, what makes its submission voluntary, its acceptance active, and leaving it resistful with a terrible

energy which nought can crush. The state, the attitude, the relation, the aspect of willinghood or enmity in the soul, to any truth or any instrumental agency whatever, must have to do with the phenomena forthcoming from the contact between the soul and such truth or instrumentality. And all that is mysterious and occult in human nature must have to do with it. And therefore, in accounting for the cause of men and women becoming Lollards, there is a residuum at the bottom of the analysis, not to be solved. In each individual there was personality and power in sympathy with that which came to speak to it and win it over to the Gospel and to God; or there was that same energy, in defiance of it all, casting it out, while the strong man armed kept the palace.

But the book that Wyclif translated and true Lollards loved to read, declares, "Thy people shall be willing in the day of thy power," "Whose heart the Lord opened," "By the grace of God I am what I am," "He hath given to us of His Spirit." Ay, there was the grand cause of Lollardism in its best manifestations. The Holy Ghost came down. It was an age of revival. Life was breathed into souls by the breath of God. No philosophy can explain the history of the period without the recognition of that fact.

And as to the decline of Lollardism, it is the old story of backsliding and apostasy—and loving the present world—and grieving the Spirit of God; the old story of the Dragon making war on the Lamb—of Satan let loose. But the decline was neither universal nor complete. There were counties in England where witnesses prophesied in sackcloth throughout the fifteenth century—and then the Reformation came.

We must draw to a conclusion.

The Lollards are gone to their rest; but the influence of their lives is yet unspent. What looked like a dream of poetry has been proved a fact of science—that an atom cannot roll without a radiating force, which sends a ripple to the furthest banks of space and time. And that physical law of action has become a commonplace analogy, to illustrate what the humblest are doing by their lives. Lollardism, in the case of the obscurest of its disciples, has been operating in England ever since the Wyclif era. Though checked, it died not. After an hour of concealment, it had its public ovation. Like young Joash, it was hidden as in the house of the Lord, to be brought out afterwards, anointed and crowned, amidst the shoutings of an emancipated church, "God save the Reformation." Insensibly, and mediate, it has been working through all that it has thrown up, in forms ecclesiastical and political, from then till now. And consciously is the power of Lollardism felt wherever its story sends a thrill or heaves an impulse.

The Lollards are gone to their rest; but they have left their example of consecration to Christ—love for the Bible—valour in the service of truth—warfare against superstition—and zeal for the welfare of the souls

of men. The crown of their devotedness was in suffering and death. Their richest libation on the altar of sacrifice was in streams of tears. We live in different times. The crown of our service must be in gifts and deeds. The altar of God waits to receive at our hands large, and abundant offerings of toil. We "have not yet resisted unto blood." There must be an equivalent for the crimson baptism. God asks not our life in ashes at the stake, but in acts of love.

The Lollards are gone to their rest; but they have bequeathed their cause. Four centuries have rolled away, and times and fashions have altered; but the cause essentially is now what it was then,—of Christ against Belial—of the Church against the world—of truth against error—of the Bible against Rome. Theirs was severer—ours is easier work. They were the first colonists, cutting down the timber, grubbing up old roots, driving the pickaxe into before unbroken ground, and laying the corner-stones of a new city of God. Shall we, with their example, be wanting in the lighter toil, of finishing its buildings, and paving its streets, and illuminating its thoroughfares, and carrying into its temples our silver and our gold? They performed the winter labours of the field, opened the furrows, and dropped in the grain, in cold, short, dreary December days. Shall we, in summer weather—when the fields are white unto the harvest; when the stalk droops with its load of grain, and the ears are full to bursting, and the ripening sun climbs the heaven, and bids us go and gather in a harvest for God—sleep all day long with the Gospel sickle rusting at our side? They enclosed the vineyard, built the wine-press, planted and trained the vines; and now shall we, in the day of the vintage, be slow to gather into our baskets the purple clusters?

The Lollards are gone to their rest; but they are not beyond the reach of our eyes—perhaps we are not beyond the reach of their observation. "Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth most easily beset us, and run with patience the race set before us." What a cloud of witnesses! There are Covenanters who have changed the kilt and the bonnet for the robe and the crown—who came out of great tribulation—whose last cry of prayer was heard on the moorland, of which the heather was wetted with their blood. There are Huguenots that rose to heaven from the streets of Paris on St. Bartholomew's day, who fell fighting on the plain of Ivry, or who breathed out their last sigh for France in the galleys of Marseilles. There are Bohemians who followed Ziska to the field, and rallied round the heights of Tabor; or who lifted the lance at the Battle of Prague; or who bowed their heads to the executioner in its quaint old market-place. But amongst the cloud of witnesses there are none so meant to catch the eye and swell the heart of Englishmen as our fathers of the fifteenth century, who, with the calm endurance of the Anglo-Saxon, maintained the truth, not by shot or sword, but by the Bible—not by shield and helmet, but

by patient faith and prayer. "The wrath of man worketh not the righteousness of God." By the example of the Lollards, we are con-jured to use no unlawful weapons in the conflict with evil; with their example of constancy, they have handed to us a lesson of wisdom.

Dr. Williams's Library, Redcross-street.

LONDON, in its rich historical asso-ciations, is a strange *terra incognita* even to many of its own citizens; while to casual visitors from the provinces it often seems "a mighty maze without a plan;" a Babylon of brick and stone, with odd-looking suburbs, where town and country are contending for the mastery. The month is not far distant when many ministers and others will pay their annual visit to Exeter Hall, and this bicentenary year with redoubled zeal, thence to return home replenished with the many good things that come out of the May Meetings. Before they do so we are about to ask them to make a pious pilgrimage, first to an ancient church, where rest the ashes of many of the mighty dead, and then to a library hard by, on whose well-laden shelves are the enduring monuments of the learning and the leisure of the olden Noncon-formist time. We shall suppose our-selves the cicerone for the occasion, and also that we are now in Cripplegate. Here stood one of the gates of the old City wall, part of which you may see now, where in days gone past deformed people assembled to beg "for money or for bread" from the passers-by. Close by is St. Giles's Church. Looking up to its pediment, we see standing out in bold relief the names of four church-wardens, "A. Dom. 1660;" beneath which are carved the quaint church sym-bols of the hour-glass, skull, and cross-bones. Close by is the old "Quest House," reminding us of dear George Herbert's lines:—

"Gad not abroad at every quest and call
Of an untrained hope and passion."

And now we enter this noble church.
What dust lies buried here! Milton,

whose mural tablet you see, was interred within these walls; and his father too; and old Speed, the historian, whose monu-ment, close by the communion rails, is a study; and Fox, the martyrologist, whose pages have fascinated us in early youth; and others, too, "giants of those days," sleep here until the great awaken-ing. We tread softly over these quiet tombs, not doubting that one day there will be a resurrection of names as well as of bodies. Within these walls the great un-crowned monarch of these realms, *Oliver Cromwell*, was married. We have been courteously permitted to transcribe the entry from the parchment on which it is engrossed; it is very simple—almost incre-dibly so, if we think what Cromwell was and did. "Weddings;—August:—1620:—*Oliver Cromwell* and *Elizabeth Bouchier*; ye 22nd." It is something just to look upon that, and in a moment forget the rattle of omnibuses, cabs, &c., and float dreamily back to the days of "Take away that Bauble;" the Iron-sides; the Puritans; Whitehall; and the headless king:—

"Must we but weep? our fathers bled:
Of the three hundred grant but three
To make a new Thermopylae."

Nor must we forget this "bicentenary year," that in this fine old church Dr. Samuel Annesley preached. He was one of the 2,000 unsilenced preachers. Ejected they were, but not silenced. Being dead, they yet speak. And just now we hear more distinctly than for 200 years the clear ring of their voices preaching the crown rights of conscience, and Christ, the Lord of all consciences. Never did kingcraft commit such miserable suicide as when it signed the Act of Uniformity. Dr. Annesley—we

shall see his portrait presently—"was a most sincere; godly, humble man;" had once been a Navy chaplain; afterwards settled at Cliff, in Kent, where his fidelity brought round him the vulgar persecution of "assaults with spits, forks, and stones," but whose labours were eminently blessed. He obtained the vicarage of this church, and, his means allowing it, he became "a chief instrument in the education and subsistence of several ministers, whose useful labours the church had otherwise wanted." But he could not, dared not conform; and his "nonconformity created him many troubles, but gave him no inward uneasiness." The "*mens conscia sibi recti*" prevented that; and sustained him all his life long. At the age of 77 he died, leaving behind this noble testimony,—
"Blessed be God, I have been faithful in the work of the ministry above fifty-five years."

And now we pass down Whitecross-street; it is a little out of our way, but we have a reason. The old monks of this fraternity once made this their sanctuary, and kept the key of knowledge from many pious, earnest, ignorant souls that were trying, with tears and prayers and terrible life-struggles, to grope their priest-blinded path up

"The great world's altar-stairs
That slope through darkness up to God."

We reach the Barbican, — properly Barbican, where in those days stood, and hence its name, one of the strong towers of "London Wall;" into which, when it was converted into a prison, many a high-hearted Puritan, matrons of venerable age, and maidens of tender years amongst them, were thrust to pine away dear life in darkness and in solitude. Yet they were not alone; One that was mightier than all was with them, and they could sing praises at midnight. Leaving the Barbican and its motley crowd, we turn down the street once sacred to the brethren of another Popish guild—to the Red-Cross Monks, in the centre of which is "a handsome and commodious" but most unpretending red-brick building; and this is Dr. Williams's famous

library, a treasure of learned wealth, and probably richer in Nonconformist literature than any library in the world. A letter from one of the trustees, easily obtainable, admits you, and within is every accommodation for undisturbed study. Here are upwards of 20,000 volumes, some of them of great value in connection with ecclesiastical history; many rare manuscripts, such as the original copy, we believe, of Baxter's "Saints' Rest;" five folio volumes of Baxter's letters; Minutes of the General Assembly of Divines; Quick's Manuscript Lives of French Protestant Divines; three volumes of letters of eminent persons of different periods (to which some day we hope to do justice), and many other precious MSS. *notabilia*. In addition to these treasures, there are 97 portraits, most of them original oil-paintings, life-size, of the most celebrated men of the Puritan period, such as Barrow, Bates, Baxter, Charnock, Howe, Flavel, Jacomb, Manton, Annesley, Caryl, and others, to look on whose faces is itself a full repayment for a visit to this unique library. We are now in the front reading-room: let us quietly discourse together on its contents. That fine portrait over the fireplace is Dr. Williams's, the munificent founder of this library. A very goodly-looking man, with a fine round face, a robust build, a sturdy but benevolent look, and a grand old wig of curled hair. What a presence those wigs, like his or John Howe's for instance, must have given a preacher in the pulpit! Dr. Williams was born in the quiet town of Wrexham in 1644, and was altogether a man with a history behind his life. He witnessed the sufferings of many of the nonconforming clergy, yet nevertheless cast in his lot with them, and was one of the first young men of the next generation to enter its ministry. The political and ecclesiastical troubles of the day induced him to seek a peaceful home in Ireland, where, first of all, he became chaplain to the Countess of Meath, and afterwards for nearly twenty years preacher to the "congregation of Protestant Dissenters worshipping in Wood-street, Dublin."

Here he married his first wife, "a lady of distinguished wisdom and piety, also of honourable family and large estate;" of which estate he says in his will—and this library is its noble proof—that "he used it with moderation to himself, that it might be the more useful to others, both in his life and after his death." That is her portrait, high up on the right hand of the Doctor; an aristocratic face, aquiline nose, and sharply defined features; altogether the kind of woman, we think, to help a man "fight a good fight." In 1687 he came to London, where his wealth and his wisdom were of great service to the Dissenters. Some of them were tempted to acknowledge the autocratical assumptions of the second James, who undertook on his own responsibility to *dispense with the penal laws made against Dissenters*, and, in consequence, "were likely," says Dr. Calamy, "to be wheedled into an address approving of this." Against this Dr. Williams made a brave stand; no compromise of justice, no sacrifice of principle, were his mottoes; and from those thin, compressed lips came these words, worthy of present record,— "It might help them as Dissenters in a special matter for the time, but it would be a lasting injury to the cause of freedom. The severities of the former reign upon Protestant Dissenters, were rather as they stood in the way of arbitrary power, than for their religious dissent; and it were better for them to be reduced to their former hardships than to declare for measures destructive of the liberties of their country."

Then came the Revolution, and with it William and the Bill of Rights. The honest, true, but unpolished Dutchman did not hesitate to consult the good Doctor frequently on Irish and on Protestant questions, and found in him a wise but not a flattering counsellor; the saintly Richard Baxter (their portraits, as is most meet, are *vis-à-vis* in this room; indeed Baxter's portrait is one of the gems of this collection, both as a work of art and a *traisemblance*) often conversed with him on the great questions of the day; and Bates, and

Howe, and Allein were among his bosom friends and choice companions in London. The Doctor first preached at Silverstreet Chapel, with John Howe for a colleague, and afterwards at Hand-alley Chapel, Bishopsgate, one of the seventeen dissenting churches in London, now extinct. In addition to this, he lectured often at Salters' Hall, and engaged in a seven years' controversy with Dr. Crisp, who was, he thought, too much inclined to Antinomianism. In 1701 he married his second wife, a Miss Guill, daughter of a French Protestant refugee, a lady of great beauty, and, like his first wife, of "considerable fortune." That is her portrait on the left of the Doctor's, rather too much like one of Sir Peter Lely's beauties, but a very good woman nevertheless, who added fifteen years of happiness to his life. To Queen Anne the Doctor carried up an address of congratulation; lived through her reign; saw the first of the Georges ascend the throne, and in 1714, full of years and of honours, this staunch old Nonconformist was gathered to his fathers. Throughout a long life he had wrought hard as a student and a preacher; had only omitted preaching, through ill health, five Sundays; and though free from committee meetings and platform excitement, his whole career was one of incessant intellectual activity. Around us are his books and his pictures, the life-collection to which he devoted much of his ample fortune; in them he still lives, and by them he will ever be remembered. We tremble to think that some day a fire may desolate this crowded neighbourhood, and utterly destroy these desiccated memorials of the past, for which no one seems to care but a few enthusiastic students.

Libraries have no special claim to immunity. Think of *Dr. Goodwin's* collection; the Doctor Goodwin whose works were selected to be the first in Nicholl's series of Puritan Divines. Familiarly known as "*in Scriptis in re Theologica quam plurimus orbinatus*," he collected—for he was a rich man—a grand library of the fathers and their successors, and it perished "in the dreadful fire of London,

A.D. 1666." Good, godly, brave old man! he bowed his head with sublime submission, and only said, "God hath struck me in a very sensible part."

And then there was *Dr. Lazarus Seaman's* library. As we are in a library, our talk may well be of books for a while. He was a Leicester man, and a D.D. of Emanuel College, Cambridge. How strange it is these grand old Puritans should be associated with ignorance and vulgarity? Even Wood, who can seldom say a good word for any of them, admits that Dr. Seaman was a very learned man. He was also a man of great judgment, and was therefore selected by Cromwell's parliament to go to the Isle of Wight on the resultless errand of arguing certain matters of casuistry with the prisoner, King Charles I. He died in 1675, and left a very valuable library, "the first that was sold by way of auction, and which fetched £700."

Then there was *Dr. Jacomb's* library. His portrait is on the staircase. He does not look very amiable, not very attractive; but remember he was a martyr to cancer in his mouth, and hence those swollen lips and that clouded brow: but the consequences of cancer were his great trial; it "hindered him from preaching; although, when his pains were tolerable, preaching was his best anodyne." He was preacher of "Ludgate parish," where his ministry was both acceptable and useful. At the passing of the Act of Uniformity he, too, cast in his lot with the Nonconformists, and became one of the ejected. Happily for him, he had the steady friendship of the Countess of Exeter, who, "to the utmost of her power, comforted and supported pious Nonconformist ministers and people, even when the stream ran so strong against them." On his death-bed he said to a friend who had been afflicted with doubts, "It will not be long before we meet in heaven, and there we shall be perfectly happy; there neither *your* doubts and fears, nor *my* pains, shall follow us; nor *our* sins, which is best of all." He died at the Countess's in 1687, "leaving behind him an incomparable library of the most valuable books in all

kinds of learning," which was sold in 1702 for £1700. Books were books then.

And *Dr. Manton's* library, too. That is his portrait in the corner of the room. It is "of a great mixture of majesty and sweetness." That fine oval face; those half-smiling lips, full of quiet humour; the long rich curls, resting almost on the shoulders; the skull-cap covering the thin hair of the crown and temples; and those large, clear, lustrous eyes, are but the outward manifestations of the rich fancy that dwelt within. He was a hard student all his life; and when "any new thought entered his mind during the night, he would often light his candle, put on his gown, and write for an hour together at a table by his bedside, even in the coldest weather." Wood, that slanderer of the Puritan divines, says of Manton, — "He looks like a person rather fatted for the slaughter than an apostle; being a round, plump, jolly man; whereas the Royalists resembled apostles by their macerated bodies and countenances." * Shortly before his death he said to Dr. Bates, "'Tis infinitely terrible to appear before God the Judge of all, without the protection of the blood of sprinkling that speaks better things than the blood of Abel." He, too, left behind him an immense collection of books, that were quickly dispersed by the auctioneer's hammer. One would be glad to know on what book-shelves these lost treasures rest.

"He that hath found some fledged bird's nest may know,

At first sight, if the bird be flown;

But what fair dell or grove he sings in now,
That is to him unknown."

Dr. Williams's library was neither burnt nor sold. He had no children, and so he adopted his Nonconformist posterity. Having purchased the "curious collection of Dr. Bates," the "silver-

* Of Wood, Bishop Burnet says, "That poor writer has thrown together such a tumultuary mixture of stuff and tattle, and has been so visibly a tool of the Church of Rome, as to reproach all the greatest men of our church, so that no man who takes care of his reputation will take anything upon trust that is said by one who has no reputation to lose."

tongued preacher," whose "graceful mien and comeliness" John Howe always admired, he bequeathed both libraries to you and to us, and to all who will use them. Dr. Bates' very fine portrait is below in the committee-room. By no means let us overlook this picture of the author of "The Harmony of the Divine Attributes," when we go down stairs.

Let us return to the front library. That portrait next to the first Mrs. Williams is the great Dr. Charnock, another of the tremendous readers and writers of those days. He also was a celebrated biblioplist, but his "famous collection of books perished" in the Fire of London. He preached in and about London for fifteen years; but we are told he "was not very popular, on account of his disadvantageous way of reading with a glass."

Next to him is the seraphic scholar, John Howe, the prince of Puritan divines, the polished gentleman, and the accomplished scholar. When the Bishop of Exeter, who held him in high esteem, expostulated with him on account of his Nonconformity, and urged him to be re-ordained, saying, "Pray, Mr. Howe, what hurt is there in being re-ordained?" he replied, promptly, "Hurt, my lord! great hurt: it is shocking; it is an absurdity; it hurts my understanding; for nothing can have two beginnings." More beautiful, perhaps, is this story—remembering Charles's hatred of the Puritans:—Being at dinner with some persons of fashion, a gentleman expatiated very largely in praise of Charles I., interspersing his conversation with many oaths; upon which, Mr. Howe said that, in his humble opinion, there was one virtue in the character of that prince which he had omitted; which, when the gentleman pressed him to mention it, he said, "That he was never heard to swear an oath in common conversation."

Beguiling our way thus, we pass by several portraits of once distinguished men, the fathers of our Church. That is William Tong, of Salters' Hall; the name is on the canvas; one of the ministers chosen to complete Matthew Henry's "Commentary," and a man of great

reputation and usefulness; and George Hughes, father-in-law of John Howe, and another of the Devonshire worthies silenced by that ecclesiastical Tamerlane, Laud; and Henry Grove, and Perkins, and Fleming, and Dr. Wilton, and Richard Steele—the friend and neighbour of Matthew Henry; and in the midst of them is a fine painting, by Opie, of Dr. Abraham Rees, of Encyclopædian fame, that should not be overlooked. Let us take one more look at Baxter's portrait over the fireplace. There was much humour in that pain-wasted man's soul. When two of the wild wits of that day met him on one occasion—Villiers, Duke of Buckingham, and Wilton, Earl of Rochester—they addressed him thus, "Mr. Baxter, which is the nearest way to hell?" Suddenly, as by a happy inspiration, Baxter replied,—

"By Buckingham, as some do say,
But Rochester's the nearest way."

Let us pass into the back library,—the dusty, neglected suburb of the place. Here is a rich store of old books, some very old; we can only point out a few of its artistic treasures. Here is a fine portrait of that sturdy Nonconformist and polemic, Thomas Cartwright, the man whose pen was Whitgift's plague, and one to whom all owe much who believe in the self-government of religious bodies. Whitgift lies buried, all but unknown even by name, in Croydon church; and Cartwright's principles have spread through England and America. The Nemesis of history is terribly just. Here, too, is a very striking portrait of Thomas Case, who lived from 1598 to 1682, full of life and vigour, as if he was dealing with some metaphysical subtlety; and close by is Matthew Henry's, well enough known by engravings—with a full round face, bushy wig, aquiline nose, and ladylike delicacy of features; and next to him, an engraving only of his father, Philip Henry, and many others, of whom we cannot but say, "Oh that those lips had language!" What a story they could tell in 1862, of the days in 1662, when, in spite of poverty, prisons, and death, they dared to say, "Whether it be

right to obey God rather than man, judge ye."

As we descend the staircase to the Committee-room, we pass several notable portraits:—A fine one of Dr. Priestley, by Fuseli, an impressive picture—hale, full of thought, and apparent unsettledness, yet largely benevolent; and old Joseph Caryl, pen in one hand, and his other resting on the Bible, perhaps meditating his mighty "Commentary on Job;" and Dr. Jacomb, as we have already said; and Flavel, the saintly; and others of lesser note. What a boon it would be to lovers of ecclesiastical biography to have the best of these portraits photographed, with a brief biography of each, as the Puritan album of the bicentenary year, 1862!

Beyond the portrait of Lord Cobham, "the good Lord Cobham," one of the first Protestant martyrs of this country, we need not be detained in the Committee-room; but from this chamber of dead worthies, with all our reminiscences fresh upon us, pass out into the busy bustling London of the present. Some day, if so our readers wish, we hope to visit the manuscript department, and with loving eyes and gentle hand turn over the discoloured leaves, and read the quaint and often faded lines in which the fathers and the prophets of a bygone day revealed their struggles, their faiths, and their hopes, but, above all, their unshaken trust in the everlasting righteousness of the Sovereign Lord of human consciences, and of heaven-given rights.

B.

The Minister's Grace.

AN EXTRACT FROM THE FUNERAL SERMON OF THE REV. JAMES SHERMAN,
PREACHED AT BLACKHEATH, BY THE REV. H. ALLON.

"THE events of Mr. Sherman's outward history are not very momentous; they are such only as are 'common to men,' and are important chiefly from the spiritual and ministerial history that lies between them. It is therefore enough to say here that he was born in London, in February, 1796; that he had the inestimable blessing of a godly parentage—his religious character being moulded from childhood by the tender piety and womanly wisdom of a devout mother, the most precious gift that God can bestow upon a child.

"The period of his conscious decision, however—the crisis in his spiritual history—when the religious elements of his character were gathered up and tested, and when he formally and consciously consecrated himself to Christ, was in his fifteenth year; the preaching of the Rev. Mr. King, of Norwich, then supplying at the Tabernacle, Moorfields, being the ostensible cause of it.

"After two or three years spent in secular pursuits, a desire for the work of the ministry took possession of him and rapidly grew into a passion, which his

father in vain endeavoured to quell. And at length, under the auspices of the Rev. Robert Stodhart, of Pell-street, of whose church he had become a member, he entered Cheshunt College, in November, 1815.

"From the very first months of his College course, his preaching won the remarkable popularity which attended it to the last; chapels being crowded whenever he was to preach. He spent only three years at College—then for three and a half years he supplied various chapels in the connexion of the Countess of Huntingdon,—refusing overtures to become the pastor of churches in Bristol, Bath, Cheltenham, Norwich, and other places. He then accepted an invitation to become the minister of a congregation at Reading, to which the Rev. Mr. Cadogan had ministered, and which had seceded from the Establishment; there he remained fourteen years, his ministry being attended with extraordinary success. In 1835 he became the minister of Surrey Chapel, whence in 1854, on account of declining strength, he removed to

Blackheath, and gathered the church and congregation which this morning mourn his loss.

"These are the simple epochs of his history, but they include a ministerial service of unusual interest, and of very extraordinary usefulness; concerning the greater part of which he himself has left a valuable record, which in due time will be put into your hands. I will not attempt now, therefore, any formal delineation of our beloved friend's character; some of its features have already been hinted at, and I must content myself further with just such rapid allusions as may befit a service which seeks the benefit of the living rather than the eulogy of the dead.

"The first thing that would strike a stranger on becoming acquainted with Mr. Sherman, was the bright joyousness and hopefulness of his temperament; wherever he came, his presence was a sunshine. The goodness of some men awes you; it stands and trembles before God;—Mr. Sherman's goodness charmed you; it rejoices before God and rests in His love and smile, awakening within you a desire to participate its happiness. He had many anxieties in life, and some very bitter sorrows; but they could not extinguish the light that was in his eye, nor efface the smile that was upon his countenance. His sympathies were with the bright things of life; his heart was green to the very last. Hence he sought and rejoiced in the love of those younger than himself.

"His social affections were very strong. He lived in the love of his family and friends. In no sense was he a self-contained man, cold, reserved, or self-sufficient; the tendrils of his affections ever sought for something to lay hold upon. To love and to be loved, were the necessities of his social being. Hence the peculiar severity of the successive strokes that 'barked his fig-tree and laid his vine waste'—that twice smote down by his side the wife of his bosom,—that bereft him of his children, until 'his house was left unto him desolate.'

"Indeed, the intensity of the emotional part of his nature was his constitutional characteristic; and to this, sanctified by

'the grace of our Lord,' his peculiar religious fervour, both in the pulpit and out of it, was no doubt to be attributed. Differences of fervour are not necessarily to be ascribed to differences of either goodness or zeal. Hence, too, the quick resentment of which he was capable, the sudden flush, the hasty word, that are inseparable from such a temperament.

"The fervency of his spiritual feeling manifested itself in his ready sympathy with every religious movement that promised spiritual usefulness. Intent upon the salvation of men, he was ready to sanction or to adopt any lawful means that seemed likely to secure it. He was not afraid of novelties. He had no narrow clinging to church traditions. Although the most decorous of men, he was not over careful about ritual proprieties when occasion demanded that they should be disregarded. He was always amongst the first to sanction and try experiments.

"No one could doubt the genuine religious earnestness of his life; although the most cheerful of social companions, a religious allusion, the manifestation of a spiritual sympathy, the expression of a zealous purpose, at once enkindled his enthusiasm. Whatever the mood of his social feeling, a holy thing elicited an instant and hearty response. He was 'instant in season, out of season,' 'ready to every good word and work.' He was never 'ashamed of the gospel of Christ.' Piety was more than the attribute of his life; it was its temper and principle, the foundation and essence of his life itself. 'Ye are witnesses, and God also, how holily, and justly, and unblameably he behaved himself among you that believe.'

"His ministerial aims were attested by his sermons; not only did he select such themes as were fullest of evangelical truths, but he turned every topic to evangelical applications. Like the great Apostle himself, he was not always careful to maintain logical sequence, when the Master or His claims were to be spoken of. 'The love of Christ constrained him.'

"His theology was of the lower Calvinistic school, and he was never more

fervid than when he spake of the love of God and of Christ, or of the blessedness and reward of them that believe.

"Partly from constitutional, partly from moral reasons, he shrank, with an instinctive repugnance, from theological novelties—not as condemning theological speculation in others, but as contented himself with such fundamental truths as sufficed for his aims in the pulpit.

"His Christian charities were very large; neither doctrinally, ecclesiastically, nor ritually, did he hold any extreme views. He had a warm and ready sympathy with whatever was good. He was 'a lover of all good men.' His tastes and convictions led him to prefer a worship more liturgical than has been common amongst Nonconformists. He magnified the devotions of the church, and ever sought to enrich them with all that is excellent, both in music and ritual. But he was contented that every church should determine this for itself. He accepted, conscientiously, whatever was 'for edifying.'

"His catholic sympathies won him many friends in church circles other than his own. A loving message to him, when on his death-bed, sent by the venerable and saintly Archbishop of Canterbury, indicates the respect in which he was held.

"Favoured by Providence with affluent means, he was full of large-hearted liberality. He valued property, he attached importance to ministerial income; but it was that he 'might have to give to him that needeth.' His hand was as the hand of Charity herself. His acknowledgment of the slightest service was munificent. Many an act of sympathising generosity have I witnessed or become acquainted with. Almost my first impression of him was my unsuspected knowledge, when a student, of an act of quiet beneficence; many a student of Cheshunt has he enabled to pass through his College course. His 'liberal heart devised liberal things.'

"To the College of Cheshunt he was a warm-hearted and unwearied friend. His love to it was enkindled during his student life, and knew neither intermission nor change. He took a paternal

interest in its students, and in various ways he promoted its interest above most of the helpers that it has had.

"He was, however, chiefly known and will be chiefly remembered as a successful preacher. Since Whitefield's celebrated sermon in Moorfields, perhaps no such effects have been produced as by some of his sermons. Rarely did he preach without some ascertained conversions, and sometimes they were numbered by scores. To one sermon alone, preached in Surrey Chapel, in 1837, eighty-four persons who joined the church there attributed their conversion; how many more who sought communion elsewhere cannot be told.

"At length the time came when his work was to cease. For some months he struggled with incipient disease. A winter spent in Egypt and Malta failed to arrest its progress. He returned home last May, and rapidly grew worse. He felt that the end was approaching, and he 'set his house in order.' In June he seemed to be dying; but in simple faith he worshipped, and 'gave commandment concerning his bones.' And the arrangements of yesterday and to-day are but the fulfilment of wishes expressed then. The anniversary of Cheshunt College occurred at the end of June; to its tutors, students, and friends he dictated dying words, and they responded in a resolution of loving sympathy, commending to the Great Shepherd his parting spirit.

"But the end was not yet; many months of weary waiting had yet to elapse before he was released. His faith and patience were to be signally tried. A partial recovery enabled his unexpected appearance at the Lord's table. He uttered a few parting words—how affecting, how solemn, only those who heard them can say: it was as if 'one had come to you from the dead.'

"Only once during these long months of suffering was his peace disquieted, his faith disturbed. I found him one day greatly distressed, his heart was troubled, his countenance worn with anguish. 'It is,' said he, 'very dark—I have no light.' And no words that could be spoken to

him relieved him; he 'refused to be comforted.' And thus it continued for a week or two, 'neither sun nor stars in many days appeared.' 'He walked in darkness, and had no light.' And in this mood, not of despair, but of depression, he addressed a letter to you. But at length his wonted peace and faith returned. It was only 'the sorrow that endures for a night;' joy came in the morning. He had not failed, but only feared—'feared as he entered the cloud;' but the vision of his glorified Lord brake upon him, and amid the fluctuations of pain and anxiety of the seven weary months that remained, he was 'kept in perfect peace, his mind stayed upon God.' His was not at any period of his illness exactly joy, much less rapture; but it was that which, rightly estimated, is far more natural and assuring; it was a quiet, peaceful faith. The solemn awe of death was upon him; he felt as sinful man must feel when he realizes his approach to the Judge of all the earth. His sense of unworthiness was profound, his expressions of humility frequent and strong; but it was humility, and not fear. He walked 'through the valley of the shadow of death,' but he feared no evil, for the Good Shepherd was with him, his rod and his staff they comforted him. He 'knew in whom he had believed.' Once or twice his expressions kindled into something like rapture. One day some words which I spake to cheer his wearied spirit, brought some verses to his recollection. His face was lit up with its old enthusiasm. His voice forgot its languor, and for once, for the last time I believe, regained its old pulpit fulness and fervour, as he quoted and appropriated them:—

"Jesus, the vision of thy face
Hath overpowering charms;
Scarcely shall I feel death's cold embrace
If Christ be in my arms.

"Then, while ye hear my heart-strings break,
How sweet my minutes roll;
A mortal paleness on my cheek,
And glory in my soul.'

"For a moment we 'saw his face as it had been the face of an angel'—a sudden gorgeous sunset flush, it passed away, and left the cold grey pallor of evening.

"A few days before his death, when he could but just articulate, he said, in reply to my inquiry how he was, 'Near home.' On a remark being made about the length and weariness of the way, he instantly rejoined, 'It is all right—all is bright, there are no clouds.' I saw him once again, but it was for little more than a clasp of the hand, a dying instruction, and a parting prayer—and then he 'fell asleep;' another proof of the sustaining power of the Gospel that he preached, under circumstances that peculiarly tested it—'Mark the perfect man, and behold the upright, for the end of that man is peace.'

"He 'rests from his labours, but his works do follow him.' Great and blessed is his reward. How many already have gathered round his glorified spirit, with the grateful greetings of the heaven that they owe to him! And how many more who will follow him thither will join in their glad acknowledgments—his crown and rejoicing—'many turned to righteousness,' through whom he 'will shine as the stars for ever and ever!'"

. We understand that a fund is being raised for the founding of one or two "Sherman Bursaries," for assisting poor students in connexion with Cheshunt College, in which Mr. Sherman was educated, and of which he was the Hon. Secretary—a fitting memorial to our departed friend, which we commend to all who loved him. B. Cooke, Esq., Blackheath, or the Rev. Henry Allon, will receive contributions.—ED.

Christ's Love to us.

"Therefore, his sisters sent unto him, saying, Lord, behold he whom thou lovest is sick."

How beautiful and touching this petition! If the Lord loves him who lieth

sick, then there is, indeed, no distress. Love makes the beloved one's sickness its own sickness, and here is the love of Him who is Lord over all sickness.

"Lord, behold!"—They add nothing more; but therein they embody all their entreaty for help, and likewise all their assurance that the Lord is both willing and able to "behold," and to help the beloved sick one. As Augustine paraphrases their request,—*"It is enough, Lord, that thou knowest it; for thou dost not love and yet forsake the beloved one."*

A faithful, pious preacher was once lying dangerously ill, and the members of his church were praying earnestly at his bedside that the Lord would raise him up and preserve him to them; in doing so, among other things, they made mention of his tender watchfulness in feeding the lambs of the flock, making use of the expression, *"Lord, Thou knowest how he loves Thee!"* At this, the sick man turned to them and said, *"Ah, children, do not pray thus! When Mary and Martha sent to Jesus, their message was not 'Lord, he who loveth thee,' but 'Lord, behold he whom thou lovest is sick!' It is not my imperfect love to Him which comforts me, but His perfect love to me."*

"When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

This sickness of His friend, which to Him was so well known, was not unto death. Lazarus, indeed, died; but the friends of the Prince of Life live though they die. *"Behold, what a new doc-*

trine Christ preaches; death is no longer death!" (Brenz.) The sickness of Lazarus, which issued in his dying, was not appointed to be unto death, but unto resurrection from death,—unto the glory of God the Father and the Son; *"for as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will,"* that the oneness of the Father and the Son might be made manifest. But what applies to Lazarus' sickness, which was not unto death though it issued in death, applies also to all Christians; whether power over one mortal body is allowed to death for four days, or for four times forty thousand days, the result will be all one, when, at length, the glory of Him who is the Resurrection and the Life will, even in our bodies, be made manifest. Luther even says, that on the resurrection day, Adam will feel just the same as if he had only fallen asleep last night.

Mary and Martha had already their brother's corpse before them, when the Lord's answer reached them (ver. 17). Now they were called to believe themselves unto the understanding of the word:—*"Not unto death, but for the glory of God!"*

This word the Lord lets down into the depth of their sorrow as a ladder of salvation, that on its shaft they might mount up to that higher elevation to which He would fain raise them.

[*"Christ the Life of the World,"* by Rudolph Besser. Edinburgh: Clark.]

Pages for the Little Ones.

EMBLEMS NO. V.

"WHAT shall be our emblem to-day, Miss Minton?" "The animal by whose name Christ is most often called; who can tell me what that name is?" "Oh, I know," said Bertie, "the Lamb, the Lamb!" "And where is He most frequently called by that name?" "In Revelation," said Mary Jane; "and do you know I learnt that, Miss Minton, when I was such a little girl, before I could quite read. I went to stay with

cousin Nellie once when Mamma was ill. You know Nellie is our youngest cousin in London. On Sunday afternoon, when all the elder ones were reading with Aunt, she showed us the word Lamb near the end of the large Bible, and when it came to our turn, instead of reading, we showed Auntie, 'Lamb.' We tried to find a fresh one every time, and we found so many."

"Can you tell me who first called Christ a Lamb?" "I don't know; but is it that text (don't you remember, Mary

Jane?) that dear Grandpapa said to us when he took us to see the sheep clipped?" "What, 'He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth'?" "Yes, that is it; and don't you remember we saw both parts of the text when we were at Grandpapa's? One week the sheep were clipped, and another week the shepherd was taking the finest lamb of all to be killed, and it made no noise."

"Who said these words?" "I don't know exactly, Miss Minton. I am not quite sure where to find them, only I know they are not in Revelation, for Grandmamma looked near the middle of her Bible."

"Turn to Isaiah liii. 7." "Oh yes, here it is; but I thought all the Old Testament was written before Christ came, and it says here, 'He is brought.' " "You are right; the last book of the Old Testament was written about four hundred years before the birth of our Saviour; this book of Isaiah about seven hundred. Isaiah was a prophet; you know what that is?" "Yes, one who tells about things before they happen; but how can men know?" "Who does know?" "Only God; so God must tell them."

"God used sometimes to *speak* to the prophets, and sometimes in a kind of dream he *showed* them what was going to happen. I think Isaiah had been seeing one of these visions or dreams just before he wrote this chapter; and you have read the beautiful story of the crucifixion so often, you can remember without our turning to it now, how truly all that Isaiah had written came to pass. *Not one word* of complaint or anger from the gentle Jesus,—the Lamb of God, even when the soldiers were so rude as to *spit* upon Him, a thing that would make any man angry, especially if he knew he need not be afraid. And Jesus, remember, *could*, with *one wish*, have laid all these cruel men dead at His feet; He knew that well enough; He even said, 'Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of

angels?'" "But why, Miss Minton, should God, so good, so kind, let His *own Son* suffer so much? I often wonder and wonder, and I cannot understand it."

"Ah, it is wonderful indeed! but I will try and help you to see something of the reason why. Read the fifth verse of this fifty-third chapter of Isaiah. A little boy, who was asked what that verse meant, replied, 'Teacher, is it not this,—*Christ* took the *punishment*, and *we* have the *peace*?' "

"I once heard a good missionary tell a beautiful story, which explains this text better than any words of mine can do."

"A Hindoo native teacher wanted to tell his hearers what he meant by saying Christ died in their stead,—was their *Substitute*; so he said, 'There was a great King who ruled over much land and many people. All rich and glorious things were to be found in his country; the King himself lived in a gorgeous palace, and had many servants to wait on him and children to love him, but his heart was not content; and why? He was continually hearing that his laws were disobeyed, his wishes disregarded, his will made light of by his people. So he called together his nobles and his wise men, and said, "O ye, my friends and counsellors, I have no pleasure in these my riches, in this my princely palace; for my laws are not kept, my wishes are not regarded."

"Then said the nobles and wise men, "O great King, live for ever! thy laws are not obeyed, but it is because the people do not *know* them. Cause thy decrees to be written, and let messengers be sent on camels and on elephants, throughout the provinces of this thy mighty empire, and let them everywhere loudly proclaim thy laws and make known thy will." The King replied, "It is good that ye have said; it shall be done." Messengers were at once despatched to every corner of that vast empire, and all *heard* the will of the great King; but still his subjects did not obey him, and he was troubled more and more. Again he called together his mighty men, and said, "I have done as ye counselled; my laws have been

made known through the length and breadth of the land, but still the people disobey."

"The wise men answered, "O great King, if the people will not obey they must be *punished*. Let it be proclaimed through all thy dominions that whoever, young or old, high or low, shall not yield obedience to thy decrees, shall, on his bared back, receive one thousand lashes." Said the King, "The punishment is severe, but it shall be according to your words." Then he sent forth messengers on camels and on elephants, proclaiming everywhere the fearful punishment that should fall on those who should disobey his commands.

"Not many days after, an old man was brought before him, and accused of having broken the law. The witnesses were heard, and he was found guilty. The King was in great grief, he knew not what to do; but said his nobles and his wise men, "O King, thou must not recal thy words; if this man be not punished thy laws will never be obeyed, there will never be peace or order." Then slowly and solemnly the King ordered the punishment to be inflicted. Upon this, a young man rushed forward, and embracing the feet of his sovereign, said, "O great King, thy laws are good,—this man has broken them,—his punishment is just, but he cannot bear it,—he is *old*; before he has received fifty lashes he will lie quivering and breathless at thy feet. I am young and strong, let me take the punishment in his stead, so shall thy laws be honoured, and the life of the old man be saved."

"The King turned to his nobles, and said, "This is *new*, but it seems *right*; shall it be so?" They assented, and the young man did not wait to be bound, but baring his back to the executioners, meekly received the fearful punishment. He neither struggled nor groaned, though his wounds were terrible, and his blood covered the ground; but when the last stroke had fallen, with a mild majesty he rose, and turning to the old man said, "You may go,—you are free,—I have borne the punishment instead." Friends, brothers,' said the Hindoo preacher, 'this

is what Jesus the Saviour has done for you.'"

"Now I see," said the children, "God *must keep His word*, and so Jesus *must* die. Was not he a wise Hindoo to tell such a beautiful story?" "He was, indeed, and it is a joy to think that many of these men who wasted their fine thoughts and glowing words on idle dreams and hideous idols are now spending their time and talents in teaching their countrymen of the *true* God and salvation by Jesus. But suppose the old man had gone away, without one word of thanks, to break the laws again?" "Oh, that would have been wicked and ungrateful!" "Ah, my children, it is what we do day by day to Him who gave His *life* that *we might live*."

"Who was it that called Jesus a Lamb when He was on earth?" "I don't remember." "Turn to John i. 29. 'The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.' What John is this who speaks?" "John the Baptist. And here it is again in verse the thirty-sixth, 'Behold the Lamb of God!'" "Yes, and this punishment, you see, was *not* for one, but for you, for me, for the *whole world*."

"Now turn to Revelation v. 6, 'And I beheld, and, lo, in the midst of the throne and of the four living ones, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes.'"

"How curious it must look, 'seven horns and seven eyes;' do you think Jesus *really* looks like that in heaven?" "Oh no, my love, these words are *emblems* still. We know that Jesus went up into heaven in the body that rose from the dead, and in that body, all bright and glorious, we shall one day see Him; but He is called a Lamb because He is gentle and loving still, as He was on earth. *Seven* the Jews called a perfect number, perhaps because in seven days God *perfected* or *completed* the earth and all that is therein. Having seven horns means that Jesus is *perfect* in power; there is nothing that He cannot do; and seven eyes, *perfect* in knowledge; there is nothing

that He does not know : in heaven, not one overlooked, not even the baby Alice ; and on earth, each little child is known to Him ; all its difficulties, all its desires, even Bertie's trying to be patient, and Mary Jane's effort to be diligent."

"But it says, 'As a Lamb that had been slain.' " "It means that in heaven, before all the holy angels, He is not ashamed to say, 'I died for men,' and they all talk about it there."

"There your dear little baby sister is learning about Jesus, the same as we do.

I like to think of that. I wonder if she can understand it yet." "I don't know, she seemed to understand so much on earth, she will learn fast in heaven, I am sure ; but we can't tell much about it, only I know the smile of Jesus makes her glad, and she can understand His words of love.

"But we must not talk more now, my children ; it is time for other lessons.

"To work, to work, and let us see
How industrious we can be.' "

Poetry.

TOO LATE.

Too late ! even now those judgment words, too late !

Press on the stricken heart with grievous weight ;

And woe is me,

Too like the sovereign pangs of just remorse,

This sense of an irrevocable loss

Pains constantly.

Too late ! I might have been ! Alas ! my soul

Heard conscience plead, and spurn'd its mild control.

Temptation—fall—

Came quickly while I question'd of the sin—

Proud thought, harsh word, reproaches, and within

'Twas discord all.

Pride made the breach ; I call'd it proper pride.

"Injured ! I part, and let what will betide ?"

Ah, evil day !

Why did I lose a friend so sternly true ?

Why waste the love time never can renew,

Though grief it may ?

Beside me once a weak soul journey'd on ;

Too late to warn or guide her ! She is gone.

I scarcely dare

To think how far from innocence she fell ;

I saw her youth's fair promise, wish'd her well,

Without a prayer.

And oh ! how many may have pass'd me by,

With tears imprisoned dimming the sad eye !

One gentle word

Has to the heart that call'd itself forlorn,

Brought comfort—hopes and strength new born—

Kind looks conferr'd.

I knew all this, I said it many times,

Of woe and pity read in smoothest rhymes ;

But in real life,

Too much I heeded self, its petty ways,

To watch the thousand masks, where grief betrays

The secret strife.

satisfied, there is no impregnable ground on which a Protestant controversialist can stand but the Bible, as a sufficient and conclusive authority for Christian faith and practice. But we have no space for a polemical encounter with Mr. Burgon. We would rather praise what we like in his book. His chapters on the Catacombs are most interesting, and throw much new light on the subject, owing to his knowledge of Italian works describing recent discoveries, and his personal acquaintance with the Cavaliere de Rossi. By the way, he notices the numerous small graves, as those of children, without noticing the common explanation of them as graves just begun—left to be finished at the time of interment. Are there good reasons for repudiating that view? We would advise all who are interested in the Catacombs to read from the twelfth to the twentieth letter. We sincerely thank the author for the information he here supplies. The second and third letters on the Codex Vaticanus are very valuable, and contain some very curious details respecting the manuscript, and the edition of it by Mai. Those who are interested in ritualistic lore, will find much that is instructive in the fourth and fifth letters. Mr. Burgon shows that many Romanists are very slovenly ritualists, and that the Breviary and the Missal are not after the Romish people's Prayer-book.

Revelation and Science. By the Rev. B. W. SAVILE, M.A. (London: Longman.) In this book we have another answer to the "Essays and Reviews." Mr. Savile is already known as author of a work on "The Introduction of Christianity to Britain," in which, though he utterly fails in our opinion to prove, as he wishes, a visit by St. Paul to our native isle, he presents abundant learning, and exhibits considerable ability. In the present volume he takes up "Bunsen's Biblical Researches," "The Evidences of Christianity," and "The Mosaic Cosmogony." He shows himself to be most at home with the first of these subjects. Mr. Savile is a strong man on the subject of Chronology, and, in a masterly style, demonstrates the utter baselessness of Bunsen's system. He illustrates well the confusion and contradiction of Egyptian authorities, on which Bunsen builds so much;—and we may add, by the way, that Sir George C. Lewis, in his scholarly treatise on "The Astronomy of the Ancients," points out, in a calm and convincing manner, how thoroughly unreliable those authorities are. We question if Mr. Savile knows as much of science

as he does of chronology; and he is certainly more successful in his destructive criticism, than in his constructed theory for explaining the Mosaic Cosmogony. The space allotted to Miracles occupies only ten pages, and the writer by no means does justice to the subject. As we said last month, Mansel's Essay on Miracles in the *Aids to Faith*, contains the best treatment of that great question which this controversy has brought out. Mr. Savile writes as a High Churchman, and it is pitiable to find a man dividing Christians into Catholics, Papists, and Non-episcopalians. What a notion of the essentials of Christianity he must have! In describing Non-episcopalians, he says, "We mean that large body of Nonconformists, as they are called in this country, who prefer, for the government of the community to which they respectively belong, anything of human devising, rather than what is of Divine appointment." Is this fair? He knows, or ought to know, that most Nonconformists, whether right or wrong in their conclusions, do make their first appeal to the Scriptures, and repudiate *expediency*; upon which last, together with *tradition*, he also ought to know, that multitudes of Episcopalians mainly rest their cause. According to Mr. Savile's classification, where are we to place the Protestant churches of the Continent? Immense is the injury done to the cause of truth when bigoted champions thus speak, not to say uncharitably, but unjustly of their brethren.

The Philosophy of the Divine Operation in the Redemption of Man. By JAMES B. WALKER. (London: Ward & Co.) In this book, the author gives his views of the Holy Spirit. The subject is one of the greatest practical importance. Erroneous views of the work of the Spirit may be no less fatal to the welfare and peace of the soul, than erroneous views of the work of Jesus Christ. Neither must be extolled to the depreciation, much less to the exclusion, of the other. Our settled opinions concerning both are to be determined solely by the authoritative testimony of God's Holy Word. *A priori* reasonings upon these subjects will be found to have the show of philosophy, rather than the reality. There are many good thoughts in the work before us. The relations of the Holy Spirit to ancient believers; to the humanity of Christ; to the official and personal qualification of the Apostles for their work; to the Word of God; to the Church; and to the impenitent world, are presented with somewhat of freshness. It

would have been well, had the truth contained in the following passage been always recognised, and acted upon: "We cannot reach the moral nature by light alone. When one changes the opinions of an erring brother on moral subjects, something is accomplished; but to give a disposition to love and obey truth is a different thing. The Holy Spirit alone sinks the truth through the intellect into the conscience and the affections. Truth is light, but it is not life. Alone, it is like the sun in winter—it shines but to enlighten a dead, cold earth. With the Spirit, it is like the sun in summer. It shines with *life in its light*, vivifying nature and producing blade, flower, and fruitage. So the light of Divine truth shines in the darkness of the natural mind, and the darkness appreciates it not, until by the Spirit it becomes spirit and life to the soul."—P. 65. We wish that all ideas in the book were equally good, and as well expressed. But there is, in our view, an air of assumption about the work, which is by no means in harmony with good taste. It seems as if the author fancies all who do not agree with him, are deficient in understanding, at least. This is, doubtless, in a great degree, mannerism. But it is unfortunate, since, in consequence, some persons will estimate Mr. Walker's opinions too highly, and others, too low. The speculation about the economy of the Divine nature had much better have been omitted altogether. It leaves, as unveiled as ever, the mystery of the Infinite One. To talk about the "Father-substance of the soul," and *Spirit*, and *Thought* (or the Word), as giving the testimony of consciousness to the relations of the Father, the Word, and the Holy Ghost, may look very philosophical, but it is no such thing. Then, what is meant by the proposition—"God becomes imminent by personal only in Christ?" We cannot comprehend. When it is asked, "Why might not God send his Son, the Word, or out-birth of the Divine Mind, to become personal in a human nature?" the question rises, was not the personality of the Eternal Word a reality before the Incarnation? Is it not involved in the Divine testimony, "All things were made by *Him*?" Exceptions may, on good grounds, be taken to the renderings given of several passages of Scripture. Does prayer, in the name of Christ, mean nothing more than asking the Father, "in the character which the work of Christ has given *Him*?" When the Spirit convinces of righteousness through the ascension of Christ, does it simply

show, that the "character and instruction" of Christ are "the standard of righteousness?" If, instead of the section about the constitution of the Divine nature, a section had been given to the work of the Spirit, in testifying to the propitiatory character of our Lord's sacrifice, the book would have met, to a larger degree, the conscious wants of a guilty soul. In the Appendix, are some useful observations about delays in answering prayer, and a quotation from Jeremy Taylor, on the evidence of the Holy Spirit, which alone is worth buying the book to read.

Papers for Thoughtful Girls, with Illustrative Sketches of some Girls' Lives. By SARAH TYTLER. (Edinburgh: Strahan and Co.)

Beginning Life: Chapters for Young Men, on Religion, Study, and Business. By JOHN TULLOCH, D.D. (Edinburgh: Strahan and Co.)

Both these books address themselves to young people—both aim at the same high, social, and religious ends—both are imbued with the spirit of a genuine and healthy piety, and both are written with great ability; but beyond these points of resemblance they have nothing in common. Miss Tytler delineates life; Dr. Tulloch preaches about it, and argues out its ends. Miss Tytler writes colloquially, aphoristically, graphically; Dr. Tulloch writes eloquently, lucidly, and strongly, but professionally and argumentatively. We half suspect that he presents us with portions of his own professional prelections—none the worse for that, however; at any rate, the result is a miniature Burnett Treatise, which will be very valuable to the more thoughtful sections of the class whom he addresses. Both books are admirable after their kind; and for this purpose Miss Tytler could hardly have written a book for young men; and Dr. Tulloch is infinitely remote from all comprehension of the peculiar world of life which young women inhabit. That Miss Tytler might write a book of metaphysical theology is just possible; but who can conceive of Dr. Tulloch writing about young ladies' love-making or fashionable foibles? As it is, we have our very heartiest word of commendation to bestow upon both. It is many a day since we read a volume which has gratified us more than Miss Tytler's. Her perfect womanliness—her intuitive sagacity—her homely good sense—her natural, unaffected piety—her thoughtful, pictorial style, make her book a most valuable companion for the younger members of her sex. Happy would it be

for them if they would mould their character and consecrate their gifts according to it. What sisters and wives and mothers we should have! And yet not an extravagant word or urgency is to be found in it; all is plain—practical—good sense. This, indeed, is the charm of her book; she discourses about youth, intellect, beauty, friendship, love, godliness, &c., with the practical purpose, wise discrimination, and rich thoughtfulness of Archbishop Whately or Lord Bacon; and then she does what neither of our great ethical philosophers could have done—tells an admirable story illustrative of her theme.

Dr. Tulloch constructs for young men a solid theological argument, beginning with the being of a God, and with atheistic, pantheistic, and positivist theories of the universe, and going on to discuss Supernaturalist miracles, Christian evidence, &c.; furnishing, in short, a very able compendium of the evidences of revealed religion for those who are troubled with philosophical or sceptical difficulties. This is the first section of his volume; the second consists of two chapters about work, laying down sound principles and giving good advice—about the work that a young man may be called to do, and the manner in which he should do it. Another section is added concerning study, and another concerning recreation, written with equal wisdom and solidity. To young men who value a really thoughtful, instructive, and eloquent book, we heartily recommend this.

The Martyrs of Spain. By the Authoress of "Tales and Sketches of Christian Life." (London: Nisbet.) We can understand how, in a gallery of pictures, some exquisite painting by Fra Angelico would be thrown into the shade of popular estimation by the bold and startling effects of a Rembrandt, or the meretricious arts of Salvator Rosa. As with pictures, so with books. The authoress of "Tales and Sketches of Christian Life" paints devoutly and lovingly, with gentle touch, with delicate distinctness, with

pathos and sweetness, a tender spirit, and a refinement of taste, which remind us not a little of the Franciscan painter. Her productions, however, we fear, are pushed aside by the multitude, who are eager after something full of excitement and dash. We lament the small measure of popular taste in favour of such beautiful books as this before us, especially beautiful in its latter parts. It deserves to go through edition after edition.

The Basutos; or, Twenty-three Years in South Africa. By the Rev. E. CASALIS. (London: James Nisbet and Co.) Basutos is a district in the south-east of Africa, separated from Caffraria and from Port Natal by the Dakenberg Mountains. M. Casalis is a missionary connected with the Evangelical Missionary Society of Paris, who, nearly thirty years ago, went out with M. Gosselin and with M. Arbousset, who was shipwrecked on the Cornish coast last year on his return to Paris, losing his wife and all his property. M. Casalis' book is full of the quiet romance of missionary life. It is written with great intelligence, and is pervaded with a beautiful spirit of simple piety. It aims chiefly to delineate the social life of the African tribes with whom he came into contact, and his long residence amongst them enables him to do this with great success. Perhaps no book has yet been written that makes us so intimately acquainted with the people amongst whom missionaries labour—not deficient in records of missionary incident and achievement. This is its specialty, and it will be perused with an interest inferior to but few of the romantic volumes which missions have given us.

Prayer for the Abundant Effusion of the Holy Spirit on our Evangelical Churches in the Colonies. By Rev. F. TOMKINS, LL.D. (Jackson and Walford.) This is the third of the series of letters on the year of prayer. An admirable tract it is. It evinces the pen of a scholar, and of an earnest and devout man of God. We commend it to all who are interested in the spiritual welfare of our colonial dependencies.

Obituary Notices.

THE REV. ANDREW REED, D.D.

"THE fathers, where are they? and the prophets, do they live for ever?" Of the numerous deaths of aged and valuable Christian pastors and friends of this Magazine which we have lately had occasion to record, none has awakened more widely or justly the public notice and sympathy than that of Dr. Andrew Reed, for fifty

years pastor of Wycliffe Chapel, and the philanthropic originator of several of the splendid and benevolent charities which adorn our Christianity, our country, and our age.

As we understand that a memoir will ere long appear, edited by some members of the family, from interesting autobiographical materials, composed during his long

and varied course by our departed brother, we shall content ourselves by a brief sketch of the labours of his life, and the Christian peace and honour of his death and interment.

Dr. Reed was born in London, on the 27th November, 1787. He enjoyed the blessing of eminently pious parents. His father was a watchmaker, to whom, for a time, the son was apprenticed. His father exercised his gifts also as an itinerant preacher. The family were members of the Independent church at Cannon-street-road, St. George's East, then under the pastoral care of the Rev. S. Bryson, and afterwards of the Rev. S. Lyndall. A sermon on the text, "And the door was shut," was blessed to produce those deep impressions on the heart of the youth which led him to seek his own salvation, and to apply to the Lord Jesus as his only Saviour. He became a member of the church, and a teacher in the Sabbath school, and was already distinguished by a zealous thirst after superior knowledge. The penetration of the Rev. Matthew Wilks (afterwards for many years his faithful friend) soon led to his removal from the walks of trade to the Ministerial College at Hackney, then presided over by the Rev. Geo. Collison, whose warm friendship Dr. Reed retained till the close of his holy life. At the end of his College course he was so acceptable as a preacher that he received calls from Cheltenham, Lancaster, and other places, but eventually preferred one which came from the church to which he belonged at Cannon-street-road, although the chapel was inferior, and the church in a low condition. Here he was ordained on his birthday, November 27, 1811, a day held sacred yearly by himself and his church during the fifty years of his ministry, for public thanksgiving and prayer. For seventeen years he laboured in the old chapel, with growing success, when it appeared necessary to build, on a better site, the large and handsome edifice called Wycliffe Chapel, in which the remainder of his pastoral life has been yet more usefully spent. Few church meetings took place without some additions—often twenty at a time—once seventy-two at a single meeting, till the church numbered over a thousand members. The pastor was hardly ever absent from the Lord's Supper, or the prayer or church meeting. He was nobly aided by a band of devoted deacons, two generations of whom he survived. He was often called to deliver charges at ordinations and sermons on public occasions, which, both when delivered and published, produced very

deep impression. Perhaps the most widely circulated of these was the Anniversary Sermon to the London Missionary Society, in 1831, on "Eminent Piety essential to Eminent Usefulness." A volume of these sermons has recently been republished, with the writer's last revisions. In 1834 Dr. Reed was deputed, with the Rev. Dr. Matheson, by the Congregational Union, to visit the American churches, which led to the publication of a report on their return, which was one of the first favourable notices of American society and religion. This visit also led Dr. Reed to seek more earnestly the revival of religion in his own charge and in the country, the happy results of which efforts were published in the "Narrative of the Revival of Religion in Wycliffe Chapel," published in 1839, and much blessed as the means of spreading the same spirit. The lectures on the "Advancement of Religion," published about the same time, were very instrumental towards the same end.

Perhaps, however, of all his writings, the most generally known, and not the least blessed to the conversion of youthful readers, was Dr. Reed's earliest literary essay, "No Fiction." This book made an impression as soon as it was issued, and which ever since has been popular in this country, on the Continent, and in America. Many, romantic, and affecting are the cases of spiritual blessing connected with the reading of this remarkable work.

Our pages are not the place for a record of Dr. Reed's more political exertions for the liberty of Nonconformity, nor can we dwell on his efforts for Christian union, or colonial missions, or education, or savings' banks, or our hymn-book literature.

But there is one branch of his life—work (running parallel with his ministerial career, and gloriously harmonious with it) to which we desire to direct attention as an honourable illustration of the Gospel which he preached. In an age of Christian philanthropy, Dr. Reed stood confessedly among the foremost. He had been but a few years a pastor when an orphan family was thrown upon his charity, for which, with the help of a few friends, he provided. This led to the hiring a small house in St. George's East, and very soon to the foundation of an Orphan Asylum, whose objects of charity were half-yearly elected by the subscribers. This happily devised system of voluntary subscription and voting, and the zeal and care evinced in the arrangements of the Asylum, so won on public

confidence that, ere long, a noble building at Clapton sheltered and still holds 400 orphan boys and girls, and 2,410 have passed through it since its establishment.

Dr. Reed was soon convinced of the need of a supplementary institution for infants under seven, and was permitted to erect the large asylum at Wanstead, holding 600. The resolution of the clergy connected with these institutions to teach all the children the Church Catechism led Dr. Reed to resign his official connexion with them, after twenty-five years' service to one, and twelve years' to the other; though his interest in them never ceased. He at once summoned his friends to form a new Asylum for the Fatherless, on a catholic and unsectarian basis; and this now has a large establishment at Reedham, near Croydon, and holds about 200 orphan children.

The child of one of his church members was afflicted with idiocy, and he was called to advise on its treatment; while about the same time he was led to travel into Switzerland, where he visited the Asylum for "Cretins," and returned home full of anxiety that his own country should possess such an institution. The result of his labours with Dr. Connolly and other benevolent men is a large ASYLUM FOR IDIOTS at Earlswood, containing about 400 idiots, under kind and careful management; and another at Colchester, holding about 200 more. These sad cases are found very improvable, under systematic attention, and frequently susceptible to religious and evangelical impressions.

Beside all these noble foundations, Dr. Reed also called the charitable to consider the many helpless and hopeless ones discharged from the medical hospitals as incurable, and the ROYAL HOSPITAL FOR INCURABLES, temporarily at Putney, is the result; which not only provides a *home for life*, but grants out-door relief to those who can have suitable homes with their friends. About 2,000 objects of the truest charity will thus be permanently housed and comforted by the labours of this one great and good man—and he, at the same time, the zealous Christian pastor and preacher. We rejoice in the blending of the two kindred characters, and only pray that it may be increasingly common.

In 1851, the fortieth anniversary of Dr. Reed's pastorate was celebrated by the members of his church by the presentation of an address and testimonial. Ten more years rolled by, with its increasing infirmities, but unabated dili-

gence, till on the last Sabbath of the 49th year, as the doctor was leaving his home for the usual pulpit duties, he slipped on the frosty stones, and sustained a fall, from the effects of which he never fully recovered. At the jubilee, in 1861, he was unable to be present, and his eldest son was called to take his place. The jubilee services have since been published. An address, with a purse of 500 guineas, was presented, which Dr. Reed (with the usual nobleness of one who had served every institution but his church gratuitously, and had steadily refused to accept from his church more than his original salary, fixed at his settlement) handed over to the Asylum for Fatherless Children. From that time his strength failed, and he was unable to leave his chamber. Yet to the last he was free from pain, cheerful, collected—and interested in the progress of events, except towards the close, when weakness caused temporary delirium at times. Even then he was mostly either preaching to his congregation or surrounded by his orphans, and uttering fatherly words to them. He enjoyed at times favourite hymns and passages of Scripture, and frequently expressed an unvaried trust in his Redeemer and his God, and thankfulness for the work of his life, and for the grace which had enabled him to effect it. His last acts, messages, and letters were tenderly fraught with the desire for peace, in regard to his two earlier asylums—to the early friend whom "No Fiction" for awhile had unnecessarily estranged—to some of those Christian brethren to whom his views about the London Missionary Society had once given umbrage—showing that his heart was evidently bent on setting right any of the remaining differences or misunderstandings which in this world an active spirit, busied about absorbing objects, is too likely to encounter. He became weaker and weaker, amid the constant attentions of his wife and children. At 10 p.m. on Feb. 24, he said to his second son, who watched by his bedside that night, "kiss me," and then drowsiness coming on, he said—"Now, we'll sleep." These were his last words. At 4 a.m., the breathing of the sleeper becoming feebler, his son felt vainly for the pulse before he could assure himself that the spirit had for ever left the "clay tabernacle," and entered the "house of God not made with hands, eternal in the heavens."

On the Saturday the remains were conveyed to Wycliffe Chapel, and (in

accordance with Dr. Reed's own desires) there lay in the darkened vestry, and all the Sabbath, with the last message of the departed pastor on the coffin—"I have lived, and prayed, and laboured for your salvation." Dr. Halley took the services of the day; the Rev. R. Milne presiding at a special prayer meeting in the afternoon. The congregation and the Sunday school children passed slowly round the coffin, with many a sob and many a prayer. The funeral was conducted on Monday morning, by the Rev. T. Binney and Dr. Tidman, at Wycliffe Chapel, which was crowded. The address of Dr. Tidman was very impressive and affectionate concerning his remembrance of his fellow-student, and friend of former years. The long procession then moved onward to Abney Park Cemetery—pausing at the home of the deceased, and again at the Clapton Orphan Asylum, where all the orphan family, in mourning, were drawn up along the front, in honour of their

founder's memory. Deputations followed the hearse from Hackney College and four of the asylums which had enjoyed so much of the departed minister's energy and love. Eight deacons of the chapel bore the pall. Twenty infant orphans from the Fatherless Asylum led the way to the grave, which is in a conspicuous position of the ground, and near the resting-place of many old friends and brethren of Dr. Reed. The Revs. W. Woodhouse and S. McAll, president of Hackney College, officiated at the grave, where a thousand people were gathered. Dr. Reed has left, by his will, generous bequests to the charities for which he freely laboured, and he expressly leaves those charities themselves to his country, in the hope that they will be permanently and liberally supported. Thus lived and died Andrew Reed, who having "served his generation according to the will of God—fell on sleep, and was gathered to his fathers."

Our Colonies.

It has been wisely remarked by a well-known writer on colonization, that "the colonial history of Britain presents a prospect so wide and so diversified—it is so rich in great enterprises and strange events—so abundant in economical lessons, and carries our attention from point to point over so vast a portion of the surface of the earth, that selection and compression are exceedingly difficult." We have felt the truth of this in the articles already submitted to our readers. We have endeavoured to select those, which, on various accounts, presented special claims to public attention; and have sought to avoid the extremes of tedious prolixity on the one hand, and undesirable brevity on the other hand. We have sometimes regretted that in our effort at compression, we have had to omit many things which might have deepened the interest the subject is calculated to awaken, especially such as relate to its *religious* aspect. But we trust what has been stated has been sufficient to show how important it is that our countrymen, who are contemplating emigration, or may be induced to do so, should have correct views of the character and capabilities of the region they purpose to make their future home.

Some of our colonies have been founded by private adventurers, and others have been acquired by conquest. To most,

perhaps it may be said to all, the principal dependencies of the British crown, constitutional government has been granted, which has induced a spirit of independence and self-reliance, which has had the happiest effect on these rapidly rising communities. It is our intention in the present article to bring under the notice of our readers one of the colonies founded by private means, with, at the beginning, the concurrence only, and not the assistance of the Imperial Government. We refer to

SOUTH AUSTRALIA.

This colony was founded in 1836. It was intended that an incorporated company should exercise, by delegation from the crown, many of the powers of sovereignty within the intended province; and besides disposing of the waste lands, and controlling the finances, should appoint the governor, enact the laws, and levy the taxes. In addition to this, and by which it differed from all other colonies, a board of commissioners was appointed, who were to have the disposal of the land, and the management of emigration. The whole of the fund thus raised was to be devoted to the purpose of conveying labouring families to the colony. This scheme, regarded at the time almost perfect in theory, and designated the "self-supporting system," became very

popular and attractive. Large land sales were effected in this country, and the most sanguine expectations of the future were cherished by those who embarked in the enterprise. It is possible, had the scheme been discreetly managed, it might have succeeded. Great difficulties would, however, have arisen, as no specific provision was made for the preparatory expenses of a colony; such as land-surveying, the construction of roads, &c. But, unfortunately, a power having been given to the Commissioners to borrow money on the security of the future local revenues of the land, this power was exercised to an extent that soon involved the colony in inextricable embarrassments. The result was, that in 1840 Parliament was obliged to interfere, and to empower the Imperial Government to advance a very considerable sum to meet emergencies, on such security as could be obtained, without overburdening the resources of the colony. And so ended the "self-supporting" part of the scheme; and South Australia, like other settlements, was content to depend on the mother-country for assistance. The whole plan was modified, and the ordinary executive and legislative powers were vested in a governor and legislature, according to the usual method.

Notwithstanding these mistakes, which operated so disastrously, it is admitted by all who are acquainted with the history of the colony, that it was impossible greater care could have been exercised than the founders manifested for its moral well-being: convicts were excluded from it, and the interests of religion and education were put prominently forward. From the beginning, in spite of these fearful drawbacks, the settlers were of a class that gave a character to the community, which, compared with some other colonies, is greatly to its advantage.

Towards the close of the year 1840, Colonel Gawler, the Governor, was recalled, and was succeeded by Captain (now Sir George) Grey. By the judicious administration of that gentleman, the colony, after a time, emerged from its difficulties. It was, however, a struggle of no ordinary kind, which, perhaps, nothing but the patient endurance and indomitable courage of the settlers would have overcome. They turned in good earnest to the cultivation of the soil, and the production of the necessaries of life. In this they were eminently successful, and though for a time the chief obstacle in their way was the want of a market to dispose of their produce, the increasing communication with the other Austra-

lian colonies, and the consequent greater demand, brought them seasonable relief. It cannot be doubted, they would have continued to prosper had they remained an exclusively agricultural community. The most abundant crops rewarded the toil of the husbandman, whilst the *quality* of their corn was not exceeded by that grown in any part of the world. Samples of wheat were produced at the Great Exhibition in 1851, and pronounced by competent judges to be the finest seen on that memorable occasion.

But that which gave the greatest impulse to the zeal and industry of this infant community was the discovery of copper in the year 1845. Their mines were found to contain a richer ore than the richest known in England, and accessible from the coast with the greatest facility. The extraordinary results of the Burra Burra mines present one of the most striking examples of successful mining speculation that was ever known, though even this is supposed by some likely to be surpassed by a recent discovery at Wallaroo. The Rev. T. Q. Stow, writing to the Committee of the Colonial Missionary Society, under date the 19th of June last year, says, "No word, or rather no name, is so often heard throughout our colony now as that of Wallaroo. It is indeed a wonder. It has appeared so to me for some months past, and now, that I am on the spot, it appears still more wonderful. Thousands of tons piled on the mining grounds proclaim a region of astonishing mineral productiveness." This discovery not only revived the spirit of speculation in the colony, but lent additional activity to agricultural pursuits, and, under the influence of both, its progress was satisfactory, and promised to be lasting. But its industry was destined to receive another check, which caused the hopes of many to fail. In 1851, the discovery of gold in the neighbouring colonies of New South Wales and Victoria tempted the young and adventurous to make their way to the "diggings." The copper-mining interest first, and then the agricultural, seemed to collapse for want of hands, and the abstraction of capital. But the local government, as in the previous case, showed itself equal to the occasion. By judicious measures it provided for the necessities that arose, and after the first shock of the gold discovery had exhausted itself, the colony resumed its course of prosperous advance with singular readiness, and has continued it to the present time.

The three colonies of New South

Wales, Victoria, and South Australia are intersected by noble rivers, which, to an immense extent being navigable, afford admirable pathways for the conveyance of produce, and thereby greatly facilitate the progress of these several communities. In the year 1853, Captain Francis Cadell opened up the Murray, and pointed out the immense advantages that would result to these colonies, especially South Australia, within whose boundaries the river discharges itself in the Lake Victoria. The local legislatures were led to adopt measures for surveying this magnificent river with its tributaries, when it was found, according to Captain Cadell's estimate, that it embraced upwards of 2,000 miles of navigable waters! The report prepared by the surveyors states that "the courses of the rivers are extremely tortuous, and that direct lines would not be more than half the distance; but still they afford cheap access to vast tracts of every kind of country, rich agricultural lands on the higher districts; splendid sheep and cattle pasture on the lower region; and almost everywhere there are indications of auriferous deposits. In one sense the tortuousness of their courses is a positive advantage, as water communication is thus afforded to a greater extent of country." It is easy to see how immensely these noble rivers will accelerate the progress of these thriving communities. It cannot be doubted that as towns arise, as commercial depôts, churches, and schools will soon follow, with all the comforts and blessings of civilization and wealth, it is no dream of the enthusiast to anticipate that, within a few years, these watery pathways will be traversed, and their borders be occupied by the industrious agriculturist, the busy tradesman, and, without doubt, the faithful preacher of Christ's holy gospel. Indeed, this is beginning to be realized. The Murray is already traversed with suitable steamers, conveying wool and other products from the interior to Lake Victoria to be shipped for Europe.

Whilst the population of this colony has been gradually increasing, the greater attraction of the precious metals in New South Wales and Victoria has in a considerable degree retarded its progress in this respect. Still there are nearly 130,000 souls already found there. The provision for their religious wants is of a very gratifying nature. From the beginning, by a vote of the local legislature, the voluntary principle alone has been acted upon in the support of the various denominations of professing Christians.

So successful has this proved, that the Episcopal Bishop of Adelaide has signified his approval of the principle so far as the colonies are concerned. At a public meeting, held some time since in that city, he expressed himself as follows: "With regard to the state of religion in the colony, its real progress could not with certainty be ascertained. As to its outward progress, he was there to confess that, though he could not think that the old system of Church and State was wrong, yet he thought that in South Australia, and other colonies of the world, the voluntary system was right." It would be very easy, if such was our object, to cite a variety of particulars confirmatory and illustrative of this frank acknowledgment of the good Bishop.

Let the following extract from one of their papers, the "South Australian Register," suffice:—"There was in the colony, during the last year (1857) 293 places of worship, affording church accommodation for 46,898 persons. The average congregations at all these places, amounted to 31,946. This is, in all respects, a gratifying increase over the preceding year. In that year, there were 218 places of worship, with average congregations of 23,713 persons, and accommodation for 34,459. The increase in the population of the colony during the year, was at the rate of 5 per cent., while the increase of places of worship was 34 per cent., in church accommodation 36 per cent., and in the average attendance of 30 per cent. Church extension, it will be seen, has outstripped the demand for church accommodation; but still the ratio of increase of attendance on religious ordinances has exceeded the ratio of increase of population in the proportion of 6 to 1."

In a letter addressed, in the year 1858, by the Rev. F. W. Cox to the Committee of the Colonial Missionary Society, by whom he was sent to occupy a vacant church in Adelaide, the following remarks occur, which will still further illustrate the provision made for the religious wants of the community, and also the proportion provided by each denomination:—"Our own body appears to take a prominent position among the Colonial churches. I believe we come second in the number of ministers, which stands thus:—Episcopalians, including bishop, dean, and arch-deacon, 26; Congregational, 20; Wesleyan, 14; Baptist, 13; Roman Catholic, 12; Free Church, 6; Kirk of Scotland, 2; United Presbyterian, 1. There are also some 15 Bible

Christians and Primitive Methodists, with 11 Lutheran ministers for the numerous Germans here; all of which, with the ministers of some smaller bodies, will amount to about 112 or 114 religious teachers, to a population of not more than 11,000. This, I think, must be admitted to be a triumph of Christian willinghood in the spread of the Gospel."

During the four years which have elapsed since this was written, as the population has increased, so the number of ministers has increased also; but it is believed the relative proportion has remained pretty much the same. These statistics go far to show that where the voluntary principle is fairly worked, it will be found sufficient to supply the means of grace and salvation to a population of any extent. We have reason to believe that all these ministers are amply provided for by the congregations they have gathered around them. Aided, in some degree, in conveying them to their destination, they are no longer dependent on *ab extra* assistance. And not only so,

but they and their people become centres from whence the Gospel is extended to the "regions beyond." Confidently, therefore, it may be affirmed, that contributions to no missionary organization are productive of a greater and more certain amount of spiritual good than those which were given to send faithful ministers to the British colonies. If this be admitted, and it cannot be questioned, it becomes the manifest duty of all who are concerned for the promotion of our common Christianity to supply adequate funds to send well-qualified and suitable ministers, in sufficient numbers, to occupy the numerous and important stations where they may be advantageously located. The friends of missions to the heathen ought to be most zealous advocates, and the most generous supporters of missions to the colonies. Wherever congregations are gathered they become interested in efforts for the spiritual enlightenment and conversion of the aborigines with whom they are brought into contact.

Diary of the Churches.

Feb. 10.—Manchester, Oldham-road. The Rev. John Morgan having accepted an invitation to become pastor of the Congregational church worshipping in Percival-street Chapel, a recognition meeting was held this evening, when addresses were delivered by the Revs. D. E. Ford, E. W. Weeks, J. Bedell, J. Morgan, J. W. Ross, and others.

Feb. 11.—St. Briavell's, Gloucester. Opening services, in connexion with the new Independent chapel here, were held this day. In the morning the Rev. A. M. Brown, LL.D., preached. In the afternoon a public meeting was held, at which H. O. Wills, Esq., presided. Prayer having been offered by the Rev. T. Rees, addresses were delivered by the Chairman, the Rev. T. Jones, Messrs. White, Graham, &c. In the evening a sermon was preached by the Rev. W. Best, B.A. The opening services were continued on the following Sunday, when sermons were preached by the Rev. V. P. Sells.

Feb. 12.—Liverpool, West Derby-road. The foundation-stone of a new Independent chapel, at the entrance to Norwood-grove, was laid this day by the Rev. John Kelly, pastor of the Crescent Chapel, with many of the members of which the project originated. The chapel, when the galleries are completed,

will contain sittings for from 850 to 900 persons, and the cost, with vestries and lecture-room, will be about £4,600—one half of which has been realized. The Rev. E. Mellor offered prayer. The Rev. J. Kelly, having laid the stone, explained the object in view in this erection, and expounded the doctrinal views and church principles of Independents. A public meeting was held in Hope Hall in the evening, John Crossley, Esq., Mayor of Halifax, presiding, when addresses were delivered by several ministers and gentlemen.

Feb. 13.—Ford, Bucks. A meeting was held in the Independent Chapel in the above place for the purpose of presenting a testimonial to the pastor, the Rev. W. Hood, as an expression of the continued esteem and affection of his people, after a laborious pastorate of twenty-one years. The testimonial consisted of a purse containing £25. Mr. Stuchberry presided, and addresses were delivered by the Revs. J. Gates, A. Dyson, &c.

Feb. 16.—Salisbury. A public meeting was held in Scot's-lane Schoolrooms this evening, when they were opened for educational purposes. The sermons, which were formerly the Independent Chapel, vacated by the removal of the church to

the chapel in Endless-street, in consequence of the junction between the two churches in 1860, have undergone considerable alterations to adapt them for the instruction of the young in the week and on the Lord's day. The Rev. H. J. Chancellor, the pastor, presided, and addresses were delivered by the Rev. Messrs. Greenfield, White, Baker, &c.

Feb. 18.—Brentwood, Essex. A meeting was held in the school-room adjoining the Independent Chapel, for the purpose of completely extinguishing the debt of £350 remaining on this place of worship. The Rev. H. P. Bowen, the minister, took the chair, and several addresses were delivered.

Feb. 19.—Baker-street Chapel, Plymouth. The Rev. Robert Toy, of Western College, was publicly ordained as a missionary in connexion with the London Missionary Society to the island of Madagascar. The Rev. R. W. Carpenter read the Scriptures, and engaged in prayer; the Rev. W. Guest delivered an introductory address on missions, with special reference to Madagascar; the Rev. J. M. Charlton, M.A., offered the ordination prayer; after which, the Rev. R. P. Erlebach delivered the charge. The Rev. H. F. Holmes concluded the service.

— Castle-street Chapel, Reading. The ordination of the Rev. W. E. Cousins, as a missionary to Madagascar, took place this day. The Rev. W. Fairbrother described the field of labour to which Mr. Cousins was about to proceed. The usual questions were proposed by the Rev. W. Lepine. The Rev. W. Legg, B.A., offered the ordination prayer; the charge to the young missionary was delivered by his pastor, the Rev. T. G. Horton, from Rev. ii. 10.

Feb. 24.—Young Men's Christian Association. The Seventeenth Annual Meeting of this Association was held this evening at Exeter Hall, the Earl of Shaftesbury in the chair. The proceedings having been opened with prayer, Mr. Shipton, the secretary, read the report, which abounded in illustrations of the practical working of the institution in bringing the influence of Christian young men to bear upon their associates in business. The report stated that more than twelve hundred had participated in the advantages of the reading-room, library, classes, &c., and an additional seven hundred the Bible classes, and other means of usefulness. The meeting was addressed by the Revs. M'Connell Hussey, W. Arthur, J. C. Harrison, W. Brock, and others.

Feb. 24.—Wootton Bassett, Wilts. A public meeting was held this evening to celebrate the opening of the new schoolrooms in connexion with the Independent Chapel in this town. The chair was occupied by the minister of the place, and addresses were delivered by the Rev. Messrs. Rees, Pilgrem, Breeze, Mace, Warener, Inglis, and Ash.

Feb. 25.—Hertford Bicentenary Conference. A conference of ministers and delegates was held in the Shire Hall this morning, to consider the form that the Bicentenary Nonconformist Memorial in the County of Herts should assume. C. A. Bartlett, Esq., of Hitchin, took the chair. Prayer was offered by the Rev. S. Davis, of Barnet, and E. J. Bower, of Buntingford. Resolutions were moved and seconded by the Revs. T. Hill, of Cheshunt, Dr. Leask, of Ware, W. Griffith, of Hitchin, J. Wood, of Sawbridge-worth, &c.

— Stoke Newington. The Rev. Aspinall Hampson, late of Devonport, was recognised as co-pastor with the Rev. John Jefferson, at Abney Chapel, Stoke Newington. The Revs. T. Binney, A. Raleigh, Geo. Smith, Dr. Vaughan, and J. Viney conducted the services of the morning. After dinner, which had been provided in the schoolroom, the Revs. J. Jefferson, A. Hampson, Geo. Smith, and the venerable G. Clayton addressed the assembly. In the evening a public meeting, in connexion with the Nonconformist Bicentenary, was presided over by Rev. J. Jefferson, and addresses were delivered by the Revs. Dr. Ferguson, T. Aveling, and J. Corbin. Samuel Morley, Esq., Revs. P. J. Turquand, and A. Hampson, also took part in the evening's engagements.

March 2.—Oaken Gates, Shropshire. The Independent Chapel in this town having been enlarged, was reopened for Divine worship this day. The Rev. J. Maysey preached in the morning, Dr. Cranage in the afternoon, and the Rev. A. Warner, minister of the chapel, in the evening. The people "having a mind to work," the whole of the labour was procured gratuitously, and the entire outlay for materials has been met.

March 3.—Mile End-road Chapel. A meeting of the church and congregation was held in this place of worship for the purpose of presenting a testimonial to the pastor, the Rev. S. Eastman. The chair was occupied by the Rev. J. Kennedy, M.A. The testimonial consisted of a purse containing twenty-five sovereigns, and pulpit robes from the ladies of the congregation. Words of congratulation

and encouragement were delivered by the Revs. J. S. Hall, J. Bowry, W. Tyler, and others.

March 4.—Portsea. The foundation-stone of the Bicentenary Sunday-school rooms, in connexion with Buckland Chapel, was laid by William Humby, Esq., Mayor. The Rev. A. Jones, the minister, offered prayer; after which an address was delivered by the Rev. C. G. Cecil. In the evening a public meeting was held, several ministers and gentlemen taking part in the proceedings.

— Sheffield. A meeting was held in the schoolroom connected with Lee Croft Chapel, to welcome the Rev. R. M. Macbriar, A.M., to the pastorate of the church worshipping there. The attendance was large, and included most of the Independent ministers of the town. Mr. Thomas Gatley was called to the chair. The Revs. Dr. Falding, J. P. Paton, M.A., D. Loxton, and others, spoke on the occasion.

March 5.—Langharne, Wales. The Rev. Griffith Jones, of Brecon College, was this day set apart to the work of the ministry at Langharne, a small English town in Carmarthenshire. The introductory discourse was delivered by Professor Roberts; the usual questions were proposed and the dedicatory prayer offered by the Rev. S. Thomas; the charge to the minister was delivered by the Rev. D. Rees, and that to the church by the Rev. J. Lewis. The Rev. Messrs. Lodwick, James, Thomas, and others, took part in the services.

— Weymouth. Hope Congregational Chapel in this town, erected at a cost of £1,200, to accommodate 700 persons, which was opened for worship on the 1st of January, 1862, was publicly dedicated to its sacred use this day. Sermons were preached by the Rev. G. Smith, of Poplar, and the Rev. H. B. Ingram, of Paddington. The Rev. W. Lewis, the minister, stated that the entire cost had been met except £200, which sum it was hoped would soon be realized.

— Conference at Chester. In order to inaugurate a county movement, a special morning conference of ministers and other representatives of the Independent churches of Cheshire was held in Queen-street Lecture-room, when the Mayor of Chester took the chair. A public meeting was held in the evening, at which Henry Lee, Esq., of Manchester, presided. Papers were read by the Revs. A. Clarke, F. B. Brown, W. B. McWilliam, R. G. Milne, and W. Urwick. The Rev. Messrs. McAll, Peters, Ellis, Chapman, Mann, with Messrs. Rowland, Cra-

ven, Thompson, &c., took part in the proceedings.

March 5.—Albany Chapel, Regent's Park. The recognition of the Rev. J. Guthrie, M.A., as pastor of the church worshipping in this chapel took place this afternoon. The Rev. T. Binney presided, and the Rev. J. C. Harrison read a portion of Scripture and engaged in prayer. Mr. Tarring stated the circumstances under which Mr. Guthrie had been invited, and Mr. Guthrie then read a statement of his views on doctrinal and other matters. The Rev. Dr. Spence offered the recognition prayer. A public meeting was held in the evening, when the Revs. J. H. Wilson, C. Graham, J. Frame, W. Landels, and others, delivered addresses.

March 6.—Kent Association. A public meeting was held in the Congregational Church, Blackheath, this evening, in connexion with the appointment of five lay evangelists to labour in different parts of the county. The Rev. D. S. Hillman read the Scriptures; the Rev. J. H. Wilson explained the general nature of the agency, and the Rev. H. Baker described the localities to which the evangelists then present had been appointed. After special prayer had been offered on their behalf by the Rev. Mr. Wilson, an address was delivered by the Rev. J. Beazley.

March 9.—Stainland. The Rev. E. W. Garner, minister at Providence Chapel, took public farewell of his people this day; and, as an expression of their esteem before he left them, was presented with the sum of £100.

March 10.—Nottinghamshire Association. The annual meeting of the Nottinghamshire Association of Independent Ministers and Churches was held this evening in St. James's Chapel. Mr. Alderman Herbert took the chair, and, as Treasurer, read the cash account for the year. The Rev. R. Vaughan, D.D., then delivered an address on "The Bicentenary of 1662, and Protestant Non-conformity."

March 11.—Eastbourne, Sussex. A public meeting was held at Diplock's Assembly-room, for the purpose of welcoming the Rev. A. Foyster, as pastor of the Congregational Church now forming in the above place. Mr. D. Pratt, of Cuckfield, took the chair. The Revs. J. W. Maddox, R. Hamilton, J. B. Figgis, and others, delivered addresses.

— Stonehouse. A public meeting was held in the Independent Chapel, for the purpose of presenting the Rev. Thomas Maund with a testimonial on the occasion of his completing the

twenty-fourth year of his pastorate. S. S. Marling, Esq., occupied the chair, and addresses were delivered by several neighbouring ministers. The testimonial consisted of a purse containing £60, an easy chair, and other articles.

March 13.—Southampton. A meeting of the church and congregation was held at Albion Chapel, St. Mary's-street, to take farewell of the pastor, the Rev. William Roberts, and to present him with a time-piece, as "a memento of the love and esteem of a happy and united people, among whom he had held the pastoral office for seven years."

— Staines. The ordination of the Rev. G. P. Jarvis, of Hackney College, as pastor of the Independent Church, Staines, took place this day. The Rev. R. Porter, the late pastor, read the Scriptures and engaged in prayer; the Rev. J. Macfarlane asked the usual questions; the Rev. G. S. Ingram offered the ordination prayer, and the Rev. G. M'All gave the charge. In the evening the Rev. H. J. Gamble preached to the people.

March 17.—Bicentenary demonstration at St. James's Hall. A crowded meeting was held this evening in the above hall, for the purpose of hearing a statement of facts and principles connected with the ejection of 2,000 clergymen from the Established Church in 1662. Henry Spicer, Esq., presided. The proceedings were commenced by singing and prayer. The chairman, after a few introductory remarks, called upon the Rev. J. C. Harrison, who read a paper prepared by the Rev. J. Stoughton, who was prevented by serious indisposition from being present. The Revs. Dr. Vaughan, Edmond, and Spence, Alfred Rooker, Esq., and others, addressed the assembly. It was announced that the sums already promised towards the Bicentenary Fund amounted to £58,875.

March 18.—Whitfield Chapel, Drury-lane. The ordination of the Rev. John Christien took place this day. After singing and prayer, the Rev. J. Sugden, B.A., in the absence of the Rev. G. Smith, through an attack of bronchitis, stated the nature of the church, and gave an account of the opening of the chapel in September last by the London Congregational Association. The Rev. H. B. Ingram asked the usual questions; the Rev. J. Corbin offered the ordination prayer; and the Rev. H. Allon delivered the charge from 1 Tim. iv. 16. In the evening the Rev. J. Graham preached to the people. The Revs. I. Vale Mummery,

J. Bazley, and R. G. Harper conducted the devotional exercises.

PASTORAL NOTICES.

The Rev. William Gooby, late of Alexandria, Egypt, has accepted an invitation to become the successor of the Rev. J. C. Westbrook, as pastor of the Congregational Church, Winham, near Chard, Somerset.

The Rev. George Deane, of Cheshunt College, has accepted an invitation to the pastorate of the Independent Church, Harrold, Beds, vacant by the death of the Rev. G. B. Phillips.

The Rev. J. Macfarlane, has resigned the pastorate of the Congregational Church, William-street, Windsor, on account of ill health.

The Rev. T. G. Horton, of Reading, has accepted an invitation to become pastor of the church worshipping at Queen-street Chapel, Wolverhampton.

The Rev. D. M. Jenkins, of Hackney College, has accepted an invitation to the pastorate of the English Congregational Church, Dowlais, Glamorganshire.

The Rev. William Dorling, of Chichester, has accepted an invitation to become pastor of the Congregational Church, Bethnal Green-road, vacant by the death of the Rev. Thomas Thomas.

The Rev. Charles Baker has resigned his pastoral charge at Wilton, near Salisbury, which he has held for fourteen years.

The Rev. William West, of New College, St. John's Wood, has accepted an invitation to become pastor of the Independent church worshipping at Castle-street Chapel, Great Berkhamstead, Herts.

The Rev. Joseph Moffett, late of Winchester, has accepted the pastorate of the Congregational Church at Gainsborough.

The Rev. Paxton Hood has decided upon accepting the invitation of the church at Queen's-square Chapel, Brighton, to become their pastor.

The Rev. James Lucas, of the Western College, has accepted an invitation to the pastorate of the Independent Church, Wiveliscombe, Somerset.

The Rev. William Tarbottom has announced his intention to resign his pastoral charge at Barnstaple, Devon.

The Rev. Thomas Lord, after seventeen years' labour, has relinquished the pastorate of the Independent Church, Brigstock.

The Rev. J. Chisman Beadle has resigned the pastorate of the Independent Church, Limerick.

THE
Missionary Magazine
AND
CHRONICLE.

MADAGASCAR.

THE additional intelligence received from Madagascar, during the past month, continues to supply motives and encouragements to prompt and vigorous exertions in sending out Christian Teachers to the emancipated and rejoicing people by whom they are intensely desired; and by the time that our present Number is in the hands of our readers, six devoted Missionaries will be on the eve of their departure to join the Rev. Wm. Ellis in that interesting field of labour.

The REV. J. J. LE BRUN returned from Antananarivo to Mauritius on the 11th of January, his departure having been hastened by an attack of fever, from which he suffered during his stay. No report of his visit has yet been received; but we have reasons for concluding that it agrees substantially with the intelligence which has reached us through other channels.

By the last mail further details have been received from the REV. Wm. ELLIS, dated Mauritius, February 5th. The letter of our friend is too long and too minute for insertion; but in the passages selected, which will be found below, the friends of the Society will be gratified to find a full corroboration of his previous communications.

“From David Johns I received much explicit information respecting the Christians, and the encouragement afforded them by the King and some of the high officers. The Commander-in-Chief is very favourable; he has given the Christians a house near his own residence for a chapel; and some of the female members of his family are very sincere Christians. Letters recently received from the capital state that the King has walked at the head of a large procession of Christians, from a palace in the suburbs to his residence in the city, and that, at his request, the Christians sang all the way.

“The statements made personally by the King to David Johns, and the explicit assurances of the Christians in their latest letters, exclude the slightest ground for doubt as to the wishes of the King and the people that the Missionaries should come as soon as possible, and that they will be cordially welcomed. In regard to the

proceedings of the Native Christians, the King recommended them not to make any change in their modes of worship or organization till Mr. Ellis and the Missionaries came to tell them what to do.

“The Christians are active, energetic, and grateful for their wonderful deliverance, feeling their way in ecclesiastical matters. Their numbers have greatly increased since the accession of the King to the throne. Their desire after books is great—the neophytes for elementary books, the advanced Christians for the entire Bible. They said to David Johns, ‘Tell Mr. Ellis we wish he was here to talk with the King; but tell him not to be anxious or afraid on our account: we shall be firm; we cannot be turned from the English, or from the faith and practice taught in the Bible. Tell him not to fear that we shall listen to what the priests say, or encourage them. But tell him we want Missionaries, and printers and press, speedily; that we shall keep on in our past way till he and the Missionaries come to tell us how to proceed, and how to help the word of God to grow.’

“The King seems to be walking in the steps of Radama I. as closely as he can. He has ordered schools to be established, as soon as Teachers can be provided, in all the villages in which schools were opened by the late King. He has abolished the ordeal by Tangena. He has made it a rule that all who appear before him shall do so in European clothes. He has encouraged the study of English to the utmost extent, having made it the diplomatic language of his government. In this respect the people share fully in his preference. As an illustration, I may mention that when Mr. Le Brun began to pray in French, before one of the large congregations on the Lord’s Day, the Native Minister stopped him and requested him to pray in English, as the people liked the English language; and he consequently did so. I have no doubt I shall find the English dictionaries which I brought out valuable, and I would suggest the desirableness of your sending out a number of English spelling books, with some English lessons.

“Two young Hova officers came over with David Johns to see some relatives living in Mauritius. They are intelligent, amiable young men, one a member of a Native Church. Their first object was to inquire for an English schoolmaster. I have, much to their satisfaction, arranged with a pious master of one of the government schools to teach them our language one hour a day at his own residence, and I shall have them, if I can, one day each week with myself, to mark their progress and help them on.

“In connection with this earnestness after a knowledge of the English language, I received from David Johns a MS. book—a sort of Malagasy and English vocabulary, with an extensive collection of sentences as exercises. They have been the lessons of three young nobles, who, on my former visit, were sent by the late Queen to conduct me to the capital, and I saw them frequently afterwards. These young men have sent the MS. to be printed, to assist their countrymen in acquiring English.

“It appears that the King sent for David Johns more than once, and questioned him very freely about the religious proceedings of the Christians in Mauritius, and whether the people were contented and happy, as well as rich; and said he wished to be friendly with all foreigners, but to be specially united with the English—that if he had a treaty of friendship with the English he should feel contented.

“On the day on which the last mail arrived, the Governor of Mauritius informed me that he had that day received a despatch accompanying an autograph letter

from Her Majesty to Radama, and announcing that suitable presents were in preparation. I was also informed that the Governor would send the letter from Queen Victoria to Madagascar by the 'Orestes,' a ship of war just arrived from Mozambique. I had been offered a passage in the first Government ship, and had declined to go at present, as the fever was severe; I was, however, also assured that a passage would be given to any messenger whom I might wish to send to the capital with letters. I therefore solicited a passage for D. Johns, which was most cheerfully granted, and the Governor wrote a letter, introducing him to the local governor as the bearer of letters from me to the King, and requesting that he might accompany the bearer who might be sent with the Queen's letter to Antananarivo.

"I wrote to the King, and also to his secretary, informing them of my arrival here and inability to proceed on account of the prevalence of the fever, but that I should come as soon as possible; I also offered my congratulations and such counsels as seemed most needed, and informed them of the preparations the Directors were making to send out Missionaries, including a medical man, a printer, and a training master, as soon as the season suitable for their entering the country should arrive. To all the Pastors in the capital I wrote at length, conveying the assurance of the undiminished interest of their friends in England—of the arrangements the Directors were making to send wise and good Missionaries to help them to carry forward, with the utmost efficiency, the great work in Madagascar to which the Lord Jesus Christ, by the interpositions of His providence in their favour, had called them, viz.: the spreading of the Gospel over the whole land; exhorting them to observe the purity and simplicity of Christian profession, in the days of prosperity and favour now enjoyed, which had marked their season of proscription and suffering; not to be drawn into any controversy, but to hold on their Christian way without altering their mode of procedure, or attempting any new organization, till we should come.

"Three or four sets of communion services would be very acceptable, could any of our generous congregations be persuaded to give them for the Churches in the capital. They have only the service given by Dr. Archer's congregation some years since. I have not the slightest doubt that the friends of the Society will furnish you with these, and also with ample means for resuming the Mission in Madagascar with the utmost practicable efficiency."

MUNIFICENT CHRISTIAN OFFERING FOR THE SUPPORT OF MISSIONS IN MADAGASCAR.

OUR readers will find, in the List of Contributions, a generous donation of ONE THOUSAND POUNDS, from a friend, who wishes his name to remain unknown, designed to aid in the great enterprise of spreading the Gospel among the *four millions* of Madagascar. The liberal donor earnestly desires that his gift may not supersede, but rather stimulate the liberality of others, and the Directors most earnestly hope that such may be the happy result.

The outlay attendant upon the recommencement of the Mission will be

great—very great; and the permanent expenditure cannot be less than £2000 per annum. In addition to direct Missionary service, heavy expenses will be incurred in the establishment of the contemplated Hospital, the Printing Establishment, and the Training Institution for Native Teachers. We trust, therefore, that the friends of education and benevolence will be found willing to afford their aid for these important auxiliary branches of the Madagascar Mission.

Donations of Hardware, Cutlery, Stationery, &c., will be acceptable, and most gratefully received.

CHINA.

SHANGHAE.

THE usual Annual Reports have arrived from several of our Chinese Missions, all of which are encouraging, but want of space limits our insertion to that of SHANGHAE. It will be seen that, notwithstanding the many interruptions which the labours of our Brethren in that city and neighbourhood have suffered from the lawless incursions of the insurgents, they have nevertheless been favoured with many accessions to the number of their converts, which, including the surrounding Stations, amounts to 180. The state of Shanghae, however, at the present moment, is one of painful interest. The rebel forces have gathered around it in numbers almost incredible, and publicly declare their intention of attacking the city. On the other hand, the united forces of Britain and France are prepared to act with decision in its defence; and, looking at the want of military science and discipline on the part of the insurgents, in contrast with the European forces, the inhabitants of Shanghae feel but little anxiety for the result. We trust that, through the gracious and almighty interposition of God, the actual conflict may yet be averted, and that the myriad of lives which would inevitably be sacrificed may be mercifully spared.

“Shanghae, January, 9th 1862.

“DEAR BROTHER,—The past year has been marked by the extension of the Mission into various parts. Mr. Edkins has removed to Tien-tsin, Messrs. John and Wilson to Hankow, and Dr. Lockhart has commenced his labours in Peking. These Brethren will correspond with you in regard to their respective fields, which we are glad to learn are all highly encouraging. * * *

CITY CHAPELS.

“*Fo-yin-wei-dong*, (Evangelical Church,) is situated in the heart of the city of Shanghae, about a mile from our Mission Compound, and is on a street where there is the greatest thoroughfare. Its size is sixty feet long by thirty feet broad. It is opened twice every Sunday, and once at least every day of the week. The Native

Church meets there every Sabbath forenoon at eleven o'clock, when special instruction is given to the members. They assemble again in the afternoon at half past two o'clock, when the doors are open to all comers. It is then usually thronged, the average attendance being from 250 to 300. On the other days it is from 100 to 150: The number of members in all is 70. During the year seventeen have been received.

“ *Lo-pai-dong*, (Hall for Religious Worship.) This was our first chapel, and it is situated midway between the north and eastern gates of the city. It is contiguous to the tea-gardens, the most frequented place of amusement, and, previous to their occupation by the French soldiers, our chapel was well situated for large congregations. We intend to make various alterations in the building, and when the French vacate the opposite gardens, we know the chapel will be again largely attended. At present, service is held daily in one of the front rooms, at which there is an average attendance of 100 persons.

“ *Tien-an-dong*, (Heavenly-rest Church.) This building is in our Mission Compound. It was formerly called the London Mission Chapel, and used for English service only, every Sunday morning at half past nine, and in the evening at six o'clock. It was well attended by Missionaries and foreign residents. The services were conducted by different Protestant Missionaries in turn. The old building was recently taken down, and a new one is in course of erection, where Chinese services will also be conducted, and a new Church formed, composed of members living outside the city.

“ *The Chinese Hospital* has hitherto been on ground to the west of our Mission premises, but it is now being removed to the eastern portion, on the side of the public road, which is altogether a more advantageous position. The Annual Report of the Hospital, by Dr. Henderson, is about to be published, from which you will learn that the aggregate number of patients, or separate visits, during the year, was 38,000. To all these the Gospel was preached from day to day by a Native Christian, with the frequent assistance of one or other of our Missionaries. The same plan will be pursued when the new Hospital is opened.

COUNTRY STATIONS.

“ *Sung-Keang* is a large city, distant forty miles from Shanghai, in a southerly direction. The Church there was commenced by Mr. John, and was formerly in a prosperous condition. The rebels, however, have destroyed a large portion of the place, so that the people and the Church Members have to a great extent been scattered. The Native Teacher who laboured here, went with Mr. J. to Hankow, but is expected to return soon. At present the few remaining Christians meet every Sabbath day for religious service. The number on the list of members is 38; two of these have been kidnapped by the rebels, and 25 at least have fled into the country for safety.

“ *Tse-so* is a small city about twenty miles to the south-east of Shanghai. A small room is occupied for daily preaching and meeting of the Church on Sundays. A Native Brother, Tsung-tsz-chéén, is stationed here, who does his work well, and is occasionally visited by one of us. The Church comprises 21 individuals, of whom 17 have been admitted during the year. In addition, ten or twelve are applying for baptism. The daily audiences consist of 40 to 50, while the Agent also visits a number of towns and villages in the country.

"*Tso-ka-zah* comprises a number of hamlets, about four miles distant, and the Church there is composed of poor female members, engaged in country work. In all thirty-eight have been baptized, of whom four have died, and six have left. About half of the remainder are in connection with the Church in Shanghai. They meet in a room hired for the purpose every Sunday, when a Native Christian Exhorter, and at times one of our number, is present with them.

"*Lin-ka-ong* is a town fourteen miles to the west of Shanghai, and is entirely under rebel rule. The Native Church here has long been in a prosperous state. Though the place where they meet is often visited by the rebels, the members are not troubled by them, except in connection with their usual course of plunder and devastation. A Native Brother, Tsang-tse-tih, is stationed here, and the number of Church Members on the list is 41, of whom 24 have been admitted during the year. There are ten or twelve now applying for baptism. A school of 24 boys, under the Native Exhorter's brother, is in operation at this place. We should like to see a place of worship built here, but we fear that the present state of things is unfavourable to its being done.

CONTRIBUTIONS.

"Collections are made in the Shanghai Church, nearly every Lord's day, and other special subscriptions are raised for the support of the poorer members; and the practice is encouraged at all the Stations.

INCREASE.

"In the city and the country 68 persons have been baptized in the course of the year. Not a few of these, we trust, have been gathered into the fold of Christ; and with regard to members of long standing, a considerable number have made progress in Christian faith and character.

STATISTICS.

"European Missionaries, 3; Native Assistants, 6; Churches in Shanghai, 2; Preaching Stations and Churches in country, 4; Adults baptized, 326; died in the faith, 12; Church Members scattered by the rebellion, 50; present Adult Members, 180; increase in membership during the year, 68.

REMARKS.

"These statistics have been drawn from the continuous records of the Mission, in so far as native baptisms and membership are concerned. Dr. Medhurst baptized the first convert on February 6th, 1847. It may be necessary to state that one reason why so many appear to have left the Church is this—that Shanghai is largely resorted to for trading purposes, and numbers come and go without any certainty of their stay. Often members return to this place after being absent for years, and it is gratifying to see in some cases that they have retained their religious impressions when far away. Though our Mission prospects have been greatly heightened during the past year by the opening of various new ports, and the influx of new population here, our itinerant work has been greatly hindered in the surrounding country by the presence and operations of the rebels. * * *

"I am, dear Brother,

"Yours very sincerely,

(Signed) "WILLIAM MUIRHEAD.

"REV. DR. TIDMAN."

POLYNESIA.

VOYAGES OF THE "JOHN WILLIAMS."

THE voyages of the Missionary Ship in the South Pacific, during the past year, have been full of interest and importance. The REV. A. W. MURRAY, who was one of the founders of the Samoan Mission in the year 1836, was appointed by his Brethren to visit the several islands in which Missions are already established, and to ascertain the practicability of introducing the Gospel among many populous islands yet shrouded in heathen darkness.

His copious journal contains many important and instructive statements affecting the numerous islands which he visited, and from these we make a selection of the following:—SAVAGE ISLAND, and ERAMANGA. With regard to the former, the readers of our Magazine will be prepared, by the report of Dr. Turner's visit in 1859, for the cheering statements which we now transcribe from the journal of Mr. Murray:—

SAVAGE ISLAND.

"The 'John Williams' sailed from Apia for the Western Islands, on Monday the 12th of August. We had on board Mr. and Mrs. Lawes, proceeding to Savage Island, the sphere of labour to which they had been appointed. On the 13th, took on board Mr. Pratt and family, he having been appointed to accompany Mr. and Mrs. L. to their field of labour, to assist in the commencement of their work. We had on board an edition of 3000 of the Gospel of Mark, in the dialect of that island, which had been printed in Samoa. It was originally translated by the Samoan teachers labouring in that island, and afterwards revised and prepared for the press by Mr. Pratt, with the assistance of a native. It is the first attempt at the important work of Scripture translation by Native Teachers in Polynesia; and though it is no doubt imperfect, as indeed all first translations are, it will be a great boon to the people. On our arrival we found that the Teachers had gone on with the work of translation, and had completed the Gospels of Matthew and Luke, and were engaged with the Gospel of John.

"We made Savage Island on the 24th of August, a week from the time of our leaving Samoa. My last visit to the island was at the close of 1853, and at that time it was in much the same barbarous state as when it was discovered by Cook. Now, how changed—how marvellously changed! Strong representations have been given by those who have been privileged to visit the island of late years; hence our expectations were highly raised. We expected great things; nor were we disappointed. A wonderful work, indeed, is that which God has wrought on Savage Island. Of this the most convincing evidence met us wherever we went.

"Mr. Pratt, Mr. Lawes, and myself landed at Avatele, one of the principal Stations, occupied by Samuela, a Samoan Teacher. It is only about five years since this Station was commenced, and the progress that has been made is astonishing. The most prominent object at the Station is the chapel, truly a noble structure. I have not seen a place of worship, of purely native workmanship, equal to it, either in Eastern or Western Polynesia. It is 120 feet long by 36 broad, exclusive of a verandah, which extends all round the building; and, what is best of all, this spacious

structure is filled to overflowing every Sabbath, and also on Wednesdays. The congregation numbers *eleven hundred*. The present chapel was built in consequence of the old one, which is also a respectable building, having become too small, and which is now used as a school-house. Quite in keeping with the chapel and school is the Teacher's house. It is a plastered house, containing no less than seven rooms. The roof, like that of the chapel, is of beautiful workmanship. The rooms are furnished with sofas, chairs, tables, and bedsteads; they are of rather rude construction, but still highly creditable to the ingenuity and industry of the Teacher, by whom all have been made. We passed a pleasant night at Avatele, and on the following morning started to walk to Alofi, where we had appointed to meet the ship. It was the opinion of former visitors that Alofi, which is about eight miles distant from Avatele, is the most eligible place for the residence of the Missionary; and, after seeing both, we were led to concur in this opinion.

"We had an interesting walk: our way led us a considerable distance inland, so we had a good opportunity of seeing the country, which was covered with low stunted vegetation, vastly different from the rank luxuriance of Samoa. Clumps of trees, cocoa-nut, papau, apples, bananas, and taro and yam plantations diversify the scene, and every now and then a hut appears, indicating the presence of human beings. The native huts are miserable things; they are only about six feet from the floor to the ridge pole, and two and a half feet from the ground to the eaves. But they are being superseded by houses of a greatly superior character, after the Samoan model. The surface of the ground is covered with immense blocks of coral scattered about in wild confusion, as if at one time the whole had been under water. Other indications of this also appear, such as sea shells towards the interior of the island, and numerous caves, which appear to have been formed by the action of the sea. Nothing worth the name of a mountain appears. Travelling in former days must have been a formidable thing; now, however, a good road has been made all round the island.

"The Teacher called our attention to one very remarkable thing—a vein or stratum of lime about three feet below the surface of the ground. We saw several pits which had been dug, in order to get at the lime, which had been used in plastering the chapel at Avatele. How this lime was formed, it is difficult to conjecture; but there it is all ready for use, and in very large quantities.

"A most cordial greeting awaited us at Alofi, similar to what we had at Avatele. The people were ready to smother us with kindness. Old men and maidens, young men and little children, crowded upon us with every demonstration of gratitude and joy, and it was with difficulty we made our way through the crowd. The chapel and teacher's house at this Station are exactly similar to those at Avatele, only the chapel is somewhat smaller. As soon as the vessel got sufficiently near to communicate with the shore, the boats were despatched with our female friends and their children. There was quite a scene when the boats reached the shore. Hundreds of natives were assembled; with tumultuous joy they rushed upon the boats, and seized the ladies and children, bearing them off on their backs, or in their arms, as they happened to get hold of them.

"There are other three Stations on the island beside those already mentioned, each of which is occupied by a Samoan Teacher, and at all the state of things is similar. The Teachers reported to us one pleasing circumstance which deserves notice: the census of the present year shows an increase of 400 over the last.

Thus, the population now is 4700 instead of 4300, which it was when last numbered.

“Savage Island is a fine field on which to train teachers for Missionary work in Western Polynesia. Its own wants, as regards Teachers, will be easily met; and the people are such an energetic, enterprising race, that, when under Christian influence and suitably trained, they are likely to form very effective labourers in breaking up new ground, and preparing the way for Missionaries in their early labours.

“Having taken an affectionate farewell of our esteemed friends, we returned to the ship, and on the evening of Friday, the 23rd of August, we stood for Aneiteum.”

It will be seen from the preceding statement that the object of the “John Williams” in visiting Savage Island was the introduction of MR. and MRS. LAWES, as the first European labourers among that interesting people; and the following letter, written by the newly arrived Missionary, expresses the joyful reception which he received, and the delightful prospects with which he commenced his labours.

“Alofi, Savage Island, October 17th 1861.

“REV. AND DEAR SIR,—I am glad to be able to tell you of our safe arrival at this place. We left Samoa on the 12th of August, accompanied by the Rev. G. Pratt and family, who were appointed by the Brethren of the Samoan Committee to introduce us to our future sphere of labour. We landed on the 20th of August. We were, indeed, heartily welcomed by the people, who were expecting their promised Missionary. The landing-place was crowded with hundreds of men and women, who were so eager to shake and smell our hands, that it was with difficulty we reached the Teacher’s house. The people are very lively and energetic, and no doubt fully merited the name which Captain Cook gave them. We could not help contrasting the two landings—the present and the past. Now, they are all clothed, joyfully welcoming their Missionary—then, they were naked savages, rushing down like wild boars upon their visitors. We found a good house ready for us, which our female friends soon made a comfortable home. As soon as the excitement of our landing had subsided a little, a joyful sound broke upon our ears in the stillness of the evening hour. It was the voice of praise and prayer ascending from around the family altars of a people but fifteen years ago degraded savages. Although there was not much poetry in their hymns, or music in their song, it was a joyful sound to us; no Christian heart could hear it and remain unmoved.

“As soon as our good ship had gone, and I was able to look round upon my field of labour, I was amazed at the extent of the work already done. So far as I have been able to ascertain, there is not a vestige (outwardly) of heathenism remaining; all has crumbled away beneath the power of God’s word. There are five good chapels on the island; one of them will hold 1100 people, *but it is too small*. They are fine specimens of native ingenuity; they have been built, of course, without European oversight; except in the doors, there is not a nail in the building: all is firmly tied together with cinnet. The teachers seem worthy men, and God has manifestly been with them in their work: of course, their knowledge is very limited, and the work to be done great and arduous. I am appalled when I think of the

work before me : may I not hope for help ? The word of God has to be translated, and all this land cultivated for Christ.

"I can do but little until I get a thorough knowledge of the language. If anything will *make* a man learn a language, it is to be surrounded by a loving people thirsting for the word of God, and to be unable to speak to them. You will be glad to know that I have made a *commencement* in the native tongue ; I conducted the Missionary Prayer Meeting, a fortnight ago, and gave an address in the native language. A Missionary Prayer Meeting in Savage Island is very different from a Missionary Prayer Meeting in England. *All the people attend here* ; there could not have been less than 800 on either of the occasions we have witnessed. I have a class of fifteen young men, which I meet every week. They are remarkably quick and intelligent : I hope that at no distant day they will be usefully employed as assistant Teachers on their own island. I hope in my next letter to be able to give you some interesting information respecting the laws, customs, &c., which my limited knowledge of the language prevents my doing now.

"I am happy to say Mrs. Lawes and myself are both quite well ; and, with kind regards to Mr. Prout and yourself,

"I remain, dear Sir,

"Yours very truly,

"REV. DR. TIDMAN."

(Signed) "W. G. LAWES.

ERAMANGA.

THIS island, beyond all others visited by the "John Williams," has obtained a mournful notoriety from the barbarous murders perpetrated by its savage inhabitants upon WILLIAMS and HARRIS two and twenty years since, and very recently upon MR. and MRS. GORDON, who had nobly ventured to settle on its blood-stained shores. But, notwithstanding the shadow of death has rested so heavily upon this island, the friends of Missions will learn, from Mr. Murray's journal, that the prospects for the future are far from hopeless. It appears that the lamented death of Mr. and Mrs. Gordon was effected by a heathen chief, coming from a distance, and instigated to his murderous act by a wicked and abandoned stranger of the name of Rangī. Mr. G. had obviously cherished a misplaced confidence in his own security, and removed his residence a considerable distance from the people among whom he had previously lived, and by whom he was venerated and loved. These Christian natives, had they been present when the fatal attack was made, would have proved themselves his defenders, and when he fell, they wept over his remains, and that of his beloved wife, as children weep over the ashes of a father.

Another attempt will yet be made to replace the loss of Mr. and Mrs. Gordon ; and we trust that the sad experience of the past may be followed, through the Divine blessing, by the safety of the future devoted messenger of mercy, and the wide extension of the Gospel throughout Eramanga.

“ We anchored in Dillon's Bay on the morning of Tuesday, September 11th. Varied and conflicting were our feelings as we sailed along the coast of this land of melancholy interest. Everything that met the eye, especially in the Bay, looked beautiful and lovely as of old ; but the recollection of the sad scenes of May last cast a gloom over all. The sight of the unfinished house, especially, at which Mr. Gordon was working on the day of his death, and which was full in view, brought these scenes very vividly before us.

“ We found in Aneiteum seventeen refugees whose lives had been in danger after the murder of Mr. and Mrs. Gordon, and who on that account had left the island. Among these were our old friends Joe and Mana, through whom we succeeded in past years in introducing Teachers to the island. They had been inmates of Mr. Gordon's family during the whole time of his residence in Eramanga, and besides, they are well acquainted with the Samoan language ; hence it was important to have one of them in communicating with the Eramangans and in obtaining information relative to the murder of Mr. and Mrs. Gordon. Joe was considered eligible for our purpose, so we had him with us. As soon as we got to anchor, he was sent on shore to ascertain the state of things. We were soon cheered by Joe's return with a company of Natives presenting a very different appearance from anything we had expected to see in Eramanga on the present occasion. They were all clothed, and had nothing in their appearance indicative of the degradation and ferocity which we are wont to associate with the natives of this island. We found that they were parties who had been attached to Mr. Gordon, and as they gathered around us, and manifested the depth of their grief by silent tears, some of us were ready to mingle our tears with theirs, while we rejoiced to witness proofs that some rays of light and some traces of life are still found in this land of darkness and the shadow of death. We had thought that, except the seventeen refugees whom we found at Aneiteum, the Eramangans were still heathen idolaters. How surprised and delighted, therefore, were we to find that instead of this there is a goodly number besides on whom the truth has manifestly made a considerable impression—who stand aloof from heathenism and keep up the worship of the true God on this dark and blood-stained shore, and who seem determined, at all hazards, to walk according to their light. The number of those who thus adhere to Christianity it is impossible at present accurately to ascertain. There are ten—six men and four women—in the Bay ; and at a place called Tapontamasi, in the neighbourhood, where Elia, a Samoan Teacher, laboured in former years, there is a considerable number, both men and women, who were in the habit of attending schools and services while Mr. Gordon was alive, and who assisted him in building his house. These we were unable to see, but they remain steadfast, observing the Sabbath and keeping up the worship of God as best they can. After our interviews with those who came on board, Mr. Geddie and I went on shore and satisfied ourselves that there was no risk in landing, and in the afternoon our whole party, consisting of Captain and Mrs. Williams, Mrs. Johnston, widow of our brother who died in Tana, Mrs. Murray, Mr. Geddie, and myself landed. We pulled up the memorable stream, near which Williams and Harris fell, to the printing office built by Mr. Gordon. It was a mournful sight to look upon this, and the press, which a few months since promised to be an effective auxiliary in diffusing the light of truth and the blessings of Christianity throughout this dark land. Years must pass before we again possess the facilities which existed a few months ago for the evangelization of Eramanga. But God will not forsake

His own work, the time will come to favour Eramanga, and its deeply degraded people will yet take their place among Christian nations, and stand forth clothed in the beauty of holiness, the sons and daughters of the Lord Almighty. While surveying the desolate-looking printing office, the sadness of the scene was heightened by women gathering round our female friends, grasping their hands, and manifesting the depth of their emotions by silent tears.

"From the printing-office we went to the grave of our martyred friends, which is close to the stream a little way lower down. There they rest in one grave, waiting the resurrection of the just. The spot is marked by a mound raised over the grave, and plastered with lime. Around this a friendly hand has planted a row of mulberry trees, and around all is a rude fence. We gathered pebbles and small pieces of coral from the grave, to carry with us as mementoes of the mournful scene, and left sad and sorrowful to return to the ship. For the sleepers within the peaceful inclosure it was useless to weep; but for Eramanga—poor Eramanga!—how could we feel otherwise than sad! God pity Eramanga, and speedily arise for her help!

"After returning to the ship we had an interview with Rauiaui and Waris, the chiefs of the Bay, and others who are friendly. The chiefs told us that the reason why Mr. and Mrs. G. had been killed was, the notion put into their heads by a man named Rangi, a native of Singapore, who had lived many years on the island, that the introduction of the measles to the island, and the mortality consequent thereupon, were caused by Mr. Gordon. Rangi is a notoriously wicked fellow, and he has managed to acquire an influence on the island, which makes him a most dangerous character. He owes his influence chiefly to the fact that he has nine wives, all daughters of chiefs in different parts of the island. Hence he is the most influential man on the island, and certainly he is the most dangerous. There will be no safety for Teachers or Missionaries while he occupies his present position on the island. He is a British subject, and so might be removed—perhaps we might say *ought* to be removed—by a British man-of-war; and a greater service to the island it would not be easy to render than to rid it of the virtual murderer of its Missionary. Moreover, deeds of blood have been perpetrated or instigated by this man among the Eramangans themselves, the narration of which would make the reader's blood run cold.

"But to return to our conference with the chiefs. They and the people present declared it to be their conviction that if Mr. and Mrs. Gordon had remained in the Bay, instead of removing to a place two miles distant, and living alone, they would have been safe, notwithstanding the misrepresentations of Rangi, and the consequent anger of the people at a distance. In that case, they would have been among their friends, who would have stood by them and made common cause with them. That Mr. G. took the step referred to, is matter of universal regret among all his friends and the friends of the Mission. His reason for doing so was a conviction that it was necessary to the health of Mrs. Gordon.

"The chiefs and people declare themselves desirous of having Teachers and Missionaries again settled among them; but they recommend that nothing be attempted till another visit of the 'John Williams,' by which time the present excitement will have subsided, and the way will be open for recommencing the Mission."

INDIA. VIZAGAPATAM.

AUTOBIOGRAPHY OF TWO HINDOO CONVERTS.

A LETTER of the Rev. J. W. Gordon, of Vizagapatam, inserted in our Magazine for February, contained an interesting report of the conversion of two Teloogoo youths, who had been brought out of the darkness of heathenism into the fellowship of Christ. The following statements, written by the young converts, and translated by Mr. Gordon, contain the interesting details of this blessed change; and the simplicity and truthfulness with which they are composed cannot fail to insure the confidence of the reader in their accuracy.

In the case of each convert we see the utter darkness and vacancy of the Hindoo mind under the influence of native superstitions. In idolatry there is nothing to awaken reflection, or to warm and satisfy the heart—outward forms and vain observances constitute the sum total of its requirements.

In the conversion of these youths, *the value of Native Agency* is also strikingly apparent, and we see how the grain of mustard-seed, though smaller than all seeds, becomes a great tree. A tract, or portion of Scripture, given to a thoughtless youth at a Hindoo festival, is made the power of God to his salvation; and the man of his own nation, redeemed from idolatry and superstition, takes the newly awakened inquirer by the hand—in accents of love speaks good words to him—unites with him in humble, earnest prayer to God—and finally leads him to Christ as his Saviour. Such agency is of incalculable worth, and by such means the great majority of conversions among the Natives have, under God's blessing, been effected. We cannot, therefore, too earnestly urge upon the friends of Missions the duty of looking in humble, earnest prayer to the great Lord of the harvest, that He would raise up, from men of this class, more labourers, and thrust them into the field,—for the harvest is great, and the labourers are still few.

CONVERSION OF A. CHIRMIAN.

“Before I became a Christian I was in the Hindoo religion, born of the Smith caste—a goldsmith. My father's name is A. Verranah: we lived in Solapuradapattam—it is sixteen miles distant from this place. I have five brothers and one sister; but my mother died four months before I became a Christian. We have a good many relations, yet I have forsaken them all. I left them in order to get the pardon of my sins: we used formerly to worship idols; but I found my sins could not be pardoned by serving them. There is a village near my birthplace called Ankapilly. In this place there is a yearly feast of a certain goddess: on one occasion some people brought a caverdy load of books to distribute to the people. I asked one of them to give me a book; he did so; it was a tract, the name of which is ‘*Criticisms on the Hindoo Shastras.*’ This tract I took home and read; subsequently I used to go into Vizagapatam and visit Mr. Jagannatham's house, and

often got books from him. He used sometimes to speak to me; Mrs. J. also used to speak to me often and very kindly. I read the books they gave me very diligently. After I read those books I began to pray at home by myself. After some time I went again and saw Stephen, a Native Christian of the same caste; he prayed with me. I went home again and used to pray thus:—‘O merciful God, receive me. I believe that Thou art able to pardon all my sins. Thou alone art my refuge.’ Thus seeking some silent place, no one being present, I would fall on my knees and pray there. I did not know much, therefore could not pray much. On a market day, I went into Vizagapatam and saw Stephen again. He said how happy we should all be if we trusted God and Jesus Christ; so he prayed with me again. He also told me that Poorshotum, the Catechist, would be much rejoiced if he knew I wished to be a Christian. As Poorshotum was absent on a tour, Stephen took me to see Mr. Gordon at Waltair. He gave me some instruction and advised me not to be in a hurry, and consider well what I was going to do; and on my going away he gave me a Gospel of Luke. So I went home once more, but I could not rest at home; so, taking advantage of the opportunity of my brother’s going to Chimmachellem to worship the god there, I went to Vizagapatam again, and did not return. I have a wife at home. A few days after I came away, as soon as my father knew what I had done, he came to see me; as soon as he saw me he cried much, and very persuasively begged I would go back to him, and not bring such disgrace upon the Hindoo religion. I was firm, and told him I could not change my purpose, as I knew the Christian religion was the true one. After speaking and entreating me a long while in this way, he went away in sorrow.

“A few months after this, I felt anxious about my wife. I sent word to her to come to Vizagapatam. She at first said she would not, but afterwards said she would by and bye. Some time after this the Catechists, Poorshotum and Bungeah and myself all went together to my wife’s village. They spoke to my wife about her following me; she said she would come after a few days, which she has now done, and we are now both happy, taken into the religion of Jesus Christ, and we wish to serve Him to the end of our days.”

CONVERSION OF B. APPOODOO.

“My birthplace is Chittiontsah: my father’s name is B. Naráyoodoo. We were accustomed to agriculture from my youth, and my father used to send me to school. We used to worship idols—at that time I knew nothing of Christianity. Catechist Poorshotum used to come to Chittiontsah to preach the Gospel. I heard him two or three times as he preached in this way, but I did not know at that time whether it was true or false, yet I left off serving idols and began to worship and pray to the true God thus:—‘O Father, I do not know who Thou art—I am a sinner—I do not know who Jesus Christ is. Grant me knowledge to ascertain Thy truth, and also grant me a knowledge of Thy Son Jesus Christ.’ In this way I used to pray. It appeared to my mind that this was true. I told all this to P. Samuels. He told all this to David Poorshotum. He asked me how I knew all this. I then told him—‘Your father used to come and preach here—I heard him two or three times. I then prayed to God, and I began to think what I heard was true.’ Then David P. said—‘Well, I will give you a Bible that contains the Word of God; if you will read it carefully you will understand; if you have any doubts on any part, come to me, and I will explain it as well as I can to you.’ So I took the book and read it and used to pray, and the more I read and prayed, the more convinced I felt that

this religion was the true one, and the stronger was my desire to embrace it. I then thought that perhaps if I joined the Christian religion my relations and friends would mock and laugh at me, and would not let me come into their house, &c. After this I heard the Catechist Poorshotum preach; so I thought that there is nothing impossible with God, and that if I believed in Him, He would accomplish the desire of my heart. So from time to time I used to go to David P. and tell him my doubts, and we often prayed together. This circumstance became known to Poorshotum. He asked me how this thought came into my mind. I told him I heard him preach two or three times, and I prayed that I might know if it was true or false; I soon felt it to be true. He then told me some things to encourage and strengthen my mind. This fact became also known to Mr. Minchin. I went to him three times. He asked me how I thought about this matter, and why I wished to forsake my religion. To which I explained—‘Those who are in my religion do not serve and worship the true God—they worship many gods; but if we consider their actions, they show that they are not the true God; besides this, they worship many little idols which we cannot believe to be gods.’ Mr. M. then said to me—‘Well, you say you wish to forsake your religion and to follow Christ—can you tell me who Jesus Christ is, and what He did for sinners?’ I replied, ‘Jesus Christ is God’s only begotten Son. He gave His life as a sacrifice for our sins. He removed, by His death, the obstacles which our sins presented. All who put their trust in Him and turn their hearts to Him will receive eternal life, as God has promised in His Word.’ Mr. M. then asked me if I believed all this with my whole heart. ‘Yes,’ I replied, ‘I believe it all with my whole heart.’

“At first it was my wish to be baptized at Chittiontzah; but just about that time I lost my mother by cholera, and I was afraid my wishes would be frustrated by my relations; so I came away one night to Vizagapatam.

“The next day my father and uncles came to see me, and tried to take me back again, and they offered to give me half their property, to the value of 100 rupees, if I would go back again with them; they even fell at my feet, and, with many tears, begged I would go back with them; but, by the grace of God, I remained firm. So now I am living with the Catechist Poorshotum, and learning more of the Word of God.”

DEATH OF MR. EDWARD SAMUEL PORTER, MISSIONARY STUDENT.

It is with much regret we have to announce the removal by death of this amiable and promising young man. He was the son of our devoted Missionary the Rev. Edward Porter, of Cuddapah, East Indies, and was sent in his childhood to England for education. On leaving school he was apprenticed at Newbury, where, through the kind and salutary influence of his master, Mr. Blacket, aided by the instructions of his minister, the Rev. H. March, his decided religious convictions were received. Having at length evinced a strong predilection for the Missionary work, our young friend on leaving Newbury studied for two years at the Seminary at Bedford, under the care of the Revs. J. Jukes and W. Alliott. From

Bedford he was transferred in 1859 to Cheshunt College, where he since prosecuted his studies with diligence and success. But his health suddenly failing, and the fatal symptoms of consumption having become rapidly developed, he was removed to Hastings, and eventually to Bedford, where he died on Monday the 10th ult. at the age of 23. On the Saturday following, his mortal remains were interred in the cemetery at Bedford; the services being conducted by the Rev. J. Jukes, his former tutor in that town, assisted by the Rev. I. I. Insull. The Missionary students of the Seminary, to the number of twenty, followed him to the grave. Our young friend had it in his heart to carry the message of a Saviour's love to the distant heathen; but, though not permitted to embark in this enterprise, his surviving family and friends may rejoice in the thought that he now shares in the nobler work and worship of the heavenly temple.

ORDINATION OF MISSIONARIES.

CANTON, CHINA.

A PUBLIC religious service was held on Wednesday, the 18th December ulto., in the London Missionary Society's premises, Kam-li-fau, Canton, for the purpose of dedicating the Rev. F. S. TURNER, B. A., by special prayer, to the ministry of the Gospel, according to the usage of the Independent Churches.

The preliminary discourse was delivered by the Rev. J. CHALMERS, M.A., after which a confession of faith was made by the candidate.

The Rev. D. VROOMAN offered the designating prayer, and the charge was delivered by the Rev. J. LEGGE, D.D. The service was attended by all the Missionaries and by other foreigners, and some Chinese. It was an interesting occasion, and left, we trust, a good and lasting impression on all present.

PEELTON, SOUTH AFRICA.

Mr. THOMAS BROCKWAY, who was sent out by the Directors in the year 1859, to assist the Rev. R. Birt at Peelson, South Africa, in the educational department of the Mission, was ordained to the work of the ministry on the first day of the present year. The ordination prayer was offered by the Rev. R. Birt, after which the Rev. J. Brownlee, of King William's Town, delivered the charge to the young Missionary. The service, which was one of great interest and deep religious feeling, was well attended by the natives, who seemed much impressed with its solemnity.

ORDINATION OF A MISSIONARY TO THE SOUTH SEAS.

CHELMSFORD.

On Thursday, the 13th February, Mr. J. C. VIVIAN was ordained as a Missionary to the islands of the South Pacific, at the London Road Chapel Chelmsford. The service was commenced by the reading of the Scriptures and prayer, by the Rev. A. Buzacott, of Romford. The introductory address, describing the field of labour, was delivered by the Rev. W. Fairbrother. The usual questions were proposed by

the Rev. Thomas Morell, of Little Baddow. The answers of the candidate were highly satisfactory. The ordination prayer was offered by the Rev. G. Wilkinson, and an appropriate and impressive charge delivered by the Rev. John Frost of Cotton End, Bedfordshire, under whose care Mr. Vivian had for some time pursued his studies. The congregation was large, and the service deeply solemn and interesting.

ORDINATION OF MISSIONARIES TO MADAGASCAR.

READING.

The ordination of Mr. W. E. COUSINS as a Missionary to Madagascar, was held in Castle Street Chapel, Reading, on Wednesday, Feb. 19th. After the reading of the Scriptures and prayer, by the Rev. J. Aldis, the introductory discourse, describing the island of Madagascar, and giving most interesting statements respecting its martyr Churches, was delivered by the Rev. W. Fairbrother. The questions were proposed by the Rev. S. Lepine, of Abingdon. The Rev. W. Legge, B.A., offered the ordination prayer. The charge to the young Missionary was delivered by his pastor, the Rev. T. G. Horton, from Rev. ii. 10: "Be thou faithful unto death, and I will give thee a crown of life." The Rev. James Rowland, of Henley-on-Thames, offered the concluding prayer.

PLYMOUTH.

Mr. ROBERT TOY, of Western College, was publicly ordained in Batter Street Chapel, Plymouth, on Wednesday, February 26th, as a Missionary (in connection with the London Missionary Society), to the island of Madagascar. The venerable sanctuary was crowded to overflowing by an attentive and deeply interested congregation. The service was commenced by the Rev. R. W. Carpenter, of Devonport, who read a chapter and engaged in prayer. The Rev. W. Guest, of Taunton, delivered an introductory address on Missions, with special reference to Madagascar, in which, in a clear, forcible, and telling manner, facts were adduced and principles enunciated which could not fail to stimulate and encourage the Missionary zeal of the audience, and to implant in their minds seeds which will bear good fruit in future years. The questions were proposed by the Rev. E. Hipwood, minister of the chapel, to which full, appropriate, and very interesting replies were given by the Missionary elect. The Rev. J. M. Charlton, M.A., President of the Western College, offered a fervent, affectionate, and impressive prayer, after which the Rev. R. P. Erlebach, of Mere, delivered an able charge from 1 Thess. ii. 3, 4. The Rev. H. F. Holmes, of Devonport, concluded the solemn and impressive service with prayer.

DUNDEE.

A public service was held on Thursday, February 27th, in Ward Chapel, Dundee, for the purpose of setting apart Mr. JOHN DUFFUS as a Missionary to Madagascar. The Rev. David Cook read the Scriptures and offered prayer; after which the Rev. W. Fairbrother delivered the introductory discourse, giving the history of the planting of the Church in Madagascar, with a narrative of the sufferings of the believers, and the progress of Christianity, since the departure of the Missionaries from the island. The usual questions were proposed by the Rev. J. Baxter. The ordination prayer was offered by the Rev. J. Masson. An affectionate and impressive charge was delivered by the Rev. R. Spence, M.A., the pastor of the Missionary, and the Rev. Thomas Neave, of Perth concluded the service.

ANNIVERSARY SERVICES IN MAY, 1862.

THE Directors are gratified in announcing to the Friends and Members of the Society that they have made the following arrangements for the ensuing Anniversary:—

MONDAY EVENING, MAY 12th.

WEIGH, HOUSE CHAPEL.

SERMON TO THE YOUNG, by the Rev. E. R. CONDER, M.A., of Leeds.

To commence at Seven o'clock.

WEDNESDAY, MAY 14th.

MORNING.—SURREY CHAPEL.

SERMON by the Rev. ANDREW THOMSON, D.D., of Edinburgh.

Service to commence at half-past Ten o'clock.

EVENING.—TABERNACLE.

SERMON by the Rev. J. P. CHOWN, of Bradford.

To commence at Seven o'clock.

THURSDAY, MAY 15th.

MORNING.—ANNUAL MEETING—EXETER HALL.

Chair to be taken at Ten o'clock, by

Right Hon. LORD RADSTOCK.

EVENING.—JUVENILE MISSIONARY MEETING—POULTRY CHAPEL.

Chair to be taken at Six o'clock, by

G. J. COCKERELL, Esq., Sheriff of London and Middlesex.

FRIDAY EVENING, MAY 16th.

THE LORD'S SUPPER will be administered in different Metropolitan Places of Worship.

LORD'S DAY, MAY 18th.

SERMONS will be preached on behalf of the Society, at various places of Worship in London and its Vicinity.

ARRIVALS IN ENGLAND.

Dr. Henderson, from Shanghai, February 26th.

Rev. Hugh Cowie, Rev. Robert Dawson, and Mrs. Dawson, per "Solent," March 8th.

ARRIVALS ABROAD.

The Rev. J. B. Coles, Mrs. Coles, and daughter, accompanied by Miss Cross, *en route* to Bellary; Mrs. Johnston, and two daughters, *en route* to Nundial; and Rev. A. Corbold, and Mrs. Corbold, arrived at Madras, per "Trafalgar," January 30th.

Rev. W. J. Gardner, arrived at Kingston, Jamaica, February 6th.

NEW YEAR'S SACRAMENTAL OFFERING TO THE WIDOWS' FUND.

Continued from last Month.

LONDON AND ITS VICINITY.		H	ire						
Bedford Chapel	5 5 5				0 2 4				1 2 2
Claremont Chapel	7 10 0				0 5 0				5 2 1
Hendon	5 0 0				1 10 0				0 10 0
Norlake	3 2 0				0 10 0				2 7 10
Richmond	2 12 0				0 2 0				1 12 0
					0 2 0				2 0 0
					1 2 2				2 11 10
					0 10 2				5 15 9
					1 0 0				2 12 2
					0 4 2				2 12 4
COUNTRY AND ABROAD.									
Alton	0 17 11				0 2 2				0 2 0
Alton	3 15 5				0 2 0				2 12 5
Basingstoke: London St.	3 12 0	Woodhurst			0 2 7				2 0 0
Berhice: Albion Chapel	4 4 0	Yelling			0 2 0				4 12 0
Blakeney	1 0 3	Ipswich: New St.	Nicholas						
Bridgwater	4 0 0	Street			4 0 0				12 2 7
Cape Town: Caledon Sq.	12 4 10	Jamaica: Kingston 2 yrs.			0 0 0				2 10 0
Coveytry: Vicar Lane	0 10 0	Shortwood			1 0 0				2 15 0
Dalkeith	2 0 0	Morant Bay			1 0 0	Thaxted			2 10 4
Deddington	0 15 0	Whitefield 3 yrs.			5 0 0	Trowbridge: Tabernacle			5 0 0
Demerara: Arundel Chpl.	5 4 0	Kingsbridge			1 0 0				0 15 0
Doncaster	2 0 0	Knowle Green			0 2 0	Street			2 0 0
Driffield	2 0 0	Knutsford			0 12 2				2 2 0
Fleetwood	5 0 0	Lavenham			1 0 0				
Glasgow: Lauriston Ch.	8 12 3	Leicester: Harvey Lane			1 12 0				2 0 0
Harleston	1 2 0	Leith: Congregational Ch.			2 2 0	er Meeting			2 10 0
Hendon Mersey	1 5 0	Liverpool: Salem Chapel			2 0 0				0 15 0
Hinckley	1 5 0	Wavertree co.			2 2 0				
Hingham	1 10 0	Loughborough			1 10 0				
Hull: Fish Street	7 10 0	Lowestoft			2 12 0				
United Communion	2 15 11	Lyme			0 10 0				
Hove Street	4 12 0	Malden			12 0 0				

MISSIONARY CONTRIBUTIONS

From 17th February to 14th March, 1882, inclusive.

• For the cause of	
Christ in Madag-	
ascar	1.00
Legacy of the late	
Miss Martha Nash,	
less duty, per	
Memrs. Snow and	
Heath	1.00
F. Richardson, Esq.	1.00
A. S. Gibson, Esq.	50
P. Curthar, Esq.	10
In Memoriam, for	
India Special	5
Mr. J. Sard, ditto ..	5
A Mother's Thank-	
offering, ditto	5
Lot	5
Mr. J. Otwell	1
Mr. J. Knight	1
Mrs. Norman	1
Mr. Hammer	1
Mrs. G. K. Bourke ..	1
In memory of a dear	
Brother	1

Cumderwell, Travers Buxton, Esq.,
specially for Pekin
and Madagascar...M

**Carlisle Chapel Juve
Society.**

Collected by the B.

Theophostes Carpenter
Hull
Charles Fugh
Alfred Vinnam
Arthur Walker
Henry Walker
Franching

Collected by the GCM

Harriet Archer
 Elizabeth Dilley
 Jane Ellis
 Emma Gown
 Charlotte Gown
 Ada Randall and
 another

5.	Juvenile Association	11 10 11
6.	Girls' Sunday School, for Peelson	8 5 5
7.	Boys' ditto ditto	8 8 5
8.	Contributions towards supporting a Native Teacher at Poston, South Africa.	
9.	Friends at the Old Gravel Pit Chapel, Collected at the Branch School, Lower Homerton.	8 8 8
10.	Id., 17s.	
11.	Park Chapel, Coundestown.	
12.	For Mr. Knight.	
13.	Collected by Mrs. M. W. Wollaston, for the Mirapore Free School.	
14.	John Wollaston, Esq.	2 0 0
15.	H. Davison, Esq.	2 0 0
16.	J. L. Budden, Esq.	2 0 0
17.	T. H. Spencer, Esq.	2 0 0
18.	John Budden, Esq.	1 0 0
19.	Edward Budden Esq.	1 0 0
20.	Mrs. M. W. Wollaston	1 0 0
21.	Id.,	
22.	A Friend, per Mr. Gairdner	0 7 8
23.	Public Meeting	2 8 2
24.	Mr. Clarke's Bible Class	0 0 0
25.	Exc. 5s., 12s., 11s. 2d.	
26.	Queen Street, Enckiffe. Juvenile Society, per Miss O. Ellis	4 2 5
27.	St. John's Wood, Mrs. Wild's Class, for School at Tre-vandrum	1 0 0
28.	Stepney Meeting. Juvenile Auxiliary, part proceeds of Bazaar	50 0 0
29.	Wardour Chapel Sunday School	5 0 0

BEDFORDSHIRE. Woburn. Rev. J. Andrews. After Sermons..... 8 8 7 Sheep Lane 0 3 1 Public Meeting 1 4 8 Boxes. Miss Edith Duple- ton 1 11 0 The Misses Reddall 1 8 9 Miss Perry 1 1 1 Miss Phillimore 1 0 7 The Misses Perkins and Gale 1 0 5 Mrs. Andrews 0 12 8 Sarah and Elizabeth Botsford 0 11 10 W. and G. Tut 0 9 7 Mrs. Gascoyen 0 8 6 Miss Martha Smith 0 7 8 Emma Goodman 0 6 2 Miss Millard 0 4 11 Caroline Fooks 0 1 9 Elizabeth Reason 0 1 3 Sunday School 0 2 4 Practitioners 0 0 4 Exs. 10s.; 13l. 11s. 2d.	For Widows' Fund. 4 14 0 Small Sums 0 0 9 Sugar Money 0 8 0 Mr. Tilly 1 0 0 Exs. 5s. 6d.; 76l. 8s. 9d.	DEVONSHIRE. G. R. Devon 100 0 0 Galsington. Mrs. Turpie, sen. 0 5 0	GLOUCESTERSHIRE. Bristol. Per Mrs. Bushell, for a Female Or- phan at Vinga- patam 3 0 0
BUCKINGHAMSHIRE. South Auxiliary, per Mr. W. Butler. Wycombe. Trinity Chapel, per Rev. J. Hayden. Collection 3 2 Subscriptions. Rev. J. and Mrs. Hayden 2 10 0 Mr. P. Weston 1 1 0 Sunday School 0 15 0 Widows and Orphans 2 3 1 9l. 11s. 2d.	CAMBRIDGESHIRE. Fulbourn. Rev. A. G. Bennett. Contributions 9 0 4	Ilfracombe. Rev. G. Waterman, M.A. Mr. T. Chiswell, Treasurer. Public Meeting 4 18 0 Two Sermons 3 11 7 Rev. G. Waterman (A.) 1 1 0 Ditto, for China 1 1 0 J. Jones, Esq. (A.) 1 1 0 Ditto, for China 2 2 0 T. Prior, Esq. (A.) 1 1 0 Ditto, for China 1 1 0 Misses Huxtable, for China 1 1 0 Mr. T. Chiswell, do. 1 1 0 Mr. J. Crocombe (A.) 0 10 0 Missionary Boxes 0 14 4 Sunday School 1 8 7 Hill ditto 0 5 4	Cam. Rev. A. Gazard. Collected by Mrs. Nicholls. Mrs. Nicholls 2 0 0 Mrs. Joyner 0 5 0 Mrs. Randall 0 5 0 Miss Smith 0 5 0 Mrs. Harris 0 1 0 Missionary Sermon 2 3 0 5l. 19s.
West Wycombe. Collection 3 0 0 Sunday School 0 9 8 Per Miss Coles 0 9 11 2l. 19s. 5d.	CHESHIRE. Alderley Edge. Mrs. Ashton 1 0 0 Ditto, for the Native Teacher, James Ashton 10 0 0 Mrs. Burton 4 0 0 Mrs. E. Davies 0 5 0 18l. 5s.	Collected by— Mr. Clarke 1 0 0 Mr. H. Silvester 0 5 0 Miss Froggatt 0 18 8 Donation 1 0 0 For Widows' Fund 0 18 2 4l. 1s. 10d.	Uley. Rev. H. Jones. Collection 2 0 0
Woodburn. Cove's End. Rev. T. Davies. Collections 7 3 4 Sunday School 1 1 3 Ditto, Beggar's Hill 0 4 1 W. W. Morley, Esq. (A.) 3 8 0 Mrs. Morley (A.) 2 2 0 13l. 12s. 8d.	Knutsford. Rev. J. Turner. Collected by— Mr. J. Sherlock 1 1 0 Mrs. Sherlock 0 5 0 Miss E. Atherton 0 5 0 1l. 11s.	Collected by— E. Hurditch 0 5 4 E. Conibear 0 5 6 A. Conibear 0 3 3 Missionary Prayer Meeting 0 2 6 Exs. 10s.; 71l. 3s. 5d.	HAMPSHIRE. Alton. Rev. F. M. Holmes. Weekly Offering 10 0 0 Selbourne, Village Station 0 19 3 Shorth Heath, ditto 1 3 0
Marsh Gibbon. Produce of Lace 0 8 4	Turporley. Mr. J. Sherlock 1 1 0 Mrs. Sherlock 0 5 0 Miss E. Atherton 0 5 0 1l. 11s.	Paignton. Rev. T. East. Collection 4 2 10 Rev. T. East 1 1 0 Exs. 7s. 10d.; 4l. 10s.	Sunday School. Miss Gunner 1 0 0 Miss Doris 0 6 2 Miss Minney 0 2 6 Miss Mills 0 7 6 Miss Knight 0 2 10 Miss Bryant 0 2 7 Miss Shaw 0 14 7 Miss Fewtrill 0 7 0 Mr. Whitford 0 16 0 Mr. Laing 0 1 1 Mr. Reeves 0 10 3 Mr. Thorpe 0 4 1 Mr. Paine 0 2 6 Mr. R. Row 0 1 0 Ditto, Collection after Address 0 9 7 Sermon 2 10 3 Public Meeting 2 5 11 Widows' Fund 2 15 3
Slough. A. Mirrieless, Esq., Treas. Rev. G. Robbins, Secretary. Mr. James Atkins 0 10 0 Public Meeting 5 9 2 Friend 0 2 4 Mr. Griffith 0 5 0 Jessie 0 2 0 Juvenile Missionary Box 0 19 6 Mr. Judd 0 5 0 Mrs. Kilpin, sen. 0 5 6 Mrs. Kilpin 0 10 0 Mrs. Lee 0 5 0 Mr. Mirrieless 10 10 0 Misses Penney 1 0 0 Rev. G. Robbins 0 10 0	CUMBERLAND. Whitehaven. W. Wilson, Esq., for the Native Tea- cher, Joseph Halli- well 10 0 0	Collection and Mis- sionary Boxes..... 4 8 0	Missionary Boxes. Miss Sayer's Pupils 1 0 0 Mr. Taylor's 1 5 7 Mr. T. W. Gunner's Children, Miss Janet and Master Harold 0 12 3 Master J. W. Bryant 0 4 7 F. M., and H. E. H. 0 4 6 Exs. 18s.; 30l. 2s. 10d.
Alfreton. Per Mr. J. Roberts. Miss S. H. Roberts, Juvenile Mission- ary Class 1 4 3 Miss Ann Shaw, Box 0 18 4 For Missionary Ship. Collected by T. Radage 0 15 2 Miss Cutler 0 3 9 Collection 1 5 2 Exs. 6d.; 4l. 5s. 2d.	DERBYSHIRE. Auxiliary Society, per T. Harrison, Esq. Belper 10 17 6 Curbar. Per Mr. Hulme 6 10 0	DORSETSHIRE. Charmouth. Rev. G. Cooke. Collection and Mis- sionary Boxes..... 4 8 0	Lyne Regis. Rev. B. Ault. Miss Leman's Box.. 0 4 0 For Widows' Fund 0 10 0 14s.
	Green Bank. Collection 5 1 3 Boxes. Chapel 0 10 10 G. Warren 0 1 0 5l. 19s. 1d.	Shaftesbury. Per Mr. B. Soul. Collection 2 11 9 Sabbath School Boxes 0 19 0 For Widows' Fund 2 13 4 6l. 4s. 1d.	Crandall. Rev. T. Galloworthy. Miss Smith 1 0 0 Mrs. Ohaunder 0 10 0 Miss C. Smith 0 10 0 Rev. T. Galloworthy 0 10 0 Mrs. Sanders 0 10 0 Mr. Hannam 0 0 0 Mrs. Lunn 0 2 0
	Collected by— Miss Brentnall 0 8 0 Miss Roscoe 0 11 8 Miss Adlington 0 2 1 Contributions, 1861. 1 3 3 4l. 9s. 4d.	ESSEX. Auxiliary Society, per T. Daniel, Esq. 65 11 0	Boxes. Miss C. Smith 1 10 11 Mrs. Sanders 1 5 0 Mrs. Galloworthy 1 0 0 Mrs. Brooker 0 14 3 Mary and James Chandler 0 10 0 Mr. John Baigent 0 10 0 Mr. B. Baigent 0 10 0 Mrs. T. Baigent 0 8 2 Miss Lund 0 6 6 Sarah Marlow 0 5 0 Charles Vase, jun. 0 5 0 Chas. Snuggs, jun. 0 2 7 Martha Alexander 0 2 0 Three Friends to Missions 0 7 4 Miss C. Smith's Class 0 5 6 School Children 0 2 9 Collected at Meet- ing 2 14 10 14l. 15s. 3d.

Fitch Dean.

Mr. and Mrs. Cannings, for Native Girl Elizabeth Lydia Cannings, in Mrs. Corbett's School, Madras; 8th payment... £ 0 0

Mrs. Cannings Annual sub. 0 10 0

Mr. J. S. Cannings ditto 0 5 0

Wm. Hobbs Little Boy 0 1 0

St. M's Ed.

Gosport.

Independent Chapel, High Street.

Mrs. R. Smith, Treasurer.
Miss E. Garrett, Secretary.

Collections 6 11 1

Collected by Miss Meadows.

Mr. B. Garrett 0 10 0
Mr. Robinson 0 2 0
Smaller Sums 0 11 0

Collected by—

Miss F. Garrett 0 1 1
Mrs. F. Lepphorn 0 0 0
Miss Morgan, in Sabbath Schools 0 15 0
Mrs. Swene 0 10 0

Collected by Mrs. R. Smith.

"Idiah" (D.) 1 0 0
Smaller Sums 0 7 0

Exs. 34s. 7d.; 12s. 7d.

Lymington. Legacy of late Mrs. E. Lewis 2 2 0

Portsea. Mile End Sabbath School, per Mrs. Dawson. 1 14 0

Oxford. Rev. J. Gossy 0 17 0

Romsey.

Rev. W. Groatie, LL.B.
Mr. F. Buckle, Secretary.

Public Collections 11 0 0
Sunday School 1 7 0

Annual Subscriptions.

£ 0 10 0
F. 0 10 0
M. 0 10 0
N. 0 10 0
O. 0 7 0
P. 0 5 0
Q. 0 5 0
R. 0 5 0
S. 0 5 0
T. 0 5 0
U. 0 5 0
V. 0 5 0

Collected Monthly, or in Boxes, &c.

Miss E. Newman 1 10 11
Miss E. Bailey 0 10 0
Miss M. Dyett 0 11 0
Miss Pines 0 5 0
Alfred Williams 0 5 0
Miss Davis 0 1 0

Cadnam.

Public Collection 1 10 0
Miss Redman's Box 0 5 0
Children's Offering 0 3 0
Two Friends 0 5 0
Brotherfield 0 17 0
Aberfeldy 0 11 0

Mrs. Hobbs, towards New Chapel near Calcutta 0 5 0

For Widows' Fund Exs. 11s. 11d.
2s. 11s. 6d.

HERKESHIRE.

Bremford. Missionary Box, by Mrs. Payne's Young Ladies, for Rhewanspore School 0 10 0

HERTFORDSHIRE.

Barnet.

Rev. S. Davis.
Mrs. Baker, Secretary and Treasurer.

Collected by—

Miss Walker 1 0 7
Miss Anstie 1 0 0
Miss Allen 1 0 1
Master Allen 1 1 0
Miss Nunnally 0 12 0

Collected by Mrs. Baker.

Mrs. Allen 0 10 0
Mr. Ward 0 10 0
H. 0 10 0
J. 0 10 0
L. 0 10 0
M. 0 10 0
N. 0 10 0
O. 0 10 0
P. 0 10 0
Q. 0 10 0
R. 0 10 0
S. 0 10 0
T. 0 10 0
U. 0 10 0
V. 0 10 0
W. 0 10 0
X. 0 10 0
Y. 0 10 0
Z. 0 10 0

by Miss A. M. and Miss H. Smith 0 12 11

Missionary Sermons 4 12 0
Public Meeting 1 12 0
For Widows and Orphans 2 7 0

Exs. 12s.; 14s. 12s. 6d.

Hitchin.

Rev. W. Griffith.
W. Withers, Esq. 2 0 0
Mrs. Hallay 1 0 0

Welwyn Hill. Miss Rock. (A.) 10 0 0

HUNTINGDONSHIRE.

Society in aid of Missions.

Mr. Wm. Paine, St. Neots, Treasurer.

St. Ives.
Moities.

Collected at Baptist Chapel by late Dr. Bone 1 11 10

Do Independent do 4 0 0

Baptist Sunday School 2 11 9

Independent 5 0 0

Ladies' Bazaar 17 10 0

Tea Meeting 2 4 0

Public ditto 4 12 0

Subscribers.

Mr. J. 10, 2 2 0
Mr. O. 1 1 0
Mr. J. 1 0 0
Mr. T. 1 0 0
Mr. F. 1 0 0
Mr. P. 1 0 0
Mr. C. 1 0 0
Mr. W. 1 0 0
Mr. F. 1 0 0
Mr. J. 1 0 0
Mr. T. 1 0 0
Mr. J. 1 0 0
Mr. E. 1 0 0

Ponteston.

Moities.

Collection 1 14 7
Thos. Coote Esq. 2 0 0

St. 14s. 7d.

Kimbleton.

Molety of Collection 2 2 0

Woodhurst.

Moities.

Collection 1 10 4
J. L. Edkins, Esq. 1 1 0
Mrs. Edkins 0 8 0

St. 14s. 7d.

Spaldwick.

Moities.

Collection 1 15 6
Dr. Woolley 0 3 0
Mr. Stapleton 0 10 0
Mr. Ashton 0 10 0
Smaller Sums 0 11 0

St. 14s.

Hail Weston.

Molety of Collection 1 2 0

Oxford.

Molety of Collection 0 10 0

Miss Papworth, Missionary Box 0 2 0

12s. 11d.

St. Neots.

Moities.

Collection by late Dr. Bone 2 15 4

Ditto Public Meeting 1 10 0

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THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

MAY, 1862.

The Haunts and Homes of the Ejected.

II.—SULBY ABBEY AND HALL.

It was on a fine day, this spring, that we started on our pilgrimage to one of the Homes and Haunts of the Ejected at Sulby, in the county of Northamptonshire. There are various routes by which this spot may be reached, but the most easy for a stranger is by the Rugby and Stamford line to Welford station ; and thence a walk of about three miles, or the aid of a somewhat venerable "fly," will bring him by Welford village to the spot. Nor is the county itself unworthy a visit. Those who have seen it only from the Great Northern line, near Peterborough, where it subsides into the fen districts, or from the North-Western, at Northampton, and have leaped to the conclusion that the whole region is stale, flat, and unprofitable, forget that an old adage has been lately paraphrased into the proverb, that "happy is the railway that is uninteresting to travel on ;" they forget that engineers and shareholders have no professional eye for the beautiful, and prefer the duller routes they can select. But those who know the county—who have seen its rich pastures and bold uplands, its woody hills and dales, its copses and brawling brooks, its pleasant seats, and homesteads, and villages—have discovered that endless variety of the picturesque which never wearies, and have justly compared its general aspect with the interior of the Isle of Wight. But apart from these general claims, there are many spots that should be dear to every friend of freedom, and especially dear to the Nonconformist in this memorable and memorial Bicentenary year of 1862.

Northamptonshire occupies an important place in the ecclesiastical history of the land. Here bishops prohibited, and bigots persecuted, and informers intrigued, and magistrates outraged the justice they were intended to administer. Here patriots fought for liberty, and hurled back the might of wrong in high places. Here Puritanism found one of its strongholds. Here Lollards preached, and good and great men wrote and preached, laboured and suffered for conscience' sake. Here confessors eluded the craft, or dared the hate, of their foes. Here high-

mined friends of religion arose among the laity. Here holy men gathered in lone houses, in back courts of little towns, and in retired thickets by day or night, and stirred up one another's hearts by way of remembrance of that better land to which, through much tribulation, they were journeying. Here, also, enemies were disarmed by their patient love, the callous were aroused, and the indifferent reproved by their earnestness, churches were founded, and, in after days of liberty, sanctuaries were built where God might be worshipped,—none daring, and few wishing, to make them afraid.

Of the Independent churches in this county, Job Orton spoke in after days:—"I know them well: some of them are narrow and bigoted, but in general they are serious, exemplary Christians, and the bulk of them are not disposed to use a minister ill who is not imprudent, and doth not directly oppose their favourite notions, which is the only way to make people hold them the faster. They are not disposed to censure a person who preaches in a serious and experimental manner, and in an evangelical strain, though he does not use many of their favourite phrases, but will bear almost anything from the pulpit, where the main thing is not wanting."

How great the change that has taken place in the religious history of the land since the dark days of persecution from which we have so recently emerged! Among a population of 227,727 in this county, we learn that there are now some 56 Independent chapels, with 17,906 sittings! We may, in passing, express our gratification that the Northamptonshire Association, which for some time past has been practically in abeyance, is shortly to be reorganized.

But to return. On the morning of our visit to Sulby, we started from the quiet village of Sibbertoft, where, more than half a century ago, the inhabitants were accustomed to assemble in a barn for worship, and where now, each Sabbath evening, they crowd the spacious kitchen of the Rev. Charles Williams, and have something like "a church in a house." There are two or three ways from hence to Sulby; we preferred the longer, that once again we might gaze on the old broad moor and uplands of Naseby, which was one large unenclosed area forty years ago, and that, while visiting a shrine of Christian freedom, we might have our blood warmed as patriots by the memory of the deeds of those who won our civil liberties. Leaving "King Charles's Mount" upon the left—from which the king is said to have reconnoitred the field—less than two miles from Sibbertoft brings us to a gentle ascent. On reaching the summit, we find ourselves on a long ridge, running right and left, which slopes down to a hollow plain, and fronts another ridge of about equal elevation. Where we stand the cavaliers of Charles once deployed—the northern horse on the left, the king in the centre, Rupert on the right; opposite were the lines of the Parliamentary army under Fairfax, with Cromwell on his right and Ireton on his left; on the intervening

ground the battle was fought. It began by Rupert, on the king's right, attacking the left wing of their enemy, whom they defeated and pursued even behind Naseby. Next, the northern horse rode down the slopes, but being soon entangled in the boggy ground that spread over the vale, they were routed by the Ironsides. Meanwhile, the two centres were in full flight; Cromwell gathered up his victorious forces, attacked the flank of the king, and the day was won. The Parliamentary army swept the broken forces of Charles before them as chaff before the wind, and that night reached Market Harborough, seven miles away.

But we must proceed. We cross the broad moor, ascend the ridge on which the Parliamentary army stood when the battle began, and on to Naseby—a mile and a half distant. We turn to the right just before entering the village, which is seated on the highest table-land in England, and whence the Nene and the Avon take their rise; we cross the track where the left wing of the Parliamentarians fled before the troopers of the fiery Rupert, and, at length come in sight of an ivy-covered farmhouse and buildings, pleasantly seated on a declivity to the left, and are soon upon the site where once stood the ancient Sulby Abbey. Here, seven centuries ago, a monastery was founded of the "Premonstratensian Order," "in honour of the Blessed Virgin Mary," by the Bishop of Lincoln, and, when suppressed by Henry VIII., it had enjoyed a revenue of more than £805 a-year—a large sum at that day. The present house is comparatively modern, but all around are traces of the previous history of the place: the deeply-marked surfaces of the adjoining fields, and the course of the Avon, show the position of the monastery grounds; the remains of a stone coffin,* and of the top of a massive tomb, on which is a carving of the cross and crosier of a bishop or abbot, and the fragments of worked stones that lie around, give vividness to the memories of the past; while the masonry that has been excavated from time to time over an area of fifty acres around the house, has led to the belief that the whole of it was at one time occupied by buildings. Time passed on, and strange changes came over the scene. On the spot where monks had employed the rich endowments of their monastery, doubtless very much to their own comfort and very little to the advantage of the "most honourable among women"—the Virgin Mary—another order of priests arose. Where Ave Marias had been muttered and penances had been exacted, there came some who worshipped the Father in spirit and in truth. Where men had dared to interpose between conscience and God, to lay heavy burdens on weak souls, and to coil around them the entangling meshes of priestcraft, devout men lived, and laboured, and suffered, for the liberty of Christ, who neither usurped authority over other men's faith, nor suffered others to tamper with theirs; who turned to princes and prelates

* Other stone coffins have been used on the farm as water troughs for cattle.

and said, "Whether it be right in the sight of God to obey you rather than God, judge ye." Yet it is hard to realize the fact, that where we now stand—a pastoral home—less than two centuries ago a persecuted saint studied the way of God more perfectly, that he might, despite contumely and danger, show to others the way of salvation; that this spot heard the clang of Naseby's fight; that here the wounded may have been borne from Naseby's field; and that here Rome long held an outpost of her dark and fatal dominion.

Not more than 190 years ago Sulby Abbey was the residence of "a man of worth, a man of letters, too"—the Rev. John Shuttlewood, A.B. He was born at Wymeswold, in Leicestershire, in 1632, attended the grammar-school in the county town, graduated at Cambridge, was ordained in 1654, and obtained the living of Raunston and Hoose. The deep piety and humility of his spirit is manifested in a dedication of himself to God, which he wrote about this time: "O my God, on account of my sins thou hast afflicted me with thy judgments! Thou art just, O Lord! in all thy dispensations towards me, because I have grievously offended against thee. I have followed the world; I have too much indulged the flesh; and I have been very often overcome by Satan. To thee I give up myself, to live to thee. And now, before God, the Searcher of hearts, I promise and engage to leave my worldly concerns to the companion of my life; to renounce the flesh with its affections; and to study the good of the souls which thou art committing to my care. Now, O Lord! do thou so strengthen and fortify me by the Spirit of Grace against all these my enemies, that I may obtain the victory over them. And that I may seriously perform these my good resolutions, let this paper, signed by my name, be a witness against me, if I lie before thee.

"JOHN SHUTTLEWOOD."

It will be no matter of surprise to learn that such a man refused to conform to the terms prescribed by the Act of Uniformity. He was ejected from his living, and shared the sufferings of that memorable band who preferred a conscience void of offence toward God to the honours and emoluments of men. For not only was he silenced in his church, but was forbidden to preach and conduct the worship of God elsewhere. Thus six years after his ejectment, when he and others dared to worship together, the service of song was interrupted by the clatter of hoofs, and thirty or forty horsemen, with loaded pistols and drawn swords, seized the little congregation: men and women were beaten into the field, and suffered to depart only on the assurance that they would appear next day before a justice of the peace. Mr. Shuttlewood was taken to Leicester, and remained in prison for months. From hence he wrote to his wife, expressing his acquiescence in the dispensations of Providence, and that he was no longer "disquieted with them, nor solicitous about them, but patiently wait God's gracious dis-

posal of me. I know not which way to look; but our 'God is a very present help in time of trouble,' and will let us see that it is not our forecast, but His providence, which shall provide an habitation for us. Let us rather beg an improvement than a removal of His dispensations."

"In 1674," says Mr. Coleman, "Mr. Shuttlewood was living at Lubenham, a village about two miles from Market Harborough. There his house was entered when he was conducting Divine service; a warrant was obtained to destrain upon him for £40, when seven of his Welsh cows were taken and sold."

Following our Lord's injunction to His first disciples, "If they persecute you in one city, flee to another," Mr. Shuttlewood frequently changed his home, residing sometimes in Northamptonshire, and sometimes in Leicestershire. Among other places, he lived at Sulby Hall, about a mile from the Abbey, and remarkable for its seclusion. This is now the seat of the Hon. Captain Villiers, a member of the Jersey family, and is embosomed among trees, and surrounded by pleasant pasture lands. Before the estate was purchased by Captain Villiers, it was in the family of the Paynes, who identified themselves with the early Nonconformists. Five of them were among the first members of the church formed at Welford in 1700, and they gave the ground on which the chapel was built.

Sulby Hall thus became for a considerable time the home of Mr. Shuttlewood, who had here an academy for training young men for the ministry. A memorandum in his pocket-almanack records that six students were received into his tuition in one year, and among those who thus rose to usefulness were "Mr. Julius Saunders, afterwards minister at Bedworth; Mr. John Sheffield; Mr. Matthew Clarke, son, we suppose, of Mr. Clarke, of Harborough, afterwards minister in London; Dr. Joseph Oldfield; Mr. Wilson, the father of Mr. Samuel Wilson, of London; and Mr. Thomas Emlyn." In the memoirs of Mr. Emlyn it is mentioned that his parents chose to bring up their son to the ministry among the Nonconformists; and that "for this purpose he was sent, in the year 1678, for academical education to Mr. Shuttleworth [it should have been Shuttlewood] at Sulby, near Welford, in Northamptonshire." We may mention, on the testimony of a trustworthy eye-witness at Sibbertoft, that in some excavations made in the year 1828 for the purpose of enlarging Sulby Hall, a very great number—possibly hundreds—of skeletons were disinterred. They lay side by side in regular succession; from the size of the bones it was inferred that all but one had been the bones of men; our informant added, there was only one decayed tooth in all the skulls. It is possible that this spot may have been the burial-ground of the monks of the adjacent abbey.

Among the results of Mr. Shuttlewood's labours in this neighbour-

hood, was the establishment of the Independent churches of Welford and Creton. Mr. Coleman, in his valuable work,* refers to the dangers to which the Nonconformists were exposed at Welford, as in other places, and mentions that in 1674, when they met in a secluded part of the town, on the premises of Mr. Edmund Miles, the utmost precautions had to be observed, guards had to be set, and the place of meeting changed, in order to baffle their persecutors. They might have adopted the language of Nehemiah: "We made our prayer unto our God, and set a watch day and night because of them." Not unfrequently they assembled in the house of Mr. Hanscomb, up a narrow yard which opened on the fields in the direction of Mr. Shuttlewood's house. During the service one of their number kept watch for the approach of their enemies, and when they appeared, notice was given to the minister and his people, who escaped by the window into the fields. At other times they met in the pastures that surrounded the house at Sulby, and within the shelter of the woods and beneath the shadow of night they worshipped the Father of lights.

But though Mr. Shuttlewood was naturally a man of robust health and energetic mind, he had a soft heart. The anxieties, sufferings, and exposure he had endured weakened his constitution, and subsequently the loss of one of his children greatly depressed him, disease supervened, and when on a visit to the church at Creton, March 17th, 1688, in the 58th year of his age, he entered into his reward. A stone erected in the churchyard of that village bears the testimony that he was "*Multum dilectus, multum deflendus*"—much beloved, much lamented. We may mention that among those clergymen who sacrificed their livings for conscience' sake was the Rev. Richard Hook, rector of Creton. For some time after his ejection he preached in his own house, but subsequently went to reside at Northampton, and it was probably after his removal that Mr. Shuttlewood came over from Sulby, and divided his labours between the two places.

The visitor may wend his homeward way from Sulby Abbey across a few fields by Sulby Hall, which is soon in sight. As he treads the rich pastures and sees peacefulness all around, he may muse upon the vicissitudes of time; may thank God for the grace with which He sustained the constancy of His servants in days of persecution; may remember with gratitude the names and deeds of those who have transmitted to us the rich inheritance of our liberties, and may reflect that it is because with a great price they purchased this freedom that we are free born.

Such is one of the Homes and Haunts of the Ejected. It is to be regretted that little is generally known of a spot so full of interest. But an important result which this year's celebration will ensure is,

* Memorials of the Independent Churches in Northamptonshire, with Biographical Notices of their Pastors. By Rev. Thomas Coleman, of Ashby. 1853.

that not only will many great names be recovered from the oblivion into which they were sinking, but many neglected spots of more than classic interest will be examined by thoughtful and Christian men. Hitherto the memories of Sulby Abbey have been little regarded even in the neighbourhood, and Sulby Hall is thought of only as the residence of a country squire and his benevolent lady. Let those who prize their civil and religious liberties visit scenes whose dust is hallowed by the footprints of the mighty dead, the fruit of whose lowly but glorious husbandry we enjoy. And let the sister churches in the neighbourhood of Sulby remember that many of them are lineally descended, by the truest line of an apostolical succession, from one who lived and laboured there.

F. S. W.

Sketches of the Martyr Church of France.

III.—THE CONSPIRACY OF AMBOISE, AND ITS CONSEQUENCES.

IN almost all great popular movements a religious element is found blending with the political. It was so in the contest between our Charles I. and his Parliament,—the people fought for freedom of worship quite as much as for their civil rights. It was so also in France during the struggles for power between the house of Lorraine and the house of Montmorenci, supported by the princes of the blood, in the reign of the weak and wicked boy-king, Francis II. The house of Lorraine, including the Duke of Guise and Cardinal of Lorraine, were the great upholders of arbitrary government, and staunch supporters of the Romish Church. The party of the Constable of Montmorenci, attached to which were Cardinal de Chatillon, Admiral de Coligny, and the Seigneur d'Andelot, were for the most part favourable to the Reformed Church and greater political liberty.

Henry II. died in 1559. His reign had been one of luxury and tyranny combined. In the words of Mezeray:—"Almost every vice which tends to the ruin of great states, and which draws down the anger of Heaven, prevailed in his court;—immodesty, libertinism, blasphemy, and that impious curiosity which seeks the secrets of futurity in the detestable illusions of magic." The nobility and gentry, in spite of their maxims of chivalrous honour, often exhibited great brutality in their general manners. The lower orders were sunk in ignorance and worn down by oppression. The clergy were profligate and luxurious, and, with few exceptions, destitute of all real learning. The courts of justice were corrupt and venal, ever ready to give sentence in accordance with intimations from those in power. So that the Reformed were the only people who, as a body, paid any regard to decency and virtue, to say nothing of purity and religion.

Their churches were now numerous, and were closely connected together by their internal government. Moreover, as the result of this well-compacted union, they became a strong body in the state,—too strong to be handled without care. Still they suffered grievous oppressions. They were obliged to act cautiously, to thrust themselves as little as possible into prominence, inasmuch as any signs of growing activity or influence aroused the fanaticism of the people no less than the jealousy of the court. They therefore hoped at the death of Henry II. that although Francis, his son and successor, then only fifteen years of age, was by the law of France declared to have attained his majority, yet that, according to usage, the princes of the blood would become his confidential advisers, and would sway him in their favour. In this, however, they were doomed to be disappointed. Catherine de Medicis, the queen-mother, widow of the late king, a woman of great beauty, of considerable talent, and of insatiable love of power, who, during her husband's life, favoured the Reform, now, from the influence of personal feeling, resolved, if possible, to give the ascendancy to the house of Lorraine, and to separate her son from the Constable de Montmorenci and the princes of the blood; and circumstances assisted her in carrying out her determination. It so happened that Anthony, King of Navarre, the eldest of the princes, was at Pau when Henry died. The news reached him slowly, and his own inertness prevented his travelling to Paris with any extraordinary haste. Moreover, the Constable was busy with the funeral arrangements of the deceased king, and, according to the custom of the court, was not expected to quit the body, or have communication with those without, during the thirty-five days that those rites continued. Nothing could be more favourable to the rival party. The queen-mother, and the faction she espoused, had a good month to carry out their plans and gain the ear of the young king, without the possibility of interruption from their opponents. The consequence was, that the late king's seal was obtained from the Constable, and then the Cardinal of Lorraine was appointed Minister of Finance; his brother, the celebrated Duke of Guise, Minister of War; and other supporters of that house subordinate officers; so that when the Constable was released from his dreary engagements, he found that he and his friends had been forestalled, and that his haughty rivals were firmly established in the seat of power. On presenting himself to his new master, he was quietly dismissed from court; and the ablest and most popular of the princes of the blood, the Prince de Condé, was named as Ambassador to the Netherlands.

It was hardly to be expected that a powerful party would tamely submit to be so treacherously overreached. Nothing could have been more indecent than the conduct of their adversaries. To employ the time during which the late king's body was unburied in seizing on every office of

state, and thrusting out all those who represented other great principles in the kingdom, thus destroying the equipoise and balance of power, was a proceeding which was sure to call forth bitter resentment in those whom they had checkmated. The nobles of the disappointed party therefore resolved to meet at Vendôme, a town belonging to Anthony, of Navarre, which he had just reached in his slow progress towards the court. Some of them, such as Condé and D'Andelot, counselled an immediate appeal to arms; but Coligny, Navarre, and others urged that as the king had done nothing strictly illegal in the appointments he had made, it would be best to use what influence they could in quietly counteracting the power of the Lorraines, and winning back the ground they had lost. The King of Navarre was therefore sent forward to Paris to see what he could do. But a more unfortunate arrangement could hardly have been determined on. Navarre was a man destitute of all firmness, exceedingly sensitive, and cowed by slights and affronts which would have aroused the indignation of other men. The Guises directed their tactics accordingly. When he drew near to court, he found no officers appointed to meet him, and no apartments provided for his reception. When he approached the Queen-mother and the Cardinal de Lorraine, neither of them made the slightest movement of respect. When he asked for an audience with the young king, it was granted only on the condition that his uncles should be present. His spirit was quite broken by these insults; and, instead of standing upon what was due to him as King of Navarre and a member of the royal house of France, he endeavoured to conciliate his opponents by the most impolitic concessions; and, finding all his efforts unavailing, meekly retired to Pau. His brother, the Prince of Condé, found him there, and succeeded in arousing him to the formation of a party in Parliament. The Lorraines then resorted to another expedient, and procured a letter from Philip, King of Spain, in which that monarch referred to a dispute between himself and Navarre respecting the territory south of the Pyrenees, and demanded that Anthony should be excluded from all share in the French government. Navarre, being quite unwilling to brave the opposition that was offered, determined, as far as he was concerned, to give up the contest, and go back to his own palace at Bearn; thus sacrificing grand public interests to his own miserable love of safety and ease. The Lorraines now felt that they had it all their own way, and proceeded to act in the most arbitrary manner. How they conducted themselves in civil matters may be judged of from a single example. The finances of the kingdom were in great embarrassment. The debt exceeded 48,000,000 livres, the pay of the army was in arrear, the regiments that had been disbanded in consequence of the peace were kept out of their money. Many of these were clamorous for what was owing them, and besieged the court to try and get it. The Cardinal de Lorraine, Minister of Finance, determined to put an end to this

annoyance ; and, having ordered several gibbets to be erected, had the hardihood to issue the proclamation,—“ That all captains, soldiers, men of war, or others who were there to demand their money, should quit the place without delay, on pain of being hanged without form of process, upon one or other of these erections.” No one can wonder that bitter exasperation was excited by such execrable tyranny,—exasperation which, as it could not be openly expressed, would be likely to expend itself in secret conspiracy.

This civil oppression went hand in hand with religious persecution. The position of the Reformed became every day more critical. The Lorraines formed a contract with that gloomy fanatic, Philip of Spain, by which it was agreed that he would support the ascendancy of their faction in the government of France if they would assist him in his infamous purpose of rooting out heresy ; in other words, exterminating the Protestant faith from the face of the earth. A declaration was in consequence issued, prohibiting all private assemblies for religious worship, ordering all conventicles to be pulled down, threatening all who concealed their knowledge of religious meetings with the same penalties as those who attended them ; and offering a hundred crowns and a free pardon to any one who should be the first to give information of them. Shortly after, to render the measure more stringent, the following atrocious clause was added :—“ Whoever shall be present at a private assembly shall be put to death without hope of modification of punishment.” These cruel edicts were carried out by the magistrates in different parts of the country, and especially in Paris, with unrelenting severity. Spies and informers abounded. The privacy of the family was invaded. The most obscure garrets were carefully searched. Whole households were dragged forth to execution, and their goods piled up in the streets for sale. Even little children were included in these shocking barbarities, and sometimes endeavoured by conversation to prepare one another for the pains of martyrdom. “ But,” says D'Aubigné, “ the more they were punished the more they multiplied ; and were so obstinate in their religion, that the greater the determination to make them die for it, the more was their resolution to persevere.”

As might have been expected, widespread dissatisfaction was occasioned even beyond the circle of the Reformed by such base attempts to tread out every spark of liberty, both civil and religious. This dissatisfaction was greatly increased, and passed into burning indignation, when the demand for the assembling of the States-General was refused, and when Anne du Bourg—who had been imprisoned by Henry II. for having in his place in the Parliament of Paris given his opinion in favour of freedom of worship—was, in spite of his high office, put to death by strangling. Numerous pamphlets were issued from the press ; some expounding and upholding the ancient constitution of the kingdom, and exposing the violation of its spirit and laws, and others attacking

the princes who favoured the Reform. One work, entitled *Défenses contre les Tyrans*, discussed the prerogatives of kings, the limits of obedience to them, the circumstances under which it is lawful to take up arms against them,—and prepared the minds of many for the conspiracy of Amboise, which we must now describe.

The object of this conspiracy was to overthrow the power of the Guises, and to substitute in their place the princes of the blood with their friends and supporters. For this purpose it was resolved to seize the person of the king, deliver him from the hands of his present tyrannical advisers, and restore him to the influence of those by whom he ought, from the first, to have been surrounded. "The persons who engaged in this affair," says D'Aubigné, "were of three kinds: the first, moved by a righteous zeal to serve God, their prince, or their country; the second, incited by ambition and greedy of change; the third, urged by a thirst for vengeance, in consequence of injuries received from the Guises either in their own persons or in those of their relations and friends: so that we need not marvel that there was confusion in the conduct of the enterprise, and a tragical termination to it."

It is impossible to say who first suggested the plot, or who were, in secret, the chief movers in it. Some have supposed that the Prince de Condé was the originator, as certainly D'Andelet and Michel de l'Hôpital were concerned in it. The man who ostensibly took the lead was Godefroi de Barry, Seigneur de la Renaudie, whose enmity against the Guises had been excited by an unjust charge and conviction; and who, during his exile, had become acquainted with many of the Reformed who had been driven by persecution into Switzerland. He first submitted the question to some of the most eminent jurists and divines in France and Germany—"Whether, with a safe conscience, provided no violence were offered to the king and the lawful magistrates, men might take up arms for the safety and liberty of the country; seize Francis, De Guise, and the Cardinal Charles, his brother, and compel them to resign their misused authority, and render an account of their administration?" To this question he received answer—"That as the matter was stated, they were of opinion that, provided the proceedings should receive the sanction of the princes of the blood royal, or at least one of them, they being in these cases the legitimate and born magistrates, and that it should be done with the consent of the States of the kingdom, or of the greater and sounder part of them, it would not be necessary to apprise the king of the matter; who, on account of his youth and inexperience, was not calculated to govern his own affairs, and was held, as it were, a prisoner by the Guises."

Supported by this opinion, La Renaudie visited the Protestants and the disaffected among the Catholics, in all parts of the country, and persuaded them to send delegates to a secret meeting at Nantes, on

February 1st, 1560. When they were assembled, he laid before them, in an animated speech, a list of grievances, which were mainly political, although the persecution of Protestants was included. He then unfolded his plan, which was—that these gentlemen should return to their several provinces, should engage a number of coadjutors, who were not to be made fully acquainted with the nature of the design, but were only to be informed that it was for the benefit of the king and the good of the community; and should, with the levies they had raised, make their way by circuitous routes to the neighbourhood of Blois, where the court was then staying on account of the king's health. The leaders of the party were to enter the town without arms, present a petition to the king imploring liberty of conscience, and, on the request being refused—as it was sure to be—the whole multitude, as if stung with indignation and suddenly excited to sedition, were to seize the Guises, reserve them for trial, and place the government in the hands of the Prince de Condé, who was to be there to receive it. So well kept was the secret, from intense hatred to the Guises, that the plot was very near being carried to a successful issue, when it was revealed to the lawyer of Cardinal Lorraine by one D'Averolles, in whose house La Renaudie lodged when he visited Paris, and to whom in confidence he was obliged, to some extent, to make known his purpose, in order to account for his frequent visits to the metropolis. The Cardinal, without delay, communicated to his brother the intelligence which he had received from his lawyer, and advised him at once to arrest and execute those who were believed to be implicated, without the formality of a trial. But the Duke de Guise declined to take a step which, as he had no evidence against the princes of the blood, and was uncertain who were the real leaders, would be construed by the nation into a fraudulent trick on his part to get rid of his rivals, and would do him more harm than good. He therefore contented himself for the present with removing the king to Amboise, a neighbouring town, whose castle was planted on the heights above the Loire, and summoning to court the Admiral Coligny and D'Andelot, whose power he dreaded, and who, he fancied, might belong to the conspirators. On their arrival, they were informed of what had been disclosed, and at once gave it as their opinion that the plot was occasioned by the restrictions which were placed on liberty of worship, and by the harsh measures of government generally. An edict was therefore published, making a few small concessions; but as there was a secret clause neutralizing the whole, and as, moreover, the concessions were insufficient to satisfy the wishes of even the most moderate, this was of no avail.

Though the leaders of the plot became aware that their design was discovered, and though the removal of the court to Amboise necessitated some modification of their plans, they still persisted in their purpose. The day and place of meeting were altered. The subordinates, who

were numerous and ignorant of what awaited them, lay concealed in the woods and thickets around Amboise. Seventy chosen men hid themselves in garrets and cellars within the town. The Baron de Castlenau advanced with the Gascons to a castle in the neighbourhood, called Noisy; from which, in small parties, his troops were to make their way into the town early in the morning. La Renaudie, with five hundred horsemen, lay in a spot close to Amboise, intending to enter the town about eleven o'clock in the morning, arrest the Guises, and give the signal to those who were in the surrounding thickets to rush forward, and, through the garden gate, take possession of the castle. But the whole plan was revealed by a traitor, named Lignières. The garden gate was walled up, and the Swiss guard stationed to defend it. The Prince de Condé was posted at another gate, and so associated with a strong party of the supporters of the house of Guise, that he could render no help to the assailants. Bodies of men were placed in ambuscade at points indicated by Lignières. And now the massacre began. The contingent from Bearn were first surrounded, "were dragged to the castle, and immediately hanged on the battlements." The Baron de Castlenau was assailed at Noisy by a far superior force under the Duke de Nemours; and on receiving the promise in writing, "on the word of a prince," that he and his men should be permitted to depart whither they would, surrendered without striking a blow. But the promise was faithlessly broken. Even the Chancellor Olivier—high-minded man as he was, and in heart inclined towards the Reformed—declared that a prince was "bound by no word that he had given to a rebel subject." After appealing to the Chancellor and the Cardinal Lorraine in words which made their ears tingle, Castlenau, with his comrades—in spite of the most powerful influence exerted on his behalf—was led out to execution in presence of the king, his queen (Mary Stuart), the queen-mother, and the ladies of the court. La Renaudie was slain in an encounter with the Baron de Pardailhon, as he was making his way towards the castle of Noisy, in the hope of relieving Castlenau before he was overpowered by Nemours. A portion of the conspirators who, hearing of his death, resolved to make one daring attack on the castle of Amboise, were driven back, slain, or taken prisoners, and hung on trees and battlements. Troops were sent to seize those who had fled, or were still concealed in the woods, and either to slaughter or hang them on the spot. In all, some twelve hundred men were put to death, many of whom had no idea of using violence, but, full of loyalty, had hoped that they should have the pleasure of looking on the face of their king, and helping him out of the thralldom in which he was held by the Lorraines. So ended the conspiracy of Amboise,—a conspiracy in which not a few of the Reformed were involved, but which, after all, was undertaken on political grounds, and by political men, quite as much as religious. But the cruelties of that 17th of

March, instead of producing the effects intended by the Guises, produced effects quite the reverse. The people were not intimidated, but exasperated. The churches put themselves into communication with the Prince de Condé, who had retired to the court of his brother at Navarre. Even those who had once sided with the Guises began to be tired of their assumptions and their tyranny. The queen-mother looked with jealousy on their haughty exercise of power, and resolved to curb them. Disorders and commotions arose in different parts of the country. Persecutions, instead of extirpating the Protestants, seemed only to add to their numbers. The Comte de Villars reported concerning his province:—"Part of the inhabitants of Nismes, to the number of three or four thousand, have retired into the mountains of Gevaudan, from whence they threaten to descend into the plain; in which case, those who appear the most submissive will infallibly join them. The heresy extends every day. The children learn only the catechisms of Geneva. Marriages are solemnized after the Huguenot fashion; and as for prisoners, the number is so great, that it is impossible to put them all to death."

Moreover, the state of the finances, and the clamours of the people, made it impossible for the Lorraines to postpone any longer the assembling of the States-General. They resolved, however, to make this the means of drawing the princes of the blood, and other of the nobles who favoured the Reform, into their power, and then bringing them to the scaffold;—the means, too, of getting enforced a long obsolete formula, which no Calvinist would sign, but which, by the olden law, it was the penalty of death to refuse to sign, and thereby of cutting off all the firmer and bolder members of the Reformed faith. The States were appointed to meet at Orleans, a fortified town. Navarre, Condé, and others were summoned to attend, and, not without apprehensions of treachery, obeyed. They found themselves entrapped—their liberty was gone. A commission was directed to try Condé on the charge of conspiracy against the throne; and Anthony—who, as king of Navarre, could not be so brought to trial—found himself closely guarded. Condé was condemned, and left for execution on the 26th November, 1560. An attempt was made to assassinate Navarre, but it failed. The diabolical treachery of the Lorraines seemed now to be sure of succeeding; the fate of Condé appeared to be sealed; when suddenly, on 17th November, the diseases which had long afflicted the licentious and wicked youth on the throne, Francis II., became fatally aggravated; and on the 5th December he sank into the grave. Directly his illness assumed its fatal form, the Lorraines besought the queen-mother to hasten the execution of Condé; but either through her old leanings to the Reform, or from agreeing with the suggestions of De l'Hôpital, that it would be an evil day for her and the court if the Guises were unchecked by powerful

rivals, she refused to grant their request. On the accession of Charles the Ninth, brother of the late king, the Prince de Condé was set at liberty, the power of the Guises was diminished, and the Reformed churches breathed again.

The Battle with Sorrow.

It may be fairly assumed that many who read these pages know well what sorrow is. You have, very likely, passed through trials severe and many; and it may be you are passing through such trials now. Speaking of the past, you can say with the prophet, "I am the man that hath seen affliction;" and referring to your present experience, you might make your appeal and say, "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me." We wish, then, to say something to you which, by God's blessing, may help you to bear your troubles bravely, and to secure from them the largest benefit.

There is a wonderful variety of teaching in the Bible about sorrow. Almost every possible circumstance of trial, and every possible state of mind in relation to trouble, are supposed, and counsels are offered appropriate to all. But there is nothing like principle in action. It is well that we are told how to endure sorrow; but it is still better that we be shown living men enduring it—so enduring it as to secure from it the highest benefit and to win the favour of God. As we see them fighting well the battle, we see not only that it is possible so to fight it, but how it is possible; and we are nerved with the resolve to fight it in the same strength with which they prevailed.

It was with these views that the apostle James reminded the twelve tribes of the prophets, who had spoken unto them the word of God, and commended them as examples of suffering affliction and patience. (James v. 10.)

Let us see, then, how God's prophets endured sorrow.

For one thing, they endured it with the distinct recognition that it was from God. They might see in their trouble

the natural consequence of some folly or mistake of their own; they might trace it to the carelessness, or selfishness, or malice of others; or it might result from a combination of circumstances apparently accidental; but in any case they recognised it as from God. So Job exclaimed, amid the wreck of all he had prized and loved, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." So David, when, fleeing before Absalom, he endured the bitter cursing of Shimei, replied to the indignant request of Abishai that he might take off his head, "Behold, my son, which came forth of my bowels, seeketh my life; how much more may this Benjamite do it? Let him alone, and let him curse; for the Lord hath bidden him." So again, "I was dumb, I opened not my mouth; because thou didst it."

But the bare recognition of it as from God was not all: they acknowledged it as right. It is sometimes said, and said unwaveringly, as though God had dealt with us unjustly or unkindly: "It is very mysterious that God should deal thus with me; mysterious that He should take away my husband, my wife, my child; mysterious that death should so frequently visit my dwelling; mysterious that I should have to bear the burden of life, with a strength so enfeebled by sickness, and that all my schemes should issue in such blank disappointment." No doubt there are many mysteries in God's providence; but let us not multiply the mysteries, and find them where they are not. Is even the severest chastisement mysterious, when God has given us such ample explanation of His purposes in its infliction? Who that looks into his own heart, does not see in remaining sinfulness, and in

affections which need to be purified, yet reason sufficient for the heaviest visitations of the rod? David saw no mystery in his trials: "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." Jeremiah saw no mystery in his, even though he had to bewail the destruction of Jerusalem, and the spoiling of the temple, and the horrors of famine and pestilence, and the loss of friends whom he had dearly loved: "Wherefore should a living man complain, a man for the punishment of his sins?" Ezra saw no mystery: "And after all that is come upon us for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve." Nehemiah saw no mystery: "Howbeit thou art right in all that is brought upon us; for thou hast done right, but we have done very wickedly." Or if there seem to us mystery in this, that we are visited by such severe trials, whilst those who are flagrantly wicked revel in ease and luxury, we would say, So Asaph felt, as he saw how the ungodly prospered, whilst waters of a full cup were wrung out to God's people; but even to him the mystery was explained when he went into the sanctuary of God, and there understood their end. Still better does the Apostle explain what mystery there may be, when he says, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

So recognising the sorrow as from God, and as sent in rectitude and love, the soul says, in the spirit of meek submission, not only, "It is the Lord;" but, "Let him do what seemeth him good:" not only, "It is the cup which my heavenly Father hath given me to drink;" but, "Thy will be done."

Again, God's prophets have endured sorrow with fortitude. There are two contrasted dispositions in reference to sorrow, against which we are cautioned both by Solomon and the apostle Paul. We are "not to despise the chastening,"

nor are we to "faint when we are rebuked of him." Some "despise the chastening." They utterly refuse to see in it the hand of God; they try to brave it out resolutely; and they refuse to hear its voice, as it calls them to thought and repentance. There are others who faint. They are utterly unmanned—the stroke seems to prostrate them in the very dust. This state of mind is frequently connected with hard thoughts of God, which are expressed in bitter murmurings. So Jonah, when his gourd withered, complained in petulant anger, that it was better for him to die than to live; and there have been many Jonahs since, who have bewailed as bitterly their blighted gourds. God does not forbid our tears. He made us, not to be Stoics, but to feel; and He nowhere forbids the utterance of our grief. But a man may feel—yes, and weep—and yet be strong. There are resources in a man's own nature, which, in the lesser troubles of life, may keep him from fainting; but there are times when all human resolve must fail: "Even the youths shall faint and be weary, and the young men shall utterly fall." Then the soul is taught to take hold of God's power: "But they that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." The cry of the sorrowful has ever ascended, "Lord, I cannot fight this battle alone; do Thou, in mercy, help and comfort me;" and in answer to such prayer God has imparted a strength which has made the feeblest strong, and the most timid brave. It was a time of awful calamity which Habakkuk contemplated, and yet how calm and strong he was! "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." We have the explanation of all in what immediately follows: "The Lord God is my strength, and he will make my feet like hinds

feet, and he will make me to walk upon mine high places." But perhaps the noblest example we have of this fortitude is presented by the apostle Paul. In every city bonds and afflictions await him; "but," says he, "none of these things move me." Strong in the faith of that precious promise, "My grace is sufficient for thee, for my strength shall be made perfect in weakness;" he says, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." In another passage, too, he tells us, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." Let us take them, in this respect, for an example. We may endure with equal fortitude if we seek the strength by which they were sustained.

Another thing to be observed, respecting the manner in which God's prophets endured trial, is, that they did not suffer it to turn them from the paths of duty. There is a tendency, sometimes, when trouble comes, to indulge the thought that it frees us from the work which we have to do for God. That is not the purpose for which God sends His chastisements; unless, indeed, they be of such a nature as to render work impossible. Aaron and his surviving sons still ministered before God, though Nadab and Abihu had been consumed; Ezekiel continued to prophesy, though God had taken away the desire of his eyes with a stroke; Paul laboured on, notwithstanding his "thorn in the flesh," and his many troubles besides; and the whole course of the great Master was one of sorrow; yet how steadily He prosecuted the work which His Father had given Him to do! God is not a hard taskmaster; He gives us time to weep, but we are not so to weep that His work shall stand. It is even in the order of His grace to minister to us His best consolations, not whilst we devote ourselves exclusively to obtain them, but whilst we steadily prosecute our work.

But what we have especially in view is the fact, that the suffering which God's

prophets had to endure was often suffering which came upon them because of their refusal to do wrong. Joseph was cast into prison because he refused to sin. The alternative was presented to Moses of continuing in the court of Pharaoh, but continuing in sin, and of suffering affliction with the people of God; and he chose to suffer rather than to sin. Had those three Hebrew youths consented to sin, they would have escaped the furnace into which they were cast; and Daniel would not have been thrown into the lions' den if he had not resolved that he would not sin. The apostles refused to sin by obeying the command of the rulers to speak no more in the name of Jesus; and in spite of all the terrors of dungeons, and racks, and flames, the noble army of martyrs refused to sin. This is suffering affliction and patience in its noblest form. Thank God! they are not times of persecution in which we live; still the alternative may be presented to us, in one form or other, of enduring affliction or loss which we see straight before us, or of consenting to sin by doing that which we know to be wrong. Should that ever be, let our earnest prayer go up to God, that we may be so endued with strength, that we shall not be unworthy "followers of those who, through faith and patience, inherit the promises."

There is just one thing more which we would notice respecting the endurance of God's prophets; it was ever an endurance largely sustained by hope. "I wait for the Lord," says the Psalmist; "my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning; I say, more than they that watch for the morning. Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption." There may be the hope of a present deliverance; the hope of grace sufficient for even the darkest day; and the hope of a blessed issue of sorrow in a higher standard of Christian affection, and a greater superiority to sin. But the brightest hope is that which is beyond. There are some sorrows which are never com-

pletely healed on earth. All remedies may be in vain to restore strength to the wasted frame, and the certain issue of the sickness may be the grave; there may be no alleviation for the evils of poverty; and the widow must ever feel her loneliness. But in heaven there is neither sickness nor poverty, nor loneliness nor sin; and therefore sorrow is unknown. Who has not noticed how frequently heaven is presented to us with an especial view to the comfort of the sorrowing? "To you who are troubled, rest with us." It is a faithful saying; "if we suffer we shall also reign with him." "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Of the "multitude which no man could number," it was said, "These are they which came out of great tribulation." The hope of glory has been the great solace of the sorrowful, and their great motive to patient endurance. Moses "had respect to the recompense of the reward." Paul tells us of some of the old Hebrew worthies who "were tortured, not accepting deliverance, that they might obtain a better resurrection." The Apostle himself found constant strength in the thought, that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." True patience in affliction has ever been the patience of hope; and if, like good, faithful servants, we would be patient and strong, we must look to Him for such grace as He gave to them, that, like them, we may abound in hope.

The march of God's Church has not been invariably a march of sorrow, but it has often been such; and the great leaders of the host; those whom He has made most useful in the accomplishment of His purposes; those whom He holds up to our special admiration; those whom He has crowned with the fairest laurels,—have been those who have not only done good work for Him, but those who have encountered much tribulation. And

should we murmur if, like them—nay more, if, like their Master and ours—we are called to suffer?

"For each immortal name,
Each star resplendent in the realm of mind,
Ere power awoke the tardy ear of fame,
In tribulation's furnace was refined.
And who art thou, O man, to faint before
Griefs the immortals bore.

"I see, I see them stand
In solemn watch round the refiner's fire;
Hunger, and pain, and care, a dismal band,
Neglect's cold glance, slander's envenomed
ire,
Each fell oppressor of our race is there,
Except alone despair.

"For 'mid the lurid light,
As witnessed by the Chaldee monarch old,
I see a shining form of seraph bright,
Walking, the noble spirit to uphold,
To aid it with affliction's rage to cope,
Serene, celestial hope.

"Then faint not thou, nor fail;
In patience pass the fiery portal through;
Firm be thy spirit, though thy flesh be frail,
And see what visions open on thy view:
Honour on earth extends her golden prize,
And glory in the skies."

It may be, beloved readers, that you are passing now through a terrible baptism of sorrow. We would say to you then, in closing, Be comforted. That sorrow is from God, and He has sent it in love. It comes to you through Jesus, and He says, "As many as I love I rebuke and chasten." Cry to Him. There is no prayer which He is more ready to hear than the prayer of such as you. He will give you all the strength you need. He is seeking to accomplish some great purpose in you by that trial which presses on you so heavily. Try to ascertain what it is. Some sin may need to be mortified; some grace to be perfected; some affection to be raised. Having found out what it is, seek that, through the grace of His Spirit, it may be accomplished. Live in hope. There may be rest for you on earth; but if not, there will be rest in heaven. "Weeping may endure for a night, but joy cometh in the morning." You may feel,

sometimes, very, very weary; but that rugged way will end. The last steps will soon be taken, and then you will descend into the dark river, and the shining ones will welcome you on the

other side; and you will be for ever with the Lord. Dry your tears even now as you think of that blessed world where you will "weep no more."

The Womanhood of Nonconformity.

MILTON—urged by his daughters to describe their mother, and the object of his first love—replied, that she was—

"Like the fresh, sweet-briar and early May;
Like the fresh, cool, pure air of opening day;
Like the gay lark, sprung from the glittering dew,
An angel, yet a *very woman* too."

"I have observed," said Ledyard, the celebrated traveller, "that women in all countries are civil, obliging, tender, and humane. I never addressed myself to them in the language of decency and friendship, without receiving a decent and friendly answer. With man it has been often far otherwise. In wandering over the barren plains of inhospitable Denmark, through honest Sweden, and frozen Lapland, rude and churlish Finland, unprincipled Russia, and the widespread regions of the wandering Tartar,—if hungry, dry, cold, wet, or sick,—the women have ever been friendly to me, and uniformly so. And to add to this virtue, these actions have been performed in so free and so kind a manner that, if I was thirsty, I drank the sweetest draughts, and, if hungry, ate the coarsest morsel with a double relish." So truly has it been said of woman,—

"Her crown is in her heart, not on her head,
Not deck'd with diamonds and Indian stones;
A crown it is that seldom kings enjoy."

Never can those inspired words be forgotten;—"Jesus turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not

ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; therefore she loved much." So faithful was the heart of woman to the close of our Lord's earthly course:—

"Not she, with treacherous kiss, her Saviour stung,
Not she denied Him with unholy tongue;
She, when apostles shrunk, could danger brave,—
Last at His cross, and earliest at His grave."

Equally true is it that, in after ages, women have appeared among Christ's devoted disciples. They formed a part of the "companie of godlie and innocent persons," whom Foxe describes as meeting in a back close in the field, near St. John's Wood,—how different from the St. John's Wood of the present day, whose only relic of antiquity is its "Shepherd's Well!"—"sitting together at prayer, and solemnly occupied in the meditation of God's holy word." Others, too, even in the metropolis itself, during the reign of Mary, were of kindred spirit. George Wither says, in his "Letter to the Prince Elector Palatine,"—"Although the Church seemed at first to be entirely overthrown, and the godly were dispersed in every quarter, yet a congregation of some importance collected itself in London, chose its ministers by common consent, appointed deacons, and, in the midst of enemies more sharp-sighted than Argus, and more cruel than Nero, the Church of God was again restored entire; and, in a word, complete in all its parts. And though it was often dispersed by the attacks of its enemies, and a very great number perished at the stake, it

nevertheless grew and increased every day."

The veritable pages of Foxe describe their subsequent sufferings, perils, and deliverances; but, during the last four years of Mary's reign, not less than two hundred and eighty-eight persons were burned alive, merely on charges connected with their profession of religion; while more than a hundred others perished in prison; and among these sufferers of every rank and calling, "twenty-six wives, twenty widows, and nine virgins are particularly mentioned.

"Hail! holy martyrs, glorious names,
Who nobly here for Jesus stood,
Rejoiced, and clapp'd your hands in flames,
And dared to seal the truth with blood!

"Strong in the Lord, divinely strong,
Tortures and death ye have defied;
Demons and men, a gazing throng,
Ye braved, and more than conquering, died.

"Finish'd your course, and fought your fight,
Hence did your mounting souls aspire;
Starting from flesh, they took their flight,
Borne upward on a car of fire."

Persecution did not cease on the accession of Elizabeth. Mary was chiefly the instrument of the prelates, to whom she entirely surrendered her soul. Had they been men of justice, not to say clemency, her reign would have been benign; as they were the opposite, its annals are saturated in human blood. The odium cast on her name is therefore most deservedly shared by them. But far otherwise was it with Elizabeth. Though in the Act of Supremacy she was styled "Governess," not "Head of the Church," she was invested with the whole spiritual power. "At the time of her accession," says Macaulay, "she evidently meditated a partial reconciliation with Rome; and, throughout her life, she leaned strongly to some of the most obnoxious parts of the Catholic system: but her imperious temper, her keen sagacity, and her peculiar situation, soon led her to attach herself completely to a Church which was all her own. On the same principles on which she joined it, she attempted to drive all her people within its pale by persecution." Mary had been the tool of the bishops; but the

bishops were the catspaw of Elizabeth, who was all-dominant—a royal despot, a female pope. "What a pity it is," said one of the pontiffs, with more truth than decorum, "that Elizabeth and I cannot marry! Our children would rule the world!"

The holding private meetings for conference and devotion gave rise to the new offence of "frequenting conventicles;" to put down which, ecclesiastical commissioners were now zealously employed. In 1567, a company of about a hundred persons was surprised while thus engaged, in a place called Plummer's Hall. Many were committed to prison; where between thirty and forty of their number, including seven women, were confined for more than twelve months. These were the first English Protestants who were so punished simply on account of dissent from the Established Church. But, in the course of time, great numbers of Puritans were brought before the commissioners,—fined, imprisoned, or otherwise punished, under the authority of the Act of Parliament enforcing attendance on the parish churches; and that of the Act of Supremacy, to the powers of which there were scarcely any bounds. We cannot continue the harrowing tale; another Foxe is needed to write the martyrology of Elizabeth's reign.

James I. declared at the Hampton Court Conference, that if the Puritans would not conform, he would "hurry them out of the country, or do worse;" and subsequently, that they were "a sect insufferable in any well-governed commonwealth." The same spirit was displayed by Charles I., who was "infected by an incurable propensity to dark and crooked ways." He was the relentless persecutor of good men; while "there was never a politician to whom so many frauds and falsehoods were brought home by undeniable evidence."

Sebastian Cabot, a native of Bristol, and the most experienced navigator of his age, entered with spirit on voyages of discovery; the name of the first vessel which touched the shores of the vast continent of America, was the "Matthew," of Bristol; and the earliest Letters

Patent on record—for the discovery and colonisation of new lands—were granted to three merchants of that city, in conjunction with three Portuguese. Under these circumstances the rise of Bristol began to its long-attained eminence.

Of a Christian church at Broadmead, some precious records have been preserved and published. They bear high and honourable testimony to Mr. Yeamans, a zealous clergyman of St. Philip's parish, for his labours of about twenty years during the reigns of James I. and Charles I. He observed some of the forms of the Church of England, "according to the doctrine that then was;" but others he disregarded as unscriptural. He even encouraged his parishioners to meet in private houses for Christian worship, and became a Nonconformist; serving them affectionately and zealously, as their pastor and leader. The dwellings of a glover and a house-carpenter appear now to have been the chief places of resort; and here those who met together "did cry day and night to the Lord to pluck down the lordly prelates of the time, and the superstitions thereof."

In this group a widow, named Kelly, afterwards married to a clergyman named Hassard, who feared God, displayed, during his life, as she had done before, "the ornament of a meek and quiet spirit;" but determined on his death to pursue a more courageous course. "Very famous," it is said, "for piety and information," she was well known to all, bearing a living testimony against the superstitions and traditions of those days; and she would not observe their invented times and feasts, called holidays." It is stated, too, that, fired with holy resolution, she dared to be singular; refusing to close her shop "in the time they called Christmas-day," and she worked at her needle, "as a witness for God, in the midst of the city, in the face of the sun, and in the sight of all men; even in those days of darkness when, as it were, all sorts of people had a reverence of that particular day above all others."

Meanwhile, circumstances were occurring worthy of note. In 1630, in con-

sideration of the sum of £959, Charles I. granted the whole of the lands, buildings, and hereditaments connected with the Castle, to the burgesses and commonalty of Bristol, to be holden by them and their successors for ever in free soccage, at a rental of £40 per annum. In 1634, the customs produced annually about £10,000; for several years following, the receipts exceeded £15,000, and from this time may be dated the commencement of a struggle between Charles and the people. It began with the demand for ship-money; and Bristol was at once assessed in the sum of £2,163 13s. 4d.

As Charles raised an army to enforce his claims, another was assembled by the Parliament, who easily obtained money by loans; and so eagerly did the people contribute, that "the seamstress brought in her silver thimble, the chambermaid her bodkin, the cook her silver spoon, and some sort of females were so free as to part with their finger-rings, and earrings;" and the country suffered the dreadful ravages of a civil war.

While this was raging, Prince Rupert, a son of Elizabeth, the eldest daughter of James I., whose resolute vigour compensated in part for Charles's want of judgment as a leader, laid siege to Bristol, whose governor was Nathaniel Fiennes, son of Lord Say. After some defence, a surrender was agreed on; for this Fiennes was brought to a court-martial, when the Nonconformist heroine already alluded to gave the following evidence:—"I, Dorothy Hassard, do testify upon my oath, that I was in the sayd city during the late siege thereof, when Colonel Nathaniel Fiennes was governor there; and that I did send into the Castle of Bristoll, during the siege thereof, above three months' provision for our family there, and a great part of our estate, hoping the same would be there preserved, and the castle defended to the utmost, according to divers promises of the governor to defend the same, as we were informed by divers of our friends; and that when the news came into the sayd city, on the Wednesday morning, that some of the enemies were entered within the line, this deponent,

with divers other women and maydes, with the help of some men, did, with woollsacks and earth, stop up Froomegate, to keep out the enemy from entering into the sayd city, being the only passage through which the enemy must enter; and when they had so done, they, the sayd women, went to the governor (this deponent being one of them), and told them if they would stand out and fight, they would stand by them, and told them

that they should not want for provisions: during which time the sayd governor treated with the enemies, and beyond their expectation, yielded up the sayd city and castle to them (to her great grief and discontent) before the time agreed on, whereby all the goods in the sayd castle were lost and seized on by the enemy."

C. W.

(*To be continued.*)

Memoir.

THE LATE REV. JOHN HOPE MUIR.

THE subject of these brief notes was born on the 23rd February, 1804, at Melrose, where the valley of the Tweed, the abbey and town, and the Eildon Hills, make one of the sweetest and most tranquil landscapes in this island.

His father was the tutor to Lord Buchan, a post which he owed in some measure to family interest, but chiefly to such rare gifts of scholarship as are not often to be found, even among the highly cultivated people of the Scottish Midlands.

But Andrew Muir was not only one of the most accomplished mathematicians of his day; he was also a man deep-read in the Scriptures, of a holy and upright life, strict in the tenets and faith of that staunch Presbyterian community who have ever been, since the Reformation, the foremost champions of Christ's Gospel. These facts are singularly attested by a document found among the papers of his son, John Hope Muir, and which was addressed to him by his father at the time that he was meditating an entrance into the Christian ministry.

It was to this father, whose declining years he gladdened and supported, and who died in honour at an advanced age, that he was indebted for that culture, both in secular and religious tuition, which enabled him, on the one hand, to enrich his discourses with varied illustration from history, travel, or science, or to undertake with ease those special

critical expositions of general subjects that were always so much appreciated; and which, on the other hand, guided his religious life, habits of thought, and opinions, throughout the whole of his career; tended, under the influence of the Spirit of the Most High, to detain him ever within the strictest evangelical interpretation of Holy Scripture, and restrain him from wandering into the wilderness of metaphysical abstractions, whither his speculative mind was, especially in youth, naturally prone; and which stamped upon his character that solidity, uprightness, straightforwardness of purpose, and unflinching sacrifice of self to duty, which all who knew him best, and knew him truly, are ready to acknowledge were the striking features of his character.

He passed his childhood and youth at Berwick-upon-Tweed, whither his father had removed on ceasing to be attached to Lord Buchan.

At first intended for the law, which he studied for a time, family reverses compelled him to devote himself to tuition. It was during this period that he became attached to, and married, one of his pupils.

It was some little time after this event that he became impressed with the duty which the Divine Master in His wisdom had laid upon him, to devote himself to the ministry of Christ's Gospel.

The force of this impression, and the

extent of his devotion and sacrifice to this great duty, are best set forth in the fact, that he left for a time a young and all but new-married wife, and threw up his profession, upon which their united subsistence depended, for the purpose of entering as a student at Airedale College; thus literally "leaving all things to follow" his Master. This was in the year 1829.

Being Presbyterian by education and profession, like his fathers for generations before him, and his wife being of the Episcopal Church, it was due, perhaps, to the advice and interest of some English friends, rather than to an absolute conviction, at the time, of the claims of Independency, that he became a candidate for admission into an Independent College. However this may be, it cannot be doubted that during his whole after career he was a staunch and never-failing advocate of Congregational polity, and those doctrinal tenets which distinguish the Independents.

He studied at Airedale under the late Mr. Vint, a man whose name is embalmed in grateful memories for the extent of his learning, his peculiar piety, and the exceeding tenderness of his disposition. To the end of his days, John Hope Muir cherished the fondest recollections of his old tutor, who was in all things a father to him.

Before his College course was concluded, he received a "call" to Fish-street Chapel, Hull, of which the late Mr. Stratten was afterwards the minister. This invitation he refused, because of a division in the church.

His first charge was at Brigg, in Lincolnshire. He was ordained on the 10th December, 1833, by Dr. (then Mr.) Hamilton and Mr. Stratten. At this place, though comparatively young and inexperienced, he succeeded by the grace of God in controlling a tendency to turbulence in the church, which had become a byword. He remained there for nearly five years. The fruit of his labours flourishes to this hour. Under his ministry the church increased and multiplied exceedingly.

Having been invited to minister tem-

porarily at Pinchbeck-street Chapel, Spalding, also in Lincolnshire, the pulpit of which was vacant, he was prevailed upon to accept the charge as a permanent one. It was a more extended sphere for his usefulness. It was a naturally desired enlargement of his opportunities for fulfilling his mission.

Here also the blessing of the Holy Spirit was with him. Here also many were added to the number of the believers. Here also he overcame the turbulence of parties, and gathered round him an affectionate and devoted people. It was delightful to him to revisit these scenes also, hallowed by many struggles, many triumphs, sweet friendship, and, lastly, the memory of a dear child departed.

But God, in His great wisdom, had larger work for him. The light of this His servant was to be set higher, for the good of His Church and the glory of His eternal name.

Having accepted the unanimous invitation of the church assembling in Queen-street, Sheffield, he removed thither in January, 1841, to undertake his last, long, memorable campaign in the service of his Lord; to consummate his earthly mission and trial, *then—not* to lay down his armour, *not* to succumb to a superannuated decrepitude, but to die nobly, heroically, fighting to the last, in the very midst of the conflict, crowned with the immortal honour of a good, brave, faithful soldier of the Lord Jesus.

Peace be with his ashes! "The heart," too surely, "knoweth its own sorrow;" and it is best we tenderly draw the veil over the sorrow that this heart knew.

His labours at Sheffield were rewarded with a fruition which rarely rejoices the spirit of the husbandman in Christ's vineyard. The crowns of this his rejoicing are to be counted by hundreds. The retirement of a portion of his flock, for the purpose of founding another distinct community, caused no perceptible diminution in the number of those who came to hear the Word from his lips; although Queen-street Chapel was, about the same time, somewhat enlarged. Indeed, the decrease attendant on the

retirement referred to was soon compensated by the access of continually increasing numbers.

He did not confine his labours to the mere pastorate of his flock ; though these were in themselves arduous, from his conscientious periodical visitation of the sick, the needy, and the inquiring. He tended with watchful care the progress and well-being of the schools attached to his charge. He interested himself actively in the several institutions for various purposes, supported by his people. Even beyond this range of action, he was ever to be found foremost in the advocacy and support of those more extended societies which exist for the furtherance of the spiritual welfare either of the town and its vicinity, or of the United Kingdom or the world at large.

Three of his brothers were sailors. Two of them lost their lives in the service of their country, and the survivor is still an officer on board one of the Queen's ships. On this account it was, no doubt, that he was at all times a most earnest advocate for the claims of the societies for sailors.

No work that could extend his Master's kingdom found him unready or unwilling. Ailing, or in health, he was ever at the post of duty. None ever asked in vain for his co-operation in works of righteousness or mercy.

With all this incessant, arduous labour,—broken only by an annual visit to the sea-side, or the scenes of his younger days,—he yet devoted regularly and invariably, throughout the whole career of his ministry, the last two days of the week to the preparation of his discourses for the Sabbath. During the earlier period of his pastoral life he wrote out these discourses in full. Excepting, however, upon some special occasions, he never, upon principle, *read* his sermons from the pulpit.

Of late years, the mass of general work which pressed upon him, together with the increased power and freedom which necessarily came to him by years of knowledge and experience, led him to relax in some degree so detailed a preparation of his discourses ; and the manu-

scripts of these years are comparatively, only outlines, which he filled up by that rare gift of extempore delivery which he eminently possessed.

A weakness, or rather a derangement of the muscles of one foot, which occurred to him not long after his removal to Sheffield, laid him aside for some time, and compelled him for months to preach sitting. This increased so much upon him latterly, as to render it painful for him to walk at all for any distance.

Then came the great trial of his spirit,—perhaps the severest stroke which ever fell upon him in the wise chastisement of God,—the death of his daughter, his most fondly loved and cherished child. It may be said with truth that he “never looked up” again after that trying bereavement.

The canker of human grief gnawed at his heart ; an ever-present care hung like a cloud upon his life ; his natural rest broken, his brow became untimely furrowed, the mortal frame began to sink under a premature decline, and, for months before his departure from earth, Death had been suffered to mark his body for a victim.

On Sunday, the 2nd February of the present year, he persisted, against earnest entreaty, in undertaking the duties of the morning service. His willing and unflagging spirit sought to overmaster the weakness of the aching flesh, and he preached a more than usually impressive discourse from the words—“Labour not for the meat which perisheth, but for that meat which endureth to everlasting life.” After the service, he dined in his vestry, as was his habit when the Lord's supper was to be administered in the afternoon. He then lay down for a while, to refresh his wearied body, never more to walk the earth. His flock assembled at the usual hour for the sacrament, but only to find their beloved pastor asleep in Jesus.

And so he died. No mortal struggle ruffled the closing moments of his pilgrimage. The placid smile upon his careworn face was eloquent with tranquil gratitude to his Father, for taking from his lips the cup of suffering. That smile

spoke volumes to those who knew him, and knew the secret of his life. That smile struck a chord in their inner sympathies, and told them in language more forcible than words, that he felt the hand of the Destroying Angel upon him, and that God gave him time to bid a silent adieu to earth, and to thank Him with already motionless lips, for taking him to peace and the immortal joy of the faithful in Jesus.

In his disposition he was singularly tender and amiable; firm in his attachments; never harbouring malice against such as wronged or misinterpreted him; just and upright in his dealings with all men; a friend to the fatherless and the widow; unsparing, and giving ever with a most willing hand to the needy and destitute; a tender counsellor to those in trouble and afflicted; striving ever prayerfully to carry into his life and practice those Divine precepts which he taught so well; energetic in the discharge of his high duties, in season and out of season; liberal, in a very marked degree, in all matters of mere human opinion, and con-sorting freely with those who, though

differing in the matter of the form, yet held the same faith with him; and, above all, sound and lucid in his expositions of scriptural doctrine, and heart-stirring, and often thrilling, in the fervid and yet chastened eloquence with which he pleaded with the sinner, buoyed the hope of the doubting, and cheered the flagging spirit of the believer.

He was laid in the same grave with his daughter, in the cemetery at Sheffield, on the 5th February. The long line of coaches which composed the mournful procession—the numbers who, with sad countenances, crowded the cemetery chapel and the alleys around it, and flocked about the last resting-place of this good man and Christian pastor—and the presence of ministers of different denominations, betokened the respect in which he was held, and the universal love and esteem which his public and private life had inspired. Hundreds of weeping eyes shed the tribute of their tears upon the bier of this faithful servant of Christ. “The memory of the just is blessed.”

M.

Extracts from New Publications.

THE SABBATH IN TIMES OF TROUBLE.

How rich a treasure to us is the rest of the Sabbath in seasons of especial trouble! At all times we need such rest. The ordinary labours and cares of life are too weighty to be continuously endured. We should soon flag under them, and so the Sabbath is thrown in to suspend them for a while, and leave us to rally again for their return.

But how much more urgent the need of such a rest-day in such times as these! What unwonted burdens press upon us now! Labours how exacting; cares how oppressive! and fears more exhausting than both, all tax us as never before; and each day would witness our fainting but for the stimulus which the exciting move-

ments of the day minister to both our intellects and hearts. And the very excitement which thus rouses us becomes the most effective of all agencies for our speedier and completer prostration. So that, if long continued, the firmest nerves among us must give way, and the stoutest brain reel; and the inevitable result of this uninterrupted pressure would be either the frenzy of the maniac, or the helplessness of idiocy.

Happy is he who has so learned to hallow the Sabbath as to leave all these pressing week-burdens outside its sacred enclosures. Happier still is he who has so habited himself to the spiritual exercises of the day as to draw from them, in these troublous times, all the precious comfort and hope which they were intended to give.

There are two ways in which this blessed day has great power for good in times of trouble: it gives us substantial rest from burdens, or support in bearing them. And in both ways it comes as God's most timely boon to us in the seasons of our sorest trial.

It is no small favour to us that our Sabbath is literally a day of rest. It means much that both our laws and customs make it so. We are substantially freed from planning and working. We are not asked or expected to arrange worldly business. We hardly can, if we would, drive our bargains, or raise funds, or redeem our notes. For twenty-four hours these harassing necessities are not upon us, and were we wise we should make the most of our brief rest, in recovering strength and heart for wiser and more successful attempts on the morrow. Just as each night comes with its freedom of toil for the weary body, so the Sabbath brings this weekly rest from the gathering pressure of our weekly care.

But still more helpful to us is the inspiring trust in God which comes from a proper use of the Sabbath. What lessons this day reads to us of the watchful care of Him whose hand hath brought all nature on her weekly round without our aid! The season has advanced, and we had no hand in it. The gentle rain came down in the most needed time, while we were sleeping. The grain that we sowed did not germinate until we had consigned it over to God's earth, and moisture, and heat. The sweet lily at our feet God painted. The fragrant rose He perfumed. The bright star over our head He lighted. The whole world He has kept. And who that reads this lesson needs further proof of the bountiful loving kindness of Him whom this day leads us to adore and trust?

And what mean the hallowed services of this holy day, if not that we are the children and subjects of the Almighty Father, who is in them drawing out our hearts toward Him? Why all this prayer and praise, but to assure us that we may safely trust ourselves and all our most imperilled interests in His keeping?

Grant that wickedness rules the hour.

Be it that treason seems mightier or wiler than loyalty. Suppose that irreligion, for the time, lifts up defiant head. Allow that the friends of the Lord seem few and faint. Thank God, the sanctuary comes to teach us its better lessons of faith.

It uplifts religion; it asserts the supremacy of God, and, under Him, the triumph of what is true and right. It hints to us—nay, it makes us see and feel, that the very enlargement of the bitter curse which so fills our hearts with fear, is but the token and precursor of its speedier doom.

Was not the tempted psalmist envious of the wicked, until from the sanctuary he learned how swiftly they were drawn along toward their dreadful end? Was it not his close communion with God which sustained Abraham in that most sorely-tried moment of his life, when with his own affectionate hand he was to inflict the deadly blow upon his own son, that only son of promise? And what but frequent converse with his God could have inspired the afflicted Job with a faith so strong that he could still joyfully trust, even though he should see the Divine hand uplifted in vengeance against him?

Even so this blessed day may bring us so near our Father in heaven, that in our deepest sorrow we may lean upon Him; so near that we can confidently trust our all with Him. We here find a safe refuge and defence—an abiding shelter and covert from every storm. We shall here learn where we may, on the morrow, pillow our troubled head. We shall bear hence, into the thickest dangers of the week, our divinely-wrought shield. We shall go hence to dare and do all the more valiantly, for our God shall lead and sustain us.—*New York Independent*.

THE PRUNED VINE.

"Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."—John xv. 2.

Do you wonder why repeated bereavements, losses, sufferings, befall you, till nearly all your life seems cut away? Go look at the vine-dresser as he cultivates his vine. For what purpose has he

planted the tender shoot? That it may grow strong and sturdy, and bring forth abundant fruit. Yet see him after the first year cut back nearly all its growth, and after the second year prune it down again; so year by year cutting it back, never leaving it to its own will in its luxuriance. Why is this? That its sap may be concentrated, its strength matured, its wild straggling exuberance restrained, and a compact growth of rich fruit be perfected. Has the vine bled in vain? Was not the pruner's knife a kindly one?

Eat of the wild grape of the fields, and then of the carefully pruned and cultivated fruit of the garden, and see if there did not concentrate sweetness after every wound.

Yet though Christ says, "I am the vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit," *you wonder* that you are wounded by God's afflictive hand! See you not that your happiness, your pleasures, your riches, your health, your affections, were the over-abundant branches, by whose many clinging tendrils you were attaching yourself to weak earthly supports. Winding, climbing, clinging around these in free natural growth, all your use was lost. Your use in growth is not your own untrained development; it is to bring forth much fruit for the Master's hand.

Be rather thankful that you are not left as the wild vine, unworthy the pruner's knife.

It is the husbandman's *mark of value* that he sets upon you.

"Every branch that *beareth fruit*, he purgeth it." "Whom the Lord *loveth* he chasteneth, and scourgeth every son that he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable *fruit of righteousness* unto them which are exercised thereby."—*Anon.*

OUR HELP FROM ABOVE.

THE nearer our thoughts come to the infinite and the Divine, the more power have we over our troubles. The art of consolation is to a great degree the art of inspiration. Men are not comforted, except in trivial matters, by a discussion of their sorrows. It may be well, occasionally, to dissect the experience, to show its nature, to give a large and philosophical insight into its necessary and its unnecessary elements. But to repeat this is to lead a man back to himself. Trouble is like an eddy; its waters fall into some faculty of the mind, and whirl and whirl around and about, till the faculty is worn sore. If the impounded current could find vent, spout out into the common channel, and move with the whole current, the heart would find relief. And this is the reason why men are comforted not so much by special remedies applied immediately to their heart sores, as by a general treatment which shall give tone to the whole mind, and lift up above its petty annoyances and its serious sorrows. A genial and inspiring companion will often bring relief to despondency which no words and no art had alleviated. A healthy and exuberant mind carries more than words can convey. There is a power that comes from the whole presence and air of such a person that gives a vital exhilaration to a feeble mind, and lifts it up, as a tide coming in from the ocean lifts a stranded boat from the mud or sand, when all its crew could not help it. And thus it is given to some men to be natural consolers. Their face doeth good like a medicine. They fire the drooping. They rake open the ashes of men buried, and throw fuel on the reviving embers of life. It is a noble gift! A luminous nature, shining too, as stars do, from inwardness of light, and carrying unconscious cheer and guidance to hundreds, is one of God's most generous gifts to man.

In times of war, of commercial embarrassment, of domestic affliction, of industrial stagnation, of public and private despondency, the pulpit and the sanctuary should exert an unwonted

power. And now, more than ever, it will be found that high doctrines, so that they are right doctrines, and rightly handled, will be the most beneficial. There is no such power of control as that which the command of men's religious sentiments gives; and the moral nature is controlled by things coming down to it from above; by unworldly, Divine, eternal considerations. When one is imbued with these higher truths, he easily, of himself, controls his private troubles. And, after all, the very philosophy of helping is to *enable a man to help himself*.

A hymn, a theme of sacred writ, a discourse, or a conversation that puts into a man's mind an inspiring view of life to come, that brings him so near to God that he feels the *Divine thought* about him like an atmosphere, and the assurance that all the resources of infinite wisdom and love and power are open to his using,

will make him invincible to care or grief. All moral sentiments are physicians to the passions. All higher feelings are medicines to the lower. "Let your conversation be without covetousness, and be content with such things as ye have: for He hath said, 'I will never leave thee nor forsake thee.' So that we may boldly say, 'The Lord is my helper, I will not fear what man shall do unto me.'" If ever ministers and Christians should dwell in the realm of the highest truths, it is now. Our strength and comfort do not come to us as mists, rising from the face of the earth and bearing with them all malarial exhalations, but fall down upon us as rains, from clouds that have been hurrying far up in the heavens, when winds and light and sweet air have left no evil in them, and lent them much good.—ANON.

Poetry.

ONE day I sat in the organ gallery of the Anglican Church to assist the amateur organist. I was thus so far removed from the pulpit that I could not hear the sermon; but the text, which was, "*It is Christ that died*," sounded in my ears again and again. The words struck me very forcibly, when I remembered that the church in which they were uttered, was erected chiefly for the sake of the conversion of the Jews. This thought suggested these lines:—

"IT IS CHRIST THAT DIED."*

Romans viii.

Full well I knew the terrors of the law,
Full well I knew the power of God above,
But on the judgment-seat I never saw
A God of mercy or a God of love!
In vain to satisfy my soul I tried,
I did not know that *it was Christ that died!*

I searched my heart, rebellious thoughts were there,
Stern and sterner to myself I grew,
And still I trembled, for I did not dare
To hope for peace, while all my sin I knew;
To Heaven for power to keep the law I cried,
I did not know that *it was Christ that died!*

* The Jewish Convert's Hymn.

I cried to Heaven to give me heavenly power,—
 To live on Earth from sin and sorrow free ;
 Alas ! I cried in vain, and every hour
 Brought new temptations, new alarms for me.
 Daily my hopes grew less, and crushed my pride :
 I had not learnt that *it was Christ that died !*

Often my soul grew weary of endeavour,
 Weary of searching for its rest alone,
 Seeing the goal was dim and distant ever,
 Through sins, for which my tears could not atone.
 Oh ! for a Saviour, for a heavenward Guide !
 I had not learnt that *it was Christ that died !*

My soul was humbled and o'erwhelmed with care,
 My heart was full of bitterness and grief,
 Then, when I thought to perish in despair,
 A voice of mercy came to my relief—
 In my dull ears that voice of mercy cried :
 "No longer fear ! for *it was Christ that died !*"

"'Twas Christ that died !" Again, again I heard
 The glorious tidings, till I seemed to see
 And feel the power of that sacred word,
 Which brought such comfort and such joys to me ;
 Dead is the law ! by faith we're justified—
 For *it was Christ the Son of God that died !*

MIRIAM, Mount Zion.

Missionary Work in India.*

THE London Missionary Society was bereaved of a most efficient representative among the heathen when Mr. Lacroix died. Without any of the advantages which lofty genius and scholastic training secure, he possessed numerous qualifications for missionary work. The elements of his strength lay in the harmonious combination and intensity of ordinary faculties, rather than in extraordinary qualities, which defy the imitation of any, while they excite the admiration of all. Mr. Lacroix's childlike faith in God, ardent attachment to evangelical truth, catholicity of spirit, zeal for the welfare of the heathen, loving and

cheerful disposition, mastery of language, and good common sense, fitted him for proclaiming the Gospel to idolaters with much success.

We thank Dr. Mullens for this interesting and instructive memoir of his father-in-law. The Christian church would have lost much had this narrative been kept back ; or had it been written in a less appropriate manner. If we mistake not, this book is destined to a large circulation among different sections of the church, whether existing in our own or in other lands. It forms a valuable addition to our missionary literature, and is admirably fitted to excite and nourish in its readers healthy sympathy with Christian missionaries and their work.

We first see the subject of this memoir in his Swiss home at Cormondrèche, pursuing his earliest studies under the

* Missionary Work in India. Brief Memorials of the Rev. Alphonse Francois Lacroix. By his Son-in-law, Joseph Mullens, D.D. London : James Nisbet and Co.

paternal and judicious care of his uncle, M. Charel. The memory of this relative, who tenderly watched over the orphan boy, is worthy of being preserved, for it was mainly owing to the influence of his instructions, character, and prayers, that the religious life of his nephew assumed such a noble form. In his fifteenth year, young Lacroix dedicated himself, in dependence and faith, to the Lord Jesus Christ. We then follow him to Holland, where, upon hearing at a missionary prayer-meeting about the triumphs of the Gospel in Tahiti, he thought—"The work is so vast, the men who go forth are so few, why should not I share the toil?" Three years afterward, we find him at Chinsurah, under the auspices of the Netherlands' Missionary Society, familiarizing himself with the language, the opinions, and the customs of the Hindus. His aim was to preach to them freely and efficiently in their own tongue "the unsearchable riches of Christ." Difficulties stimulated rather than checked his diligence; so that at last, he became, for nearly thirty years, the most eloquent preacher in Bengali the natives ever heard. The Netherlands' Missionary Society, in 1826, determined to circumscribe its efforts, and withdraw from India. Mr. Lacroix resolved to remain in the country that he might turn to the best account the knowledge he had recently acquired. The catholic constitution of the London Missionary Society allowed of his being received by it at once; and from that time, till his death in 1859, the confidence and affection of the Directors, which he largely received, he fully justified.

Life-like pictures of the missionary's work—in the pastoral oversight of village churches, in bazaar-chapel preachings, in the missionary conference, in evangelistic itinerancies, in his visit to Europe—are given by his biographer. Then follows a sketch of Mr. Lacroix's home life, with photographic accuracy, by his late daughter, Mrs. Mullens, who so speedily joined her beloved father in his heavenly rest. Brief memorials of her active and holy life are also appended, by her sister; who remarks with the

greatest truth—"Rarely has it been the lot of any biographer to present at one time, as examples to the Church of Christ, the record of two lives so closely connected, and so highly consecrated, so truly spiritual, so intensely useful."

In a perfectly informal, but most instructive way, these memorials place before us the vicissitudes of missionary life in India. At one time we mourn over the apathy of idolaters, or the scepticism of educated youth, or the thralldom of caste, or the party spirit of Christians, or the inconsistencies of native converts, or the pernicious influence of our own godless countrymen; at another time we rejoice in the inquiries of the awakened, in the simple trust and holy courage of the converted, in the diligence and usefulness of the native teacher, in the arrival of new missionaries, in the catholicity of fellow-Christians who hold self and party in complete subjection unto Jesus Christ.

There are those who think it is enough to place the truth before the heathen in order to secure their cordial acceptance of it. Were their minds in a healthy state it would be so. But prejudiced, apathetic, and degraded as they are, it is necessary that the absurdities and inconsistencies of error should be first exposed. The stones of falsehood must be cleared away before the vine of revealed truth can be planted. Mr. Lacroix's experience in the instruction of Hindus led him to renounce the former view and act upon the latter. One source of his peculiar power in preaching was his extensive knowledge of Hindu opinion, and the skill with which he employed it. When pointing out the absurdities of their idolatrous creed, his hearers would sometimes shout, "True, true! he speaks the exact truth." They became then more disposed to welcome the harmonious and sublime facts of Christianity. It seems that only upon one occasion was this faithful man exposed to personal injury from the fanaticism and wrath of the idolater. The account is graphically given, and will show at one and the same time the spirit and style of the Christian teacher, and also of his biographer.

"He was preaching, one evening, in the chapel in Potonia, in Calcutta, when, without any reason furnished by himself, a Hindu fanatic came quietly behind him, and, with a big stick, aiming a blow at his head, endeavoured to knock him down. Providentially, at that moment he turned, and the blow fell on his shoulder. The people jumped up in a moment, and seized the man, calling aloud for the police. He stopped them, and then placing the man in front of the crowd, without a particle of anger in his voice or manner, he thus addressed him:—'You have endeavoured to do me a severe injury, and I might very justly complain against you and have you punished, but the religion I preach teaches me to forgive those who do me harm; for the sake of that religion, therefore, I forgive you, and let you go away.'

"Truly, 'the wrath of man shall praise God.' This simple incident produced a far deeper impression, and called forth a louder demonstration than any sermon he ever preached. Struck with the exceeding kindness of the deed, the audience in the chapel—Hindus though they were—at once burst into a loud shout—'Victory! victory to Jesus Christ!'"

Mr. Lacroix's earnestness, manifest sincerity, unsectarianism, and judicious representation of facts and principles, were especially felt upon his visit to Geneva, in 1842. He had prepared some "Lectures on Hinduism and Christianity," with the hope of exciting among his countrymen a greater interest in missionary enterprises. On the delivery of the first lecture four hundred persons assembled to hear, and the sympathy

produced was so great that, on the last occasion, 3,500 crowded into the church of La Madeleine to listen to his fervent appeals. It was practically an Evangelical Alliance Meeting of the most effective kind. The minds of his hearers had been aroused and interested by previous services. And after the holy man had depicted the triumphs of Christianity in India, and described the expectations of the Hindus that their old religious systems would be speedily supplanted by it, and urged the obligations under which each is laid to contribute towards this glorious result, it was not surprising that one said to another, "Now we must do something." This conviction will be established in many readers of these memorials. We commend them to the careful perusal of all, but especially of the young. They will learn to feel more for Christian missionaries, and for the converts from idolatry; to pray more for the subjugation of heathenism by the Gospel; to do, and, if need be, to suffer more for the conversion of the world to Jesus Christ. We have not yet risen to the full idea of our responsibilities with reference to India. Her millions have not been brought into such close relations to us for secular but for spiritual objects. The men of the world are intent upon promoting the former. This book pleads with all Christians to be as earnest and diligent in seeking the attainment of the latter.

Brief Notices of Books.

Christian Evidences. By B. B. WOODWARD, B.A., F.S.A. (Ward and Co.) This is an admirable manual for the young folks. It contains a well-linked chain of most logical structure, leading on the minds of children to an intelligent faith in the divinity and inspiration of the Bible. Looking at the contents, we felt alarmed lest those for whom the book is intended should be bewildered when trying to read it, but there need be no fear in that respect. The treatment of the subject is exquisitely simple, and, from

its interesting facts and numerous illustrations, is likely to fix the child's attention from beginning to end. Mr. Woodward reminds us of Dr. Watts. He is a man of learning, and is accustomed to deep thought; but he stoops to take a little child by the hand, and has the enviable faculty of so talking to the youngster as to make himself equally intelligible and interesting.

Life Truths, being Discourses on Christian Doctrine and Duty. By the Rev. W. M. TAYLOR, M.A. (Hamilton Adams.)

Mr. Taylor is a Liverpool minister, and he here presents us with a volume of sermons to which we can give a most hearty and unqualified word of commendation. They are thoroughly sound in doctrine and able in statement. The thought is decided, clear, and well arranged. The style is simple and unambitious, precisely such as is the best adapted to unite instruction with impression. Mr. Taylor is a "good minister of Jesus Christ," faithful in reproving sin, and urgent in entreating men to accept salvation. To those, therefore, who value plain, vigorous preaching, combining fresh and independent thought with great practical earnestness, we very cordially commend this volume.

Troublous Times; or, Leaves from the Note-Book of the Rev. J. Hicks. Transcribed by JANE B. CRANCH. With an Introduction by the Rev. C. STANFORD. (London: Jackson, Walford, and Hodder.) The title of this pleasant book suggests what Mr. Stanford thus explains: "From family tradition, as well as from standard biographies, the lady to whom we are indebted for these chapters has collected many interesting notices of our Kingsbridge worthies"—"though in the form of fiction, every leading incident is a well-authenticated fact." The book belongs to the same class as "Mary Powell," and "The Tales and Sketches of Christian Life." We have been reading it through with much pleasure and satisfaction. At first, some comparisons with the other books just named, to the disadvantage of this, arose before us, but they were dismissed before we had entered the third or fourth chapter. Mr. Stanford's judgment we can endorse. The various threads of information are woven "into a graceful but unpretending narrative." His words exactly express the character of the work. Fiction has been very busy with almost every part of English history, except the lives and times of the Puritans on their brightest side. We have nothing here like "Woodstock," or "Peveril of the Peak," in point of creative genius and graphic description, but we have ideas of Puritan character and ways much more true to nature and to facts. The diary runs over only a few months, but it embraces several characteristic phases of Nonconformist experience; we see the good man in his home and his journeys; amongst his friends and his foes; sympathising in other people's sorrows, and bravely bearing his own; dragged before cruel magistrates, and justly shielded by a "gracious" one; cast into prison and

acquitted on his trial; and finally introduced to the king by a relative, and receiving assurances of royal indulgence. The narrative gives only a page or two out of the eventful life of Master John Hicks. Mr. Stanford tells the remainder in a few pages, and a sad one it is. Poor Hicks was involved in the Monmouth rebellion, and forfeited his life in consequence. By reading the book throughout a view is obtained of the shadows as well as lights of this remarkable character. Perhaps we should not have chosen him as a hero—certainly we could easily select many more to our taste. But Hicks is here made to tell the true story of others as well as himself, and the glimpses given of their virtues and sufferings are amongst the fairest portions of an unassuming production, in all respects creditable to the authoress.

Domestic Life in Palestine. By MARY ELIZA ROGERS. (London: Bell and Daldy.) Miss Rogers is sister to E. J. Rogers, Esq., H.B.M.'s Consul at Damascus. For some time she resided with her brother at Haifa, and accompanied him in his consular journeys in different parts of Palestine. With these very great advantages, together with a knowledge of Arabic, this accomplished lady saw domestic life in all its phases, and became most intimately acquainted with its peculiarities. The book before us contains the result of her observations. We can conscientiously speak of the volume in the highest terms. It gives a succession of graphic pictures, in which the people of the Holy Land live before us. We hear them talk, and become acquainted with their private habits. No common traveller could write such a book. To extraordinary facilities for acquiring perfect information about Palestinian homes, Miss Rogers unites the power of pleasantly and gracefully describing what she knows. However much people may have read about the Holy Land, they will find, we think, much that is new in the present work. It has our strongest recommendation.

The Work of God in Italy. By the Rev. W. OWEN. (London: John F. Shaw and Co.) For those who wish to see a summary of the evangelical results of the recent movements in Italy, Mr. Owen has brought together a good deal of scattered and interesting information. He has ransacked reports, taken notes of public meetings, put himself into communication with the leading actors or movers of the evangelical agencies of Italy, and has connected their varied information with a plain and sufficient narrative.

Mr. Owen is somewhat more of a hero worshipper, and perhaps a little more sanguine, than ourselves, but his little book may fairly be commended as a succinct account of what may be regarded as the most important religious achievement of our generation—the introduction of the pure gospel of Christ into the very stronghold of the Antichristian papacy.

Mighty through God. Some account of the extraordinary labours of Mr. George Müller, of Bristol. By W. ELFE TAYLER. (London: Wertheim, Macintosh, and Co.) However they may be interpreted, Mr. Müller's achievements are unquestionably amongst the most extraordinary of this or of any generation. That a young man, a stranger in Bristol, and utterly without resource, should, without patronage, without coadjutors, within a quarter of a century, erect three large orphan asylums, accommodating 1,150 orphans, and originate missions sustaining or assisting in all parts of the world 100 missionaries, expending upon them, and upon their support £200,000, is a marvellous achievement—an achievement of mighty confidence in both God and man. Whether faith or fanaticism, there is the undeniable result. A daily dependent upon God's providence for the maintenance of these costly institutions, and never directly soliciting personal liberality, the means never fail. We cannot sit in critical judgment upon a career so wonderfully successful—and yet who dare propose it for imitation? The faith and the prayer may be imitated, but would not the enterprise be very severely judged if it were to fail—if liabilities were to be incurred which would involve tradesmen in loss? We must still believe that no society, no individual, is justified in doing more than in spending the funds entrusted to them. Religious speculation is in itself no more legitimate than commercial speculation. Let faith and prayer seek the means, and employ them when given; but surely it is a moral instinct, and not unbelief, that tells us that religious men, and religious societies, should never incur liabilities, on the simple ground that through faith and prayer means will be forthcoming to meet them. We are startled, too, to find that the first motive which moved Mr. Müller to send out missionaries was, "that the religious societies of the present day, if compared with the word of God, do plainly and unquestionably act contrary to its teaching," and that in six particulars—one of which is that "they get into debt." We

must stand by the promptings of Christian charity and the intimations of our own moral sense; and yet the blessing of God has so manifestly rested upon the enterprises of our brother, that we must heartily wish him God speed.

The Sayings of the King; or, expressions of the Divine Will. With introductory remarks by the Rev. E. H. BICKERSTETH, M.A. By his Sister. (London: John F. Shaw and Co.) This is a series of sermons delivered by Mr. Bickersteth to his congregation, and reported and edited by his sister; each sermon being founded upon an "I will" of God or of Christ, or its equivalent. While we gladly accord our hearty appreciation of the devout feeling and spiritual faithfulness of the book, we cannot forbear expressing our repugnance to such a method of dealing with the sacred volume. It does not follow, because the things said are true, that the way of saying them is reverent and wise. So to classify the teachings of the Bible on the great cardinal truths of Christianity is, we humbly think, to treat it as a theme for the exercise of mere ingenuity, and with a disrespect that would not be thought of towards any other book. Surely the Bible is not so impoverished as that we need to have recourse to the devices of certain popular preachers who seek to attract attention, or to minister to a morbid feeling by clap-trap titles to their sermons. Mr. Bickersteth should in our opinion be above all approach to this kind of thing.

Memoir of the Rev. Henry Wight. By his Son. (Edinburgh: Edmonston and Douglas.) This is a brief memoir of a very earnest and useful Christian. Mr. Wight left the profession of a pleader for man to prosecute the nobler work of a pleader for the Lord Jesus Christ. The result showed the wisdom of his choice, and that in making it he was executing a higher will than his own. God had given to him qualifications for evangelistic work, and the Divine blessing manifestly rested upon their exercise. A church was formed, and nourished, through his faithfulness and care. It constitutes one of the best memorials of Mr. Wight's active life. Perhaps a feeling of delicacy may have restrained the son from saying more about his father, but certainly there must have been materials for a more interesting memoir than that now published. We have read the book with a feeling of disappointment. More information and more thought might have been given with advantage to the reader, and without mate-

rially increasing the size of the book. Though small, it is somewhat heavy.

The Syrian Leper. A chapter of Bible history expounded by the Rev. CHARLES BULLOCK. (London: Wertheim, Macintosh, and Co.) We have a great liking for scriptural monographs like this. The pulpit is never more effective than when some complete section of holy scripture is made the subject of intelligent and practical exposition. Sacred history is religion teaching by example, and hearers are never more interested and benefited than when scriptural doctrines and precepts are presented to them in examples. The danger is lest too much should be made of minor features—lest the history should not be fairly interpreted—or the lessons fairly deduced.

In expounding the history of Naaman, Mr. Bullock has avoided these errors. In a simple, earnest manner he expounds the narrative, and deduces practical principles and lessons from it. Making no pretensions to either great learning or profound thought, his little book is calculated to be practically useful. May God give to it his blessing.

Proceedings of the Geneva Conference of the Evangelical Alliance, held in September, 1861. Edited by the Rev. G. Carlyle, A.M. (Alexander Strahan.) The meetings at Geneva last autumn are described as very interesting, and here we have a collection of divers documents read on that occasion, together with some full reports of speeches and conversations. Many of the papers are on highly important topics, illustrating the spiritual condition of Europe. Dr. Guthrie tells of Ragged Schools; Daubigné discourses on Calvin and the Reformation; and Italy and the Gospel come in for intelligent and instructive discussion. The state of the working classes in France is also well described. These are amongst the best portions of the volume. But throughout there is much to interest. The Editor seems to have done his part carefully. We cannot say much for the "getting up" of the volume in other respects.

Thoughts upon Thought. Fifth edition, enlarged. (London: Simpkin, Marshall, and Co.) We cordially welcome this new edition of a very valuable and instructive book. We have read the whole volume more than once with considerable pleasure, but are particularly gratified with Part IV., which has just been added, on "The Influence of Mental Habits on Individual Physiognomy." We quite agree with the Author, that "every state of mind has its appropriate symbol on

the human countenance, which is exhibited with inconceivable rapidity and accuracy:"—and that "true religion, when by the Spirit of God it becomes a habit of mind, produces a visible and delightful result."

The work concludes with a forcible appeal to young men, whose benefit the writer has more especially had in view; and we confess we should rejoice to learn that it had obtained a place in every library to which our young men find access.

The Way to Life. Sermons by Dr. GUTHRIE, D.D. (Edinburgh: Black.) Dr. Guthrie is one of the princes of the pulpit in the present day. We have a peculiar admiration of his gifts. They have been too often described to need repetition here. The sermons in this volume are fair specimens, we should think, of his usual preaching. Every discourse overflows with illustrations, rich in the spirit of poetry, and conveyed in a style full of picturesque expressions, and it is all *natural*. If the result of strained effort, the imaginativeness of the sermons would at times be wearisome. Critics will find fault with certain defects, yet go on reading with delight. The evangelical spirit, and the tone of pious earnestness throughout, are above praise. May God long preserve and bless his honoured servant. By the way, we are much surprised at the very frequent incorrectness of the quotations from Scripture.

The Church of Israel, a Study in Prophecy. By W. WILSON, M.A. (London: Hamilton and Co.) The author, now deceased, was a thoughtful and devout man. He appeared to have paid much attention to chronology; but in this volume he does not apply it to prophecy in the usual manner. Studying the history of Israel through the prophetic era, he finds, as he thinks, some striking chronological coincidences. He lays it down as a scripture law, that whatever punishment for the transgressions of Israel God selected, he made its continuance to be the seventh portion of the time consumed in the sin leading to it. The argument is by no means satisfactory, nor is it clearly put; but in the author's exposition of Israel's history we find some suggestive hints which give value to the volume.

Words of Life's Last Years, containing Christian emblems, &c., by the Author of "Thoughts on Devotion." (London: Jackson and Co.) We do not see why Mr. Sheppard should not give his name. The book contains some pleasant sketches turned to profitable account. Ships,

waterfalls, lamps, and pearls, are laid under contribution, and yield much holy wisdom to those who will enter this "Interpreter's House," and listen to the intelligent moralizings of the venerable master. There are several poems added, written in the author's characteristic style and spirit.

1660—1672. *Black Bartholomew, and the Twelve Years' Conflict.* By the Author of "Historical Papers." (London: Elliot Stock.) This is another contribution by Dr. Waddington. There are in it a few previously unpublished documents which give it value. We wish it contained more matter of that description. What we want is not a general and superficial statement, likely to be inaccurate, but the publication of what really contributes to our more enlarged and correct knowledge of those times.

Russia, Ancient and Modern. By the Rev. GEORGE TREVOR, M.A. (Tract Society.) A marked literary improvement has taken place in the publications of the Tract Society, and this is one of a valuable series. Mr. Trevor seems to have done his work with great credit.

The Words of the Angels. By R. STIER, D.D. (Edinburgh: Strahan.) Stier's "Words of the Lord Jesus" have established their place in our theological libraries. This contribution from his pen is on the same principle as his larger works. All the passages in the New Testament containing messages by angels are collected, and arranged with careful annotations.

War and Peace, by A. L. O. E. (London: Nelsons.) *The Orphans of Glenulva.* A story of Scottish Life. (Edinburgh: Oliphant.) *Passages from the History of a*

Shilling, by Mrs. Balfour. *A Temperance Tale, and the Wanderings of a Bible,* by the same Authoress (London: Partridge), are simple fictions of a useful tendency.

Prayer for the Abundant Effusion of the Holy Spirit on our Religious Anniversaries in the Metropolis. By DAVID EVERARD FORD. (London: Jackson and Walford.) This letter, from the pen of the author of "Decapolis," is a timely production for the May meetings, and, in our judgment, is calculated to do much good.

Martha Dryland; or, Strength in Quietness. By DR. SPENCE. (London: Snow.) Is an interesting memorial of an excellent Sunday School teacher.

New Editions.—A very important and valuable contribution to our popular literature has just appeared in a cheap edition of the LIFE AND EPISTLES OF ST. PAUL, by Conybeare and Howson. (London: Longman.) This book has before been noticed and extolled by us, in common with the religious press at large. We rejoice in this "People's edition," as it is called, since it places a most useful work within the reach of ministers in general, and many others, whose circumstances might prevent their purchasing the dearer volumes. It should be stated that some of the more learned notes have been omitted, to fit the publication for the widest use. The price does not appear, which is a pity, but we know it is very cheap.

A Second Edition of the *Old and New Testament Dispensations Compared*, by the Rev. W. ALFORD, M.A., has been sent us.

* * * More small books are sent us than it is possible to notice. Many slip through our fingers, which we regret we cannot help.

Obituary Notices.

MRS. MARTHA ORANGE, the beloved wife of the Rev. John Orange, died at Torquay, December 30th, 1861. Excessive susceptibility of the respiratory organs indicated some twenty years since the necessity of exchanging the north of England for the south. Torquay proved to be the very place adapted to her delicate constitution.

Not unfrequently did the feeble taper of life flicker; though the flame trembled, it did not, till the close of last year, utterly vanish.

On the 24th of December her medical attendant, Dr. Titley, as well as her son, a medical officer in the "Surrey County Asylum," requested that the patient

would, at least for a few days, remain in bed.

Bronchitis had with considerable virulence attacked her fragile frame. On the 26th the cough was very oppressive. Other symptoms of a decay of vital power also presented themselves. No hope of restoration did she indulge. "I am going home," she said calmly, "and I wish to go, if it please the Lord, now."

On her husband's reminding her of past instances of surprising restoration in her own case, she replied, "Yes, but I can say now,

" 'I see a sign you cannot see,
I hear a voice you cannot hear.'"

"And it is all right. I shall only leave you to be with Christ. You will follow perhaps very soon." Adding,

" 'Tis pleasant to believe Thy grace,
But we would rather see ;
We would be absent from the flesh,
And present, Lord, with Thee.' "

On the day following, after a violent fit of coughing, and when respiration seemed almost impossible, she said, "This will soon be over. *It must.* But I can say with Rowland Hill—

" ' And when I'm to die
Receive me, I'll cry,
For Jesus hath loved me, I cannot tell why.
But this I can find,
We two are so joined,
He will not be in glory and leave me behind.' "

After a short pause she added, "*I know it. I know it.*"

On Saturday, 28th, Rev. F. F. Thomas, Minister of Abbey-road Chapel, kindly visited her. Having suggested to her that beautiful promise, "As thy days, so shall thy strength be," "Yes," she replied, "and He is *this* day giving me strength for *this* day."

Quoting Baxter's observation, who said, "It is poor turning to God when one cannot turn oneself in bed," she dwelt impressively on the necessity of preparation in health for sickness and death. Then in a quiet, a feeble, but distinct tone, added, "'Though I walk through the valley of the shadow of death, I will fear no evil: thou art with me; thy rod and thy staff comfort me.' "

On Sunday, 29th, she desired to be remembered in the prayers of the church with whom she had so recently mingled in similar exercises for others who had trodden the same path before her.

About four o'clock next morning her

sorrowing family knelt around her dying couch, and joined their prayers with hers for some alleviation of bodily pain, especially for grace still to sustain and console. In a short time afterwards, with an energy which it was thought had finally left her, she exclaimed—

" ' Oh that the happy hour were come
To change my faith to sight!
I shall behold my Lord at home,
In a diviner light.' "

She spoke little more. After dozing quietly a few hours she ceased to breathe. Her countenance remained placid as that of a sleeping infant.

"Let me die the death of the righteous, and let my last end be like his." Amen.

REV. DANIEL GRIFFITHS, OF LONG
BUCKBY, NORTHAMPTONSHIRE.

MR. GRIFFITHS was born in Bristol, March 17th, 1779. At the age of sixteen, he became a student at the Old College, Homerton, in 1795; and in 1799, he settled at Alton, Hants, where he declined the offer of Dr. Rennell, to enter the Establishment. He was ordained at Buckby, on the 17th of November, 1803. The congregation here so increased that in 1819, accommodation was provided for three hundred additional hearers. In November, 1841, Mr. Griffiths resigned his pastorate on account of failing health. The last twelve years of his life were spent at Cannock, a beautiful village in Staffordshire, with his son, the Independent minister. On the 9th of March, 1862, this aged servant of God exchanged an earthly Sabbath for a heavenly one. He died in the chapel-house, and was buried in the family grave in the chapel-yard.

Diary of the Churches.

NOTICE.

The Trustees of the EVANGELICAL MAGAZINE are requested to meet at the Guildhall Coffee House, after the Missionary Sermon, at Surrey Chapel, on Wednesday, May 14th. Dinner will be provided at two o'clock.

March 6. — West Riding Congregational Union. The Forty-second Anniversary of the West Riding Home Missionary Society and the Annual Meeting of the Congregational Union took place on this and the following day, at Heckmondwike. In the afternoon the executive committee met for the transaction of business. In the evening a devotional service was held in the Lower Chapel,

when the Revs. J. Oddy and D. Jones spoke. On Tuesday a paper on the Exodus of St. Bartholomew Day, 1662, was read by Dr. J. R. Campbell. A public meeting was held in the evening, at which John Crossley, Esq., presided, and the Revs. E. R. Conder, M.A., G. W. Conder, Dr. Fraser, and Alderman Brown, &c., took part.

March 11. — Southminster. A meeting

was held in the school-room of the Independent Chapel, on the occasion of a presentation to the Rev. Charles Winter, the late pastor. The testimonial consisted of a time-piece with a purse containing thirty sovereigns. Addresses were delivered by the Revs. Messrs. Hayward, Oliver, Seymour, and Robinson.

March 13.—Reading: Mission to Madagascar. A farewell service was held in the Bridge-street school-room this evening on the occasion of the departure of the Rev. W. E. Cousins as a missionary to Madagascar. The Rev. T. G. Horton, on behalf of the church and congregation and other friends in the town, presented Mr. Cousins with several valuable theological works and other useful articles, to the amount of £50. Mr. Cousins acknowledged the present in suitable terms. Several ministers offered prayer and gave brief addresses.

March 17.—Brighton. A meeting was held in the Town Hall to consider the best way of celebrating the Bartholomew ejectment. The Rev. J. N. Goulty was called to preside; the Rev. S. S. England offered prayer; the Revs. J. B. Figgis, R. Hamilton, R. Macbeth, and others delivered addresses.

— The Lozells, Birmingham. The foundation-stone of a new congregational chapel was laid in the presence of a large assembly. The Rev. W. F. Callaway read the Scriptures and prayed, after which the Rev. J. T. Feaston stated the circumstances which rendered the erection of the new chapel necessary. Mr. F. D. Johnson read a description of the building, which will contain about 1,100 sittings, and cost £3,000, exclusive of the ground. Mr. Millichamp laid the stone, and gave a brief history of the church. Addresses were delivered by the Revs. R. W. Dale, M.A., and R. D. Wilson. A public meeting was held in the present chapel in the evening, when the chair was occupied by Henry Manton, Esq., the Mayor of Birmingham, and addresses were delivered by the Revs. R. Ann, C. Vince, &c.

March 18.—Cheshunt. The Rev. George Wright, having resigned his pastoral charge at Cheshunt-street Chapel, was presented with a memorial of esteem by the church and congregation among whom he had laboured for several years.

March 19.—Totton, Hants. A meeting was held at the Independent Chapel, at which the Rev. John Woodwark presided, when he intimated his intended change of residence to Christchurch at Midsummer, which would necessarily dissolve his connexion with Totton Cha-

pel, after a happy pastorate of ten years. Various speakers expressed the regret of the church, and it was resolved that a testimonial should be presented to the Rev. J. Woodwark on his leaving. A subscription was at once commenced, a few friends entering their names for more than £40.

March 21.—London Congregational Association. The second quarterly meeting of this association for conference and prayer was held at the Congregational Library, Finsbury Circus, this evening. T. Scrutton, Esq., took the chair, and opened the proceedings with a few practical remarks. Prayer was offered by the Revs. W. Marchant, H. Madgin, W. Bevan, Messrs. Kilpin and Martin. The Rev. J. Sugden, the secretary, read a paper detailing the operations of the Association during the last three months. The Revs. J. H. Wilson, Dr. Hewlett, J. Christien, R. G. Harper, I. Vale Mummery, and J. Townley, Esq., took part in the proceedings of the evening.

March 23.—Bath, Argyle Chapel. This edifice, for sixty-two years the scene of the ministrations of the Rev. William Jay, is undergoing considerable improvements and alterations. Divine worship was held therein this day for the last time preparatory to the work being effected. The Rev. W. H. Dyer, the present minister, preached sermons suitable to the occasion.

— South Shields. The Independent Chapel in this town having been closed for improvements, &c., at a cost of £200, was re-opened this day, when the Rev. F. J. Falding, D.D., preached. The opening services were continued on the 26th, when a sermon was preached by the Rev. James Parsons.

March 25.—Mile End New Town. The new chapel, of which the Rev. W. Tyler is the minister, erected at a cost (including the purchase of the freehold) of £7,000, was opened for divine worship. The Rev. T. Binney preached in the morning, and the Rev. T. W. Aveling in the evening. The Revs. J. Kennedy, M.A., E. Mannering, and J. Viney, offered prayer. A large number of ministers were present, many of whom assisted in the engagements. The opening services were continued on the following Sunday, when sermons were preached by the Revs. W. Tyler, Dr. Edmond, and S. McAll. The Revs. W. Woodhouse, I. Vale Mummery, and others conducted the devotional exercises.

March 26.—Attercliffe, York. The foundation-stone of a new chapel for the use of the Congregationalists at Atter-

cliffe was laid by Samuel Morley, Esq., of London. After singing a hymn, prayer was offered by the Rev. T. M. Herbert. Mr. Morley then proceeded to lay the stone, after which the assembly adjourned to the Wesleyan Chapel, kindly placed at their disposal. The Rev. J. Calvert gave a brief sketch of the church. A public meeting was held in the evening, at which addresses were delivered by the Revs. B. Grant, D. Loxton, J. B. Paton, and others.

March 26.—Witham, Essex. A meeting was held in the Congregational Chapel to take into consideration the propriety of commemorating the Bicentenary year by the erection of new school-rooms. The Rev. J. Dewsnap, who presided, stated that the Congregationalists in Essex ought specially to improve the event, as the ejectionments from that county numbered one hundred and forty, exceeding that of any other county in England. He also mentioned that the Rev. John Owen was the founder of the Independent Interest at Coggeshall. Messrs. Thomasin, Foster, Dixon, and others delivered brief addresses.

— Leeds. A meeting of gentlemen from various parts of the West Riding was held at Queen-street Chapel, to confer upon the best means by which the district might fulfil its part in celebrating the Bicentenary of 1662. Mr. John Crossley, of Halifax, was called upon to preside. The chairman having briefly opened the proceedings, the Rev. J. B. Paton, B.A., read a paper upon the events which led to the secession of the 2,000 ministers. The conference then discussed the objects which it would be well to seek to obtain in connexion with the present celebration. The Revs. G. W. Conder and W. Thomas were appointed secretaries. It was announced that £20,345 had been contributed by Yorkshire friends to the Bicentenary Fund.

— Bunyan Meeting, Bedford. The Rev. Alfred Joyce, who had pursued his preparatory studies under the superintendence of the Revs. J. Jukes and W. Alliott, was ordained at the above place of worship to the work of a missionary in Jamaica, in connexion with the London Missionary Society. The Rev. J. G. Jukes read the Scriptures; the Rev. G. Wilkins described the field of labour to be occupied; the Rev. J. J. Insull asked the usual questions; the Rev. W. Alliott offered the ordination prayer; and the Rev. J. Jukes delivered the charge to the young missionary.

March 27.—Southampton. A meeting

of the congregation assembling in the Above-Bar Chapel was held under the presidency of their valuable pastor, the Rev. T. Adkins, to consider the propriety of celebrating the Bicentenary year by raising a sum of money sufficient to enlarge the school-rooms, build a chapel at Northam, and, if possible, assist the building of a new chapel at Bishop's Waltham. A paper was read by R. S. Fowler, Esq., and addresses were delivered by the Rev. H. H. Carlisle, B.A., Mr. Yonge, and others.

March 27.—Sheffield. A general meeting of ministers, deacons, and members of the Independent churches of Sheffield was held in Queen-street Chapel, to consider what measures should be taken in the town to celebrate the Bicentenary of the English Reformation. The chair was taken by Samuel Morley, Esq., of London. The Rev. T. M. Herbert gave an account of the ejection of 1662; the Rev. D. Loxton read a paper on the "History of Nonconformity in Sheffield and the neighbourhood;" the Rev. J. B. Paton read a paper detailing the methods of celebrating the events of 1662 which had been approved by the ministers. The Revs. B. Grant, R. C. Lumsden, and others also addressed the meeting.

— Brighton. The ordination of the Rev. R. Vaughan Pryce, of New College, London, as pastor of the church assembling in Union-street Chapel, took place this day. After the customary devotional services, the Rev. Dr. Halley delivered the introductory discourse; the Rev. E. Cornwall proposed the usual questions; the Rev. J. N. Goulty offered the ordination prayer; the Rev. Dr. Vaughan delivered the charge to the minister, and the Rev. J. B. Figgis concluded the morning service with prayer. A public meeting was held in the evening, Mr. J. S. Unwin presiding, when addresses were delivered by the Revs. A. Creek, M.A., J. Wilkins, P. Maclaren, Messrs. Noble, H. N. Goulty, &c.

March 28. — Milton, next Sittingbourne. A meeting was held in the school-room of the Congregational Chapel to take leave of Mr. J. Parrett, who is about to proceed to Madagascar to superintend the Mission Press. The chair was taken by the Rev. W. E. Parrett, the father of the young man. After singing and prayer, Mr. S. Taylor, the senior deacon, presented Mr. J. Parrett, on behalf of the teachers in the Sunday-school and friends in the congregation, with a watch, &c., as a memorial of their affection for him, and interest in the work to which he was devoting him-

self. Several brief addresses were delivered.

March 29.—Wilsden. The Rev. J. Parnaby was recognised as pastor of the Independent Church in this place. The Rev. J. M. Calvert read the Scriptures; the Rev. J. Tatterfield offered the recognition prayer; the Rev. D. Fraser, I.L.D., gave the charge to the minister, and the Rev. A. Russell, M.A., preached to the people. The Revs. S. Heron, J. Taylor, and others took part in the devotional services.

March 30. — Wolverhampton. The Rev. John Cadwaladr, of Bala Independent College, was ordained pastor of the United Welsh Congregational Churches of Wolverhampton and Birmingham, at the former place. The Revs. M.D. Jones, Tutor of Bala College; R. Parry, of Llandudno; J. Jones, of Smethcoate; and J. Davies, of Shrewsbury, took part in the services.

April 2.—Square-road Chapel, Halifax. A meeting, numerously attended, was held on the occasion of the introduction of the Rev. W. Roberts to the pastorate. Mr. John Crossley, Mayor, presided, and explained the circumstances under which the Rev. E. Mellor, M.A., their late pastor, had left them. The Rev. J. Priddle, in the name of the neighbouring ministers, assured Mr. Roberts of the cordial welcome with which he was received. Frank Crossley, Esq., M.P., and Messrs. Lankester and Pegler, of Southampton, &c., delivered brief addresses.

April 3.—Congregational Pastor's Insurance Aid Society. The eighth anniversary of this Society was held at the Congregational Library, Finsbury, E. Swaine, Esq., the treasurer, in the chair. After prayer by the Rev. W. Campbell, the Rev. H. Bromley, the secretary, read the report, comprising a brief outline of its operations from its commencement in 1853 to the present time. The Revs. G. Smith, T. James, J. H. Wilson, J. Brammall, W. O. Neill, and others advocated the claims of the Society, which was rendering important service to many of our most useful and laborious ministers.

April 4.—Silloth, Cumberland. The foundation-stone of a new Congregational chapel was laid in the above place by Mr. Brown, of Cockermouth. The building will seat about 300 persons, and the estimated cost will be £550. After prayer had been offered by the Rev. N. Wright, addresses were delivered by the Rev. W. Brewis, Mr. Buck, and others. A public meeting was held in the evening, at which several of the neighbouring ministers were present.

April 7.—Carlisle. The Rev. W. R. Percival was ordained pastor of the Independent Church in this town. The Rev. D. Thomas, of London, and others, took part in the service. On the following evening a public meeting of the newly-organized congregation was held in the Mechanics' Hall, at which W. Brown, Esq., presided, when addresses were delivered by the Rev. H. Hirst, Mr. Councillor Porter, Mr. Councillor Hargraves, Mr. J. Black, &c.

— St. Albans. A meeting of the church and congregation connected with the Independent Chapel was held this evening to welcome the Rev. William Braden, of Cheshunt College, who had just commenced his stated ministry among them.

April 8.—Surrey Mission. The sixty-fifth annual meeting of this mission was held at the Rev. J. P. Turquand's Chapel, Walworth. The Rev. Dr. Vaughan preached on the Bicentenary at noon. The public meeting in the evening was presided over by Samuel Morley, Esq. The Report was read by the Rev. R. Ashton, and addresses were delivered by the Rev. Messrs. Hart, Stewart, Wilson, Millard, Soule, and Dr. Campbell.

— Lutimer Chapel, Mile End. The Rev. E. Schnadhorst was ordained at the above place of worship as pastor of the church meeting at Old Ford Congregational Chapel. The Rev. H. Hooper delivered the introductory discourse; the Rev. W. Tyler proposed the usual questions; the Rev. J. C. Hooper offered the ordination prayer; the Rev. J. Davies delivered the charge; and the Rev. J. Thomas, B.A., preached to the people.

April 9. — Lancashire Congregational Union. The annual meetings of this Union were held on this and the following day at Liverpool. On Wednesday evening a meeting was held in Newton Chapel, under the presidency of the Rev. H. Griffiths, when addresses were given upon the subject of the Bicentenary by the Rev. A. Reed, B.A., and the Rev. J. B. Lister. On Thursday the annual business meeting, open to ministers and delegates, was held in the school-room of Crescent Chapel, Mr. W. Armitage in the chair. In the evening a public meeting was held in Great George-street Chapel, the Rev. Dr. Raffles presiding. On this occasion addresses were delivered by the Revs. E. Mellor, M.A., H. W. Parkinson, J. A. Macfayden, &c.

April 12. — Devon Congregational Union. The annual meetings of the South Devon Congregational Union were held on this and the following day at

Torquay. On Tuesday evening the sermon was preached by the Rev. C. Wilson, M.A., from Acts ix. 9—11. The session for business was held on Wednesday morning, and a committee was appointed to make arrangements for the commemoration of the ejection of the 2,000 by the delivery of lectures at Plymouth and other places, after the 24th of August. A public meeting was held in the British school connected with Abney-road Chapel in the evening of the day, over which the Rev. F. F. Thomas presided, when addresses were delivered by the Revs. W. M. Paul, E. Hipwood, R. W. Carpenter, E. Miller, H. Trigg, and others.

April 14. — Hartshill, Warwickshire. The Rev. Thomas Morgan, of Heddingworth, Leicestershire, having been elected pastor of the Independent Church in the above town, his public recognition took place this day. The Revs. E. J. Sadler, of Nuneaton; J. Read, of Atherstone; S. Hillyard, of Bedworth; S. Dyall, of Matlock; S. Drakeford, of Desborough; and Mr. A. Taylor, of Coventry, took part in the proceedings.

April 15.—Congregational Board. The annual meeting of the Congregational Board of Ministers, residing in London, was held at the Congregational Library, Blomfield-street, this evening, when the Report was presented and the usual business transacted. The Rev. J. W. Richardson was elected Chairman, and the Rev. S. McAll, Deputy Chairman, for the ensuing year. The Revs. R. Ashton and I. Vale Mummery were re-elected Secretaries.

PASTORAL NOTICES.

THE REV. J. Deighton, of Portsea, has accepted an invitation to become the pastor of the church worshipping in the new Tabernacle, Old-street-road.

The Rev. Benjamin Freeman has resigned the pastorate of the Congregational Church, at Sutton Valence, Kent, and is about to emigrate to Canada.

The Rev. Joseph Waite, B.A., of East Cowes, has accepted an invitation from the English Congregational Church worshipping at Charles-street, Cardiff, to become their pastor.

The Rev. S. S. Sturrock, B.A., has resigned the pastorate of Sion Independent Chapel, Halifax.

The Rev. T. W. Tozer, of Penistone, has accepted an invitation to become pastor of the church assembling for worship in the Independent Chapel, Pudsey.

The Rev. J. Baxendale, of Rawden College, has accepted an invitation to the pastorate of the Church at Agard-street Chapel, Derby.

The Rev. Thomas Willis, of Airedale College, has accepted an invitation from the Congregational Church at Pontefract to become their pastor.

The Rev. S. Jackson has accepted an invitation to become pastor of the Independent Churches at Appleton Wiske and Welbury.

The Rev. James Ault, of Hackney College, has accepted an invitation to the pastorate of the Independent Church, Southminster, Essex.

The Rev. David Bell, M.A., has resigned the pastorate of the church assembling in George-street Chapel, Croydon.

The Rev. D. Mossop, of Beaconsfield, has accepted an invitation to become assistant minister to the Rev. W. Legg, B.A., Reading.

The Rev. W. Phillips, of North Petherton, has accepted an invitation from the Independent Churches of Wrigton and Langford to become their pastor.

The Rev. W. Kingsland, of Devizes, has accepted an invitation from the church meeting in College Chapel, Bradford, Yorkshire.

The Rev. T. Slade Jones has resigned the pastorate of the church and congregation at Holly-walk, Leamington.

The Rev. Charles Horne, M.A., of Oldham, has accepted the invitation of the Independent Church at Cuckfield to become its pastor.

THE
Missionary Magazine
AND
CHRONICLE.

**ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.
SIXTY-EIGHTH GENERAL MEETING.**

MONDAY, MAY 12TH.

Morning, Seven o'clock.—PRAYER MEETING at NEW BROAD STREET CHAPEL, specially to implore the Divine Blessing on the several Services of the Anniversary.

Afternoon.—A Meeting of Delegates will be held at the Mission House, Blomfield-street, at *Three o'clock*, to which the attendance of Directors, both Town and Country, is respectfully invited.

Evening.—Weigh House Chapel, the Rev. EUSTACE R. CONDER, M.A., of Leeds, will preach to the Juvenile Friends of the Society. Service to begin at *Seven o'clock*.

TUESDAY, MAY 13TH.

Evening, Guildford Street Welsh Chapel.—Rev. DAVID ROBERTS, of Carnarvon, to preach in the Welsh Language. Service to commence at *Seven o'clock*.

WEDNESDAY, MAY 14TH.

Morning, Surrey Chapel.—Rev. ANDREW THOMSON, D.D., of Edinburgh, to preach. Service to commence at *Half-past Ten*.

Evening, Tabernacle.—Rev. J. P. CHOWN, of Bradford, to preach. Service to commence at *Six o'clock*.

THURSDAY, MAY 15TH.

Morning.—The ANNUAL MEETING of the Society will be held at EXETER HALL. The Chair to be taken *precisely at Ten o'clock*, by The Right Hon. LORD RADSTOCK.

Evening.—THE ANNUAL JUVENILE MEETING will be held at the POULTRY CHAPEL. The Chair will be taken at *Six o'clock*, by G. J. COCKERELL, ESQ., Sheriff of London and Middlesex.

Admission to Exeter Hall will be by TICKETS, for the *Platform*, the *Central Seats*, and the *Raised Seats* respectively. The *Platform* will be appropriated to the Directors of the Society, both Town and Country, to the Speakers, and to all Ministers who are Members of the Society.

A Committee for the delivery of Tickets will attend at the Mission House, Blomfield-street, Finsbury, from Twelve o'clock till Three, on Friday, 9th, Saturday 10th, Monday 12th, Tuesday 13th, and Wednesday 14th of May.

Ministers who are Members of the Society will be supplied with Tickets for themselves and Friends. by their sending, on any of the above-mentioned days, a list of such as are entitled to them.

FRIDAY, MAY 16TH.

Evening.—The Ordinance of the Lord's Supper will be administered to those Members and Friends of the Society who are *Stated Communicants*, and who produce Tickets from their respective Ministers, at the following places of Worship:—

To Preside.

CRAVEN HILL CHAPEL	Hon. and Rev. B. W. NOEL, M.A.
STEPNEY MEETING (at 7 o'clock)	Rev. JOHN KENNEDY, M.A.
CRAVEN CHAPEL	Rev. JOHN GRAHAM.
FALCON-SQUARE CHAPEL	Rev. HENRY ALLON.
UNION CHAPEL, ISLINGTON	Rev. JOHN KELLY.
KINGSLAND CHAPEL (at 7 o'clock)	Rev. JOHN JEFFERSON.
HANOVER CHAPEL, PECKHAM	Rev. JAMES ROWLAND.
TREVOR CHAPEL, BROMPTON	Rev. J. G. MIALL.
GREENWICH-ROAD CHAPEL (at 7 o'clock)	Rev. PATRICK THOMSON.
ECCLESTON CHAPEL (at 7 o'clock)	Rev. A. TIDMAN, D.D.
PARK CHAPEL, CAMDEN TOWN	Rev. J. C. HARRISON.
NEW TABERNACLE CHAPEL	Rev. R. FERGUSON, LL.D.

Services, with the foregoing exceptions, to begin at Half-past Six o'clock.

ARRANGEMENTS FOR SERMONS TO BE PREACHED ON
LORD'S DAY, MAY 18TH.

PLACE.	MORNING.	EVENING.
ABNEY CHAPEL	Rev. D. K. SHORBOTHAM.	Rev. R. SKINNER.
ALBANY CH., Regent's-park	„ J. GUTHRIE.	„ J. GUTHRIE.
ALBANY-ROAD CHAPEL	„ G. ROGERS.	„ G. ROGERS.
BARBICAN CHAPEL	„ J. KENNEDY.	„ J. SPONG.
BATTLE BRIDGE CHAPEL.	„ W. H. DYER.	„ E. T. PRUST.
BAYSWATER, Craven Hill Ch.	„ R. BRUCE, M.A.	„ A. McMILLAN.
BEDFORD CHAPEL	„ THOS. JONES.	„ WM. THOMAS.
BETHNAL-GREEN	„ W. DORLING.	„ W. DORLING.
BETHNAL-GREEN, Park Chpl.	„ J. V. MUMMERY.	„ S. EASTMAN.
BISHOPSGATE CHAPEL.	„ J. ROWLAND.	„ JOS. STEER.
BLACKHEATH	„ JOHN HALL.	„ H. B. INGRAM.
CAMBERWELL NEW-ROAD	„ W. P. TIDDY.	„ WILLIAM GILL.
CITY ROAD CHAPEL	„ A. HANNAY.	„ A. HANNAY.
CLAPHAM	„ R. D. WILSON.	„ R. BRUCE, M.A.
CLAPTON	„ W. FAIRBROTHER.	„ G. B. JOHNSON.
CLAPTON, Pembury Chapel	„ R. SKINNER.	„ JOHN HALLETT.
CLAREMONT CHAPEL	„ WM. GUEST.	„ JOHN KELLY.
CLAYLANDS CHAPEL	„ R. BRINDLEY.	„ H. W. PARKINSON.
CRAVEN CHAPEL	„ J. GRAHAM.	„ HENRY ALLON.

PLACE.	MORNING.	EVENING.
DEPTFORD	Rev. J. PULLING.	Rev. E. H. DELF.
EBENEZER CHAPEL, Shadwell	„ J. BOWREY.	„ A. HAMPSON.
ECCLESTON CHAPEL	„ Dr. BROWN.	„ H. QUICK.
EGHAM	„ R. WILLAN.	„ R. WILLAN.
ELTHAM	„ J.S.WARDLAW, M.A.	„ J.P.WARDLAW, M.A.
ENFIELD	„ C. CLEMANCE.	„ C. CLEMANCE.
ESHER-STREET CHAPEL . . .	„ A. HAMPSON.	„ JOHN HAY, M.A.
FALCON-SQUARE CHAPEL . .	„ J. S. HALL.	„ J. S. HALL.
FETTER-LANE CHAPEL . . .	„ R. G. HARPER.	„ R. G. HARPER.
FINCHLEY	„ T. G. STAMPER.	„ T. G. STAMPER.
FINSBURY CHAPEL	„ A. MCAUSLANE.	„ A. MCAUSLANE.
FOREST GATE	„ H. WINZAR.	„ H. WINZAR.
GREENWICH, Maize-hill Ch.	„ J. GLANVILLE.	„ J. GLANVILLE.
GREENWICH-ROAD CHAPEL .	„ WILLIAM GILL.	„ R. W. BETTS.
HACKNEY, St. Thomas's sq.	„ W. KIRKUS, LL.B.	„ W. KIRKUS, LL.B.
HACKNEY, Old Gravel Pits .	„ J. DAVIES.	„ Dr. BROWN.
HAMMERSMITH, Broadway .	„ J. S. RUSSELL, M.A.	„ R. MACBETH.
HARR COURT Ch., Canonbury	„ JOHN KELLY.	„ R. BALGARNIE.
HARLEY-STREET CHAPEL . .	„ W. BEVAN.	„ S. B. SLOMAN.
HAVERSTOCK CHAPEL . . .	„ G. B. JOHNSON.	„ JOHN NUNN.
HENDON	„ A. REED.	„ W. FAIRBROTHER.
HIGHGATE	„ J. VINEY.	„ A. REED.
HOLLOWAY	„ G. W. CONDER.	„ G. W. CONDER.
HORBURY CHAPEL	„ H. W. PARKINSON.	„ W. H. DYER.
HOUNSLOW.	„ E. CRISP.	„ E. CRISP.
HOXTON ACADEMY CH. . . .	„ J. PARKER.	„ J. PARKER.
ISLINGTON CHAPEL	„ B. S. HOLLIS.	„ Dr. FERGUSON.
ISLINGTON, Union Chapel .	„ Dr. THOMSON.	„ J. GRAHAM.
ISLINGTON, Offord Road Ch.	„ A. MCMILLAN.	„ H. OLLARD.
ISLINGTON, Barnsbury Ch. .	„ S. B. SLOMAN.	„ W. BEVAN.
ISLINGTON, Church Road Ch.	„ G. GOGERLY.	„ J. MARCHANT.
JAMAICA ROW CHAPEL . . .	„ W. THOMAS.	„ JOHN HALL.
KENNINGTON, Carlisle Chapel	„ N. GLASS.	„ N. GLASS.
KENSINGTON	„ J. STOUGHTON.	„ J. ROWLAND.
KENTISH TOWN	„ R. DAWSON, B.A.	„ J. FLEMING.
KINGSLAND	„ H. OLLARD.	„ T. W. AVELING.
KINGSTON	„ J.A.MACFADYEN, M.A.	„ J.A.MACFADYEN, M.A.
LEWISHAM, Union Chapel .	„ R. W. BETTS.	„ H. BAKER.
LEWISHAM HIGH ROAD . . .	„ G. MARTIN.	„ G. MARTIN.
MABERLY CHAPEL	„ R. SEWELL.	„ HUGH COWIE.
MARLBOROUGH CHAPEL . . .	„ W. A. ESSERY.	„ W. A. ESSERY.
MILE END NEW TOWN	„ E. H. DELF.	„ W. TYLER.
MILE END ROAD CHAPEL . .	„ S. EASTMAN.	„ J. V. MUMMEY.
MILE END, Latimer Chapel .	„ H. HOOPER.	„ H. HOOPER.
MILL HILL	„ W. HARBUTT.	„ W. HARBUTT.
MIDDLETON ROAD CHAPEL .	„ GEORGE GILL.	„ D. K. SHOEBOOTHAM.
NECKINGER ROAD CHAPEL . .	„ G. H. WHITE.	„ G. H. WHITE.
NEW COLLEGE CHAPEL . . .	„ H. CHRISTOPHERSON.	„ H. CHRISTOPHERSON.
NEW COURT CHAPEL	„ HUGH COWIE.	„ G. GOGERLY.
NORWOOD	„ C. SCOTT, LL.B.	„ C. SCOTT, LL.B.
ORANGE-STREET CHAPEL . .	„ R. DAVEY.	„ H. TARRANT.
PADDINGTON CHAPEL	„ H. B. INGRAM.	„ J. G. MIALL.
PARK CHAPEL, Camden Town	„ J. C. HARRISON.	„ Dr. SPENCE.
PECKHAM, Clifton Chapel .	„ D. NIMMO.	„ D. NIMMO.
PECKHAM, Hanover Chapel .	„ R. HAMILTON.	„ R. BRINDLEY.

PLACE.	MORNING.	EVENING.
PECKHAM RYE CHAPEL . . .	Rev. H. QUICK.	Rev. R. SEWELL.
PLAISTOW	„ R. G. MILNE, M.A.	„ R. G. MILNE, M.A.
POPLAR, Trinity Chapel . . .	„ G. SMITH.	„ J.D. BROCKLEHURST
POULTRY CHAPEL	„ DR. SPENCE.	„ J. C. HARRISON.
PUTNEY	„ C. J. EVANS.	„ C. J. EVANS.
REIGATE	„ W. H. HILL.	„ W. H. HILL.
RICHMOND	„ F. F. THOMAS.	„ F. F. THOMAS.
ROBERT-STREET CHAPEL . . .	„ J. SPONG.	E. BALL, Esq., M.P.
ROMFORD	„ S. GOODALL.	Rev. S. GOODALL.
SOUTHGATE ROAD CHAPEL . . .	„ E. T. PRUST.	„ JAS. KENNEDY.
SOUTHWARK CONG. CHAPEL.	„ DR. WADDINGTON.	„ DR. WADDINGTON.
ST. MARY CRAY	„ T. MANN.	„ T. MANN.
STEPNEY	„ P. THOMSON.	„ W. GUEST.
ST. JOHN'S WOOD CHAPEL . . .	„ DR. FERGUSON.	„ B. S. HOLLIS.
SUTHERLAND CHAPEL	„ WM. CAMPBELL.	„ JAMES BOWREY.
SUTTON	„ R. BEST.	„ R. BEST.
SYDENHAM	„ P. COLBORNE.	„ P. COLBORNE.
TABERNACLE	„ W. GRIGSBY.	„ W. GRIGSBY.
TONBRIDGE CHAPEL	„ J. R. K. JONES.	„ J. R. K. JONES.
TOOTING	„ W. ANDERSON.	„ W. ANDERSON.
TOTTENHAM	„ J. KENNEDY, M.A.	„ DR. LEECHMAN.
TOTTENHAM-COURT-ROAD . . .	„ H. TARRANT.	„ R. HAMILTON.
TOTTERIDGE	„ E. J. EVANS, B.A.	„ E. J. EVANS, B.A.
UNION CHAPEL, Brixton Hill	„ J. BEAZLEY.	„ P. J. TURQUAND.
UNION CHAPEL, Horsleydown	„ J. FRAME.	„ J. FRAME.
WALTHAMSTOW	„ JOS. STEER.	„ J. DAVIES.
WALWORTH, York-street . . .	„ R. BALGARNIE.	„ R. DAWSON, B.A.
WARDOUR CHAPEL	„ J. HALLETT.	„ W. CAMPBELL.
WANDSWORTH	„ L. H. BYRNES, B.A.	„ L. H. BYRNES, B.A.
WEIGH HOUSE CHAPEL	„ T. BINNEY.	„ R. D. WILSON.
WELL-STREET CHAPEL	„ J. MCGILL.	„ J. MCGILL.
WEST BROMPTON	„ E. MORLEY.	„ R. DAVEY.
WESTMINSTER CHAPEL	„ J. G. MIALL.	„ P. THOMSON.
WHITEFIELD CHAPEL	„ J. CHRISTIEN.	„ J. CHRISTIEN.
WOOLWICH, Rectory Pl. Ch..	„ J. HAY, M.A.	„ GEORGE GILL.
YORK-ROAD CHAPEL	„ R. ROBINSON.	„ R. J. SARGENT.

ARRIVAL HOMEWARD.

Rev. Duncan Fletcher, Mrs. Fletcher, and child, from Jamaica, per packet, April 15th.

ARRIVALS OUTWARD.

Rev. Jon. Lees, Mrs. Lees, and Dr. Carmichael, accompanied by Mrs. Hall—at Hong Kong, February 14th.

Rev. James Scott, Mrs. Scott, and daughter—at Demarara, February 23rd.

Rev. J. H. Budden—at Calcutta, March 1st.

DEPARTURE OF MISSIONARIES.

Rev. J. C. Vivian and Mrs. Vivian, accompanied by Miss Pratt, embarked at Gravesend for Sydney, *en route* to the South Sea Islands, in the "Centurion," March 29.

Rev. Robt. Toy and Mrs. Toy; Rev. John Duffus, and Rev. W. E. Cousins; Dr. Alexander Davidson and Mrs. Davidson; Messrs. John Parrett and C. H. Stagg, embarked at the Port of London, in the "Marshal Pelissier," for Mauritius, *en route* to Madagascar, April 15th.

Rev. Alfred Joyce and Mrs. Joyce, appointed to Mount Zion Station, Jamaica, embarked for Kingston, in the "Patricia," April 19th.

Communion Service,
for Widows' and
Orphans' Fund ... 8 16 0
Sabbath School
Boxes 11 16 0

Subscriptions & Donations.

The Dowager Lady
Rowley 2 1 0
N. B. E. Baillie, Esq. 1 0 0
Mr. J. Botterell 0 10 0
Mr. Burr 1 0 0
T. S. Fisher, Esq. 2 2 0
Mr. Long 0 10 0
Rev. A. McMillan 0 10 0
A Friend 0 10 0
Ditto 0 4 0
Ditto 0 8 0

Collected by—

Mrs. Atkins 1 8 0
Miss Brankston 0 8 1
Miss Barr 0 4 10
Miss Brooks 0 0 1
Miss Carter 0 7 11
Master Chilton 0 4 4
Master Gray 0 1 0
Miss Foster 0 8 5
Mrs. Foulner 0 6 1
Mrs. Gutteridge 0 4 1
W. Gutteridge 0 6 11
Mr. Hopkins 0 2 1
Miss Morant 1 0 1
Miss McEvilly 0 9 8
Miss Maitland 1 11 2
Miss Emma Matthews 0 0 0
Miss Oxford 0 9 1
Miss Payne 0 6 11
Miss Reynolds 0 2 10
Mr. F. Robertson 0 6 0
Miss Short 0 14 11
Mrs. Slaytor 0 8 0
Miss Sand 0 12 0
Miss E. Saml 0 10 4
Miss Titcomb 0 5 0
Master Toulson 0 5 0
Mrs. Todd 0 10 3
Master Uriaga 0 1 0
Miss Wildber 0 8 0
Mrs. Wood 0 0 7
Mr. Wright 0 10 0
Mrs. Wilmot 0 5 2
Mrs. Watson 0 8 0
Fractions 0 0 8
64l. 16s.

Crown Court, Drury Lane.

Juvenile Society,
per Mr. Ingdis 8 0 0
Ditto for Shanghai 12 0 0
24l.

**Ebenezer Chapel,
Harmondsey.**

Rev. G. H. White.

Contributions, less
5s. 6d. expenses... 15 13 0
May Sermons 2 5 0
Public Meeting 0 13 6
18l. 10s. 6d.

Eccleston Chapel.

Rev. J. S. Pearsall.

C. G. Smith, Esq., Treasurer.

Miss A. Devenish, Sec.

Miss Barker's Box 0 5 8
Mr. Bedford 1 0 0
J. Bradley, Esq. 1 0 0
Mr. H. Burgess 0 2 6
Mrs. Burgess 0 10 0
Mr. Chapman 0 10 0
Mr. S. Cooper 0 10 0
Mrs. Delano 0 5 0
Mrs. Delano's Box 0 3 8
Miss Devenish 2 0 0
Miss A. Devenish. 2 0 0
G. F. Downing, Esq. 1 1 0
Miss Dooson's Box 0 3 6
Mr. Fleming 1 0 0
P. Farndell's Box 0 3 10
Mrs. Field 0 5 0
A Friend 0 5 0
Ditto 0 1 0
Mrs. Gilham 0 5 0

Mrs. Hart 1 1 0
Mr. Hepburn 0 10 0
Mr. Hilbert 1 1 0
J. H., by the Rev.
J. S. Pearsall, "a
Legacy in anti-
cipation during
the life of the Tes-
tator, with a view
to save Legacy
Duty, and give
the Society the
immediate benefit
of the gift"..... 20 0 0
Mrs. Jeffery 0 10 0
Mrs. C. Jones 0 10 0
Master E. Lankas-
ter's Box 0 16 4
Mr. Liberty 0 10 0
Mr. Martin 0 5 0
Mrs. Mast 0 5 0
Miss Mason 0 10 0
Mr. Mason 0 10 0
Mrs. Marshall 0 10 0
Mrs. Moginie 0 10 0
Mrs. Moxridge 0 5 0
Miss Murrell's Box 0 3 9
Mrs. W. Owat 0 10 6
Mrs. W. Owat 0 5 0
The Rev J. S. Pear-
sall 2 2 0
A Friend, by Rev.
J. S. Pearsall .. 0 10 0
Mr. Perry 0 2 6
H. Piper, Esq. 1 0 0
Mrs. Pocock 2 3 0
Miss Pocock's Box 1 14 6
Mr. Sargent's do. .. 0 3 2
Mr. Schmid 1 1 0
Mr. Slark 1 0 0
Mrs. Slark's Box . 0 11 2
C. E. Smith, Esq. .. 20 0 0
Miss Smith's Box. 0 12 0
W. Seth Smith,
Esq. 5 5 0
W. Seth Smith,
Esq. (D.) 20 0 0
B. W. Smith, Esq. 5 5 0
Mrs. B. W. Smith. 2 3 0
Miss Simpson's
Box 0 15 3
Mr. Hamp 0 5 0
Mrs. Hamp 0 10 6
Mrs. Hamp's Box. 1 11 5
Sunday School ... 12 10 1
Infant Class, Mr.
C. Dollery 1 2 10
Mrs. Vian 0 10 0
Mr. Wallace 1 0 0
Mr. Ware 0 10 0
Mrs. Young 0 5 0

**Eccleston Chapel Young
Mens' Missionary Society.**

B. W. Smith, Esq. 1 0 0
Mr. Clarke 0 2 0
Miss Crisp 0 0 6
W. C. 0 2 6
Mr. J. Dobson 0 2 0
Mr. G. F. Dollery. 0 5 0
Mr. C. N. Dollery. 0 5 0
Mr. Eadon 0 0 6
Mr. H. Elliott 0 6 0
Mr. Kynoch 1 0 0
Mr. Nevatt 0 5 0
Mr. G. Perry 0 1 0
Mr. J. J. Pope 0 6 0
M. A. de Bock
Porter 0 10 0
Mr. G. Price 0 4 0
Mr. J. Price 0 1 0
Mr. Thornton 0 6 0
Mr. Thorne 0 2 6
Mr. Wigg's Box .. 0 1 0
Mrs. Link's Box .. 0 7 6
E. Buxton's Box . 0 3 3
May Sermons 27 10 6
"or Widows' Fund 10 1 0
Miss Simpson's
Class for do. 0 4 8
Miss Brake's Young
Ladies, for Native
Girl in India. 3 0 0
A Friend, by the
Rev. J. S. Pearsall 1 0 0

Miss Evans's Box. 0 1 8
Mr. W. C. Simpson 0 10 0
Female Bible Class.
Mrs. Arnum .. (S.) 1 1 0
Mr. Arnum .. (S.) 0 10 0
Miss Hay (D.) 0 10 0

Boxes.

Mrs. Smith 0 10 0
Miss Healy 0 5 0
Miss E. Grant. 0 10 0
Miss Ch. Sands .. 0 14 6
Miss Coe 0 3 6
Miss Class 0 12 6
Miss Belgradomus
(D.) 1 7 0
Miss R. Battye's
Box 0 4 2
Mr. Arber's do. .. 0 12 6
Mr. Wilkinson. 0 5 0
Mr. Fleming 0 5 0
Mr. Bean 0 7 6
Mr. Suffolk 0 3 6
190l. 15s. 2d.

Falcon Square.

Rev. Dr. Bennett, President.
W. Bullock, Esq., Treas.
M. C. Goodyear, Secretary.
Collected by Miss Bennett.
J. R. Bennett, M.D. 3 3 0
Mr. Thos. Bennett 1 0 0
Miss Bennett 5 0 0
Mrs. Blomfield .. 1 1 0
Mr. Bullock 5 5 0
Mrs. Bullock 1 1 0
Mrs. Corbell 1 0 0
Mrs. Gray 2 0 0
Mr. Medwin 5 0 0

**Collected by Misses
Garnham.**

Mr. W. Thorpe .. 1 0 0
Mrs. Thorpe 0 10 6
Mrs. Misses & Mr.
Garnham 1 10 0
Mr. Jas. Garnham 0 6 0
Mrs. Thompson .. 0 10 0
Miss Cross 0 10 0
Mrs. Fley 0 10 0
Mrs. Evison 0 10 0
Mr. Beard 0 10 0
Mr. Eke 0 10 0
Mr. Harris 0 10 0
Mr. Pybus 0 10 0
Mrs. Helme 0 5 0
Small Sums 0 19 6

Collected by Miss Almond.

Mr. Atkins 1 1 0
Mr. Goodyear 1 1 0
Mrs. Chapman .. 0 10 0
Mr. Peac 0 10 0
Mr. Vieweg 0 10 0
Miss Almond 0 10 0
Mr. Allen 0 10 0
Small Sums 0 12 6

Per Secretary.

Mr. and Mrs.
Phillipson 4 4 0
Mr. Gorbell 1 1 0

Per Mr. Eke.

Silver Street
Sunday Schools. 5 0 0

Collected by Miss Pollard.

Mr. W. Smith 1 0 0
Mr. Richardson .. 0 10 0
Mr. Josiah Pollard 0 10 0
Small Sums 0 15 0

Collected by Miss Carroll.
Mr. E. G. Welsh.. 1 0 0
Mr. Matthews 0 5 0
Miss Carroll 0 4 0

Boxes.

Mrs. Dawkins 1 18 0
Master Manns 0 10 0

**For the Native Teacher,
James Bennett.**

Collected by Miss Bennett.

Mr. T. Bennett .. 0 10 0
Miss Bullock 1 1 0
Mrs. Gray 1 0 0

**Collected by Mr. C.
Goodyear.**

Mr. and Mrs.
Phillipson 1 1 0
Mr. Gorbell 1 1 0
Mr. Blomfield 0 10 6

Finchley Road.

Young Ladies at the
Elms 1 1 0

Fetter Lane Welsh Chapel.

Rev. O. Evans.

Collection 3 18 1
Mr. G. Griffiths 0 10 0
Rev. O. Evans 0 2 6
Mrs. Thomas 0 3 0
May Collection ... 2 7 4
74. 0s. 11d.

**Hanover Chapel,
Peckham.**

Rev. R. W. Betts, Presi-
dent.

May Sermons 21 0 0
For Widow' Fund 10 10 0

Ladies' Branch.

Mrs. Betts, Treasurer.

Miss Reid, Secretary.

Mrs. Baylis (late) 1 0 0
Mrs. Barrett 0 10 6
Mrs. Betts 1 0 0
Mrs. Bridges 0 10 0
Mrs. Burgess 0 10 6
Mrs. Bromley 0 10 6
Mrs. and the Misses
Brooks 0 11 0
Mrs. Dare 0 10 0
Ditto (D.) 0 10 0
Mrs. Flint 1 0 0
Mrs. Green 0 10 0
Mrs. Grove 0 10 0
Mrs. Glaister 0 10 0
Mrs. Hammond .. 1 0 0
Mr. Hamlet 1 1 0
Mr. and Mrs. Haws 2 0 0
Mrs. Hewlett 1 1 0
Mrs. Hunt 0 10 6
Mrs. J. B. Jones .. 1 0 0
Miss M. K. Jones 0 10 6
Mrs. Wm. Jones .. 1 0 0
Mr. Moules 0 10 6
Mrs. T. Powell .. 1 0 0
Mr. J. T. Read .. 1 1 0
Mrs. J. T. Read .. 0 10 6
Miss Reid 2 2 0
Miss Searle 1 1 0
Mrs. and Miss Stokes 0 11 0
Miss Thomas 0 10 0
Mr. R. Viney 0 10 0
Mrs. Wild 1 1 0
Miss Wood 0 10 0
Sums under 10s. .. 5 18 3
Sabbath School Girls,
for M. A. H.
Collyer 3 2 4
For Native Teacher,
John Reid 6 6 6
Exs. 5s.;
40l. 14s. 7d.

Male Branch.		Miss Haws	1 11 8	Mr. Fish.....	1 1 0	Collected by Miss M. S. Mac Lean.			
Mr. Hammond, Treasurer.		Miss and Master Harvey	0 19 6	Mr. Russell.....	1 1 0				
Mr. S. Marshall, Secretary.		Master F. Hardy	0 9 9	Mrs. Sand.....	0 10 0	Mrs. Fordham....	1 0 0		
Rev. R. W. Betts.	1 1 0	Susan Headen....	0 2 0	Mrs. Sutton.....	0 3 0	Mrs. Fowler.....	1 1 0		
Mr. Burls.....	1 1 0	Miss Hunt	0 4 4	Mrs. Thompson..	0 5 0	Mr. Mac Lean....	1 1 0		
Mr. Beckerdike ..	1 1 0	Master C. Jones..	0 5 6	Mrs. Wallingford	0 4 0	Mr. C.B. Thompson	0 5 0		
Rev. H. Bromley..	1 1 0	The Misses M. and A. Lashbrooke..	0 10 0	Collected by Miss Dickinson.			Mr. W. Turner ..	0 5 0	
Mr. Baylis.....	0 10 0	The Misses M. and A. Mayhew	0 6 6	Mrs. Dickinson ..	0 10 0	Collected by Miss Madgwick.			
Mr. Collins.....	0 10 0	Miss C. Palmer ..	0 3 1	Miss Elliot	0 1 0	Mrs. Colbatch....	0 10 0		
Rev. S. A. Davis..	1 0 0	Miss Pimm	0 4 11	Mr. Greig	0 10 0	Miss Cooper.....	5 3 0		
Mr. G. C. Davis..	0 10 0	Miss Prince	0 6 10	Miss Harris	0 1 1	Mrs. H. Dickinson	0 5 0		
Mr. Dix	0 5 0	The Misses Read..	0 2 4	Miss E. Harris....	0 1 1	Miss Fielder.....	0 2 6		
Mr. Hainworth ..	1 1 0	Miss A. Rolls	0 7 0	Master Harris....	0 1 1	Mr. Good	1 1 0		
Mr. Hare	2 0 0	Miss Scoomes, Young Lady at the Misses Grove	0 7 11	Mr. Lemmon	1 1 0	Miss Good.....	1 0 0		
Mrs. Hare	2 0 0	The Young Ladies at Miss Steele's	1 4 3	Mrs. Lorimer (D.)	0 2 6	Mr. Horsley.....	0 5 0		
Mr. Hammond ..	1 1 0	Miss Stoakes	0 4 8	Mrs. Pottinger ..	0 5 0	Miss Harris	0 3 3		
Mr. Harris	0 10 0	Miss Stone	0 4 0	Collected by Mrs. Dodd.			Miss E. Harris ..	0 3 3	
Mrs. Harris	0 5 0	The Young Ladies at Mrs. Thomas's	2 7 10	Mr. Barr	0 10 0	Master Harris....	0 3 3		
Mr. W. Jones	2 2 0	Master Williams..	0 3 3	Mr. Churchyard..	0 10 6	Mrs. Kuck.....	0 10 0		
Mr. Joy	0 10 0	Mr. Willis.....	0 5 0	Misses Cuffoy....	1 1 0	Miss Madgwick ..	2 2 0		
Rev. P. Kent	1 1 0	Collection.....	6 2 3	Mrs. Dodd	0 10 6	Mrs. Phippard....	0 6 0		
Mr. Mollett	1 1 0	Exs. 5s.; 23s. 8s. 0d.		Mr. Fuller.....	0 10 6	Mrs. Sayer	0 2 0		
Mr. McCutchan ..	0 10 0	Total	184 11 10	Mrs. Greenfield ..	0 5 0	Mrs. D. Smith....	1 0 0		
Mr. S. Marshall..	0 10 0	<i>Hare Court Chapel, Canonbury.</i>		Miss Henderson..	0 5 0	Mr. Spokes	0 10 0		
Mr. Nottingham..	0 10 0	Rev. A. Raleigh.		Miss A. Henderson	0 2 6	Mr. B. Wilkins ..	0 10 0		
Mr. Northcott....	1 1 0	Mr. G. Cook, Treasurer.		Miss F. Henderson	0 2 6	Collected by Mrs. Pulling.			
Mr. T. Powell....	1 1 0	Mr. H. Harvey, Secretary.		Mrs. Hind.....	0 5 0	Mrs. Barrett.....	0 2 6		
Rev. T. Ray	0 10 0	Mr. Lobb, 1860 and 1861		Mrs. Seaton.....	0 3 0	Miss Falconer....	0 5 0		
Mr. J. Rogers	0 10 0	Mr. Lemmon, 1861		Miss Seaton.....	0 2 0	Miss A. Falconer	0 5 0		
Mr. T. Reid	1 1 0	Collected by Miss Brown and Miss A. Wells.		Mrs. Southwood..	0 5 0	Mrs. Gladstone ..	0 5 0		
Mr. Simpson	1 1 0	Mr. Anderson		Mr. Wakefield....	0 10 0	Small Sums	0 2 0		
Mr. Smith, Greenwich.....	1 1 0	Mr. J. Brown		Collected by Mrs. Greenhorne.			Collected by Miss Pollard.		
Mr. H. Smithers..	0 10 0	Mrs. Burt.....		Mr. W. G. Spicer, 1861	2 2 0	Mr. James Boyd..	0 5 0		
Mr. Tomkins	0 10 0	Mr. Castle.....		Mrs. Eastwood ..	0 2 6	Mr. John Good ..	1 0 0		
Mr. True	0 10 0	Mr. Robertson....		Collected by Mrs. Harvey.			Miss Gurney	0 5 0	
Mr. Walsley....	0 10 0	Mrs. Wells		Mr. Budden.....	2 2 0	Mr. Lobb	1 1 0		
Hatcham Sabbath School Children	2 10 0	A Friend		W. T. B., Box ..	0 8 6	Mr. Mollett	0 10 0		
For the Native Teacher, William Bengo Collyer.		Louisa Game		Mrs. Crowe	1 1 0	Miss C. Pollard ..	0 5 0		
Mr. Baylis.....	0 5 0	Collected by Miss Burt.		Mr. G. Cowley....	1 1 0	Small Sums.....	0 2 4		
Mr. Battens	0 10 0	General McArthur		Mr. Gritton	1 1 0	Collected by Miss Warton.			
Mr. Collins	0 5 0	Mr. Cope		Mr. Hall.....	1 1 0	Mr. G. Cook.....	2 0 0		
Mr. Cray	0 5 0	Mrs. Edwards....		Mr. and Mrs. Harvey	2 3 0	Mr. Greenhorne..	1 1 0		
Mr. Dix	0 5 0	Mr. Fox		Mr. J. Hoole	0 10 0	Mr. W. Herriot..	1 1 0		
Mr. Hammond ..	0 5 0	Miss Pattison ..		Miss H. Imlac, for Disabled Fund	1 0 0	Mr. James Muir..	1 1 0		
Mrs. Haldane	0 10 6	Rev. A. Raleigh ..		Miss Last	1 1 0	Mr. Hugh Muir ..	0 5 0		
Mr. Joy, jun.....	0 5 0	Mr. Rooke.....		Mr. and Mrs. Townley.....	4 0 0	Mr. Renshaw	5 0 0		
Mr. G. May	0 5 0	Mr. Spence		Mr. Waugh	1 1 0	Mr. Robb	0 10 0		
Mr. Prince	0 5 0	Mr. Thompson....		W. Smooke, Esq., for the Madagascar Mission, by Rev. A. Raleigh	5 0 0	Mr. W. G. Spicer	2 2 0		
Mr. T. Powell	0 5 0	M. S. S.....		Institution at Madras, by the Children attending the Afternoon Sunday Classes at Hare Court Chapel, by Mr. Mac Lean.....	4 4 0	Mr. W. H. Warton	2 2 0		
Mr. F. Smith	0 5 0	Collected by Miss Castle.		Collected by Miss Lea.			Mrs. Warner.. (D.)	0 5 0	
Mrs. Smith, Greenwich.....	0 5 0	Mrs. Allen.....		Miss Bontem	0 4 0	Family Box, by Miss Warton ..	2 2 7		
Miss Searle	0 5 0	Mrs. Catlin		Mr. and Miss Dudman.....	0 1 6	Collected by Miss A. Witton and Miss Teulon.			
Mr. Slatford.....	0 5 0	Mr. Fitch		Mrs. Garrett	0 5 0	Miss Carr... (D.)	0 2 6		
Sabbath School Children, Hare Court Chapel	3 18 3	Master A. Fitch's Box		Mrs. Howarth....	0 10 6	Mr. Mathew.....	0 10 6		
387. 19s. 8d.		Mr. James Jones		Mr. Lea.....	0 10 6	Miss Powell.....	1 1 0		
Juvenile Association.		Mr. Snooke		Miss Mills.....	0 5 0	Mr. Sinclair.....	2 2 0		
Miss E. Mayhew, Treasurer.		Mr. F. M. Wilkins		Mrs. Sanger.....	0 10 6	Miss Teulon.....	0 10 0		
Miss A. Hammond, Sec.		Mr. W. G. Wilkins		Mrs. Sutton.....	0 6 0	Miss A. Witton ..	1 1 0		
The Misses A. Read and Hammond	0 16 0	Collected by Miss Curling.		Mrs. Tyson	0 2 6	Collected by Mrs. Whitley.			
The Misses Rider and Rolls	0 7 7	Mr. Curling		Mrs. White	0 5 0	Mrs. Chartier	0 10 0		
The Misses Stevenson and Walsley	0 10 1	Mrs. Glen		Collected by Miss Lyon.			Mr. Pulling	1 1 0	
Boxes.		Mr. Forsaith		Mr. H. White	1 1 0	Mrs. Pulling.....	0 10 6		
Master J. Barrall	0 5 0	Mrs. Lemmon.....		Collected by Mrs. Dear.			May Sermons....	71 14 0	
Master Bowe	0 8 0	Miss Mark		Mrs. Anderson ..	0 5 0	For Widows' Fund	21 18 11		
Master Arthur Bowe	0 7 4	Mrs. Mitchell		Miss Bazeley	0 2 6	Sunday School ..	4 5 6		
Master Clubb	0 2 7	Collected by Mrs. Dear.		Mrs. Dear.....	1 1 0	Ditto, for Education and Teacher in India	11 6 0		
Mr. Cooksey.....	0 10 0	Mrs. Anderson ..		Collected by Mrs. Reid.			2377. 17s. 10d.		
Master Casier	0 3 6	Miss Bazeley		Collected by Mrs. Reid.					
Masters H. and W. Davies.....	1 10 9	Mrs. Dear.....		Collected by Mrs. Reid.					
Miss Evans	0 10 3	Mrs. Dear.....		Collected by Mrs. Reid.					
Master A. Fisher ..	0 3 10	Mrs. Dear.....		Collected by Mrs. Reid.					
Miss Field.....	0 16 1	Mrs. Dear.....		Collected by Mrs. Reid.					
The Young Ladies at the Misses Gale	0 3 2	Mrs. Dear.....		Collected by Mrs. Reid.					
Miss A. E. Hammond	0 6 3	Mrs. Dear.....		Collected by Mrs. Reid.					

Mr. Bishop 1 1 0 Mr. Savage 1 0 0 Mrs. Reid 0 20 0	Sunday School Girls, for a Native Girl in Mrs. Porter's School, Cuddapah 2 0 0 Sunday School Boys 2 12 8 Ditto, Albany Place, for George Albany 2 0 0 Mr. Thomas 0 10 0 Mrs. Thomas 0 20 0 Mrs. Thomas 1 1 0 Mr. B. S. Turner, Ditto, for India 1 0 0 Ditto, for China .. 1 0 0 Mrs. Turner 0 10 0 Mrs. Turner and Family, for a Native Girl in Mrs. Porter's School, Cuddapah 2 0 0 Mr. Walters 0 10 0 Mr. James West .. 0 10 0 Mrs. James West .. 0 10 0 Exs. No., SM. 12s. 11d.	Collected by Mrs. McElnay, Under 10s. 1 2 7 Collected by Mrs. Brend, Under 10s. 0 16 0 Collected by Miss Bentley, Miss Bentley 0 10 0 Under 10s. 0 4 0 Collected by Miss Iver, Under 10s. 1 9 7 Collected by Mrs. King, Mrs. Faulkner 1 1 0 Mrs. King 0 10 0 Under 10s. 0 17 4 Collected by Mrs. Leonard, Mr. Leonard 0 10 0 Mrs. Leonard 0 10 0 Miss Mason 1 10 0 Ditto, for Madagas- car 1 0 0 Under 10s. 0 14 0 Collected by Miss Mills, Mr. Knight 1 0 0 Miss Knight 1 0 0 H. M. 2 0 0 Mrs. Barson 0 10 0 Mr. Chipperfield .. 0 10 0 Mr. Wilson 0 10 0 Mrs. Wilson 0 10 0 Mr. Mills 0 10 0 Mrs. Mills 0 10 0 Under 10s. 4 10 2 Collected by Miss Elliott, Mr. Elliott 0 10 0 Under 10s. 2 2 4 Collected by Mrs. Todd, Under 10s. 2 0 0 Collected by Mrs. Seiven, Under 10s. 1 4 7 Collected by Mrs. Winch, Mr. Walker 2 0 0 Mr. Tee 1 1 0 Mrs. Lemo 0 10 0 Under 10s. 1 10 10 Bearing Prince Bible Class Auxiliary, by A. J. Anderson and G. L. Winch.. 10 11 8 Horton Sunday School Girls 0 0 0 Collected by Miss Duncan 0 14 0 Legacy by Miss Wilson 05 0 0 Missionary Boxes, Mrs. Caldwell 0 0 0 Mr. Cook 0 0 0 Miss Dyer 0 0 0 Miss Monckton 0 10 0 Mrs. Wilson 0 10 0 Miss West 0 4 0 Miss H. Winch 0 15 0 Exs. 12s. 6d.; 12s. Irlington Chapel. Rev. B. S. Hollis, President. Mr. John Barnett, Treas.	Miss Fleming ... 0 10 0 Miss Fleming's Box 0 2 0 Miss E. Fleming . 0 10 0 Miss Harris 0 1 0 Mrs. Harvey 0 2 0 Rev. B. S. Hollis . 0 10 0 Mr. W. Hollis 0 12 0 The late Mrs. Lang- ton, for Native Teacher, John Stevenson, Bel- lary 10 0 0 Mrs. Macdonald .. 0 10 0 Mrs. Morgan 0 10 0 Mrs. Slater 0 12 0 Mrs. Sulman 0 10 0 Miss Sumner 0 10 0 Mrs. Tait 0 15 0 Mr. Tait 0 2 0 Miss Vaughan ... 0 2 0 Mr. Ward 0 5 0 Sunday School ... 5 8 1 May Sermons ... 16 5 6 Legacy of Miss Nash 45 0 0 SM. 12s. 11d. John Street Chapel. Hon. and Rev. R. W. Noel, M.A. M. Martin, Esq., Treasurer. Mr. Bacon 2 10 0 C. Chapman 0 4 0 Miss Grant 1 1 0 Miss Hagger 0 10 0 Mr. Holloway 1 1 0 Miss Harris 0 4 0 Mr. & Mrs. Howgate 2 2 0 Mr. & Mrs. Jenneret 1 0 0 Collected by— Miss Lumboe 0 7 0 Mr. Martin 2 0 0 Hop. and Rev. B. W. Noel 2 0 0 Mr. Payne 2 10 0 Mr. & Mrs. Paterson 1 1 0 Mr. Miller 1 0 0 Mr. & Mrs. Strangeways 0 10 0 Mr. and Mrs. W. Trimmer 1 1 0 By vote of the Church Cong. Bd. 24 2 11 Oct. 2nd, 54. Kensington. Ladies' Auxiliary. Rev. J. Stoughton. Mrs. Stoughton, Treas. Miss Ashley, Secretary. Collected by Miss Freeman. Mrs. Barrett 0 4 0 Mr. Freeman 1 0 0 Mrs. Freeman 0 10 0 Master Freeman .. 0 4 0 A. Matthews 0 4 0 G. Smith 0 4 0 Donations 0 1 0 Miss Fennellist 0 0 0 Collected by Miss A. Holborn. Mrs. Aston 0 4 0 Mr. Bateman 0 10 0 Miss Hilton 0 10 0 Mrs. Black 0 5 0 Mrs. Brown 1 1 0 W. W. Buckley, Esq. 1 0 0 Mrs. Binns 0 20 0 Mrs. Cooper 1 1 0 Mr. & Mrs. Darroford 2 2 0 Mrs. O'Brien 0 2 0 Mr. Hamther 1 1 0 Miss Heather 0 10 0 Mr. P. Heather 0 10 0 Mrs. Holborn 0 0 0
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Juvenile Auxiliary.

Male Branch.

For Board and
Education of
John Kennedy,
Squares ... 3 6
For General Pur-
poses ... 9 0

Female Branch.

For Board and
Education of
Mary Scrutton,
Squares ... 3 5
For General Pur-
poses ... 30 0
Half Proceeds of
Bazaar ... 52 10
Exp. 1s. 4d. ...
Bal. 14s. 8d. ...
185 8

Stockwell.

Ladies' Association.

Rev. D. Thomas, President

H. Watts, Esq., Vice
President.

Mrs. Bristow, Treasurer

Mrs. Bell, Secretary.

Collected by Mrs. Bell

Mrs. Bell ... 0 10
Mrs. Bristow ... 1 1
Mr. E. Bristow ... 1 0
Mr. G. Bristow ... 1 1
Mr. Castle ... 1 1
Mrs. Gill ... 0 10
Miss Owen ... 0 10
Mr. Phelps ... 0 10
Mr. Watts ... 1 1
Small Sums ... 0 11

Collected by Miss Clarke

Mr. Fenton ... 8 10
Rev. J. Gill ... 8 10
Mr. Gowland ... 8 10
Mr. Kemp ... 1 0
Mr. Wallham ... 1 1
Mr. Wright ... 0 10
Mr. Young ... 8 10
Small Sums ... 3 0

**Collected by Miss M
Jackson.**

Mr. Biden ... 0 10
Mrs. Biden ... 8 10
Mrs. Cliff ... 0 10
Mr. A. Jackson ... 1 0
Miss Jackson ... 0 10
The Misses Jackson ... 0 12
Mrs. Whitford ... 1 1
Small Sums ... 8 16

**Collected by Mrs. W.
Smith.**

Mrs. Smith ... 1 1
Mr. W. M. Smith ... 1 1
Mrs. W. M. Smith ... 1 1
Master W. M.
Smith's Mission-
ary Box ... 0 12

Collected by Miss Pearce

Mrs. E. Pearce ... 8 10
Small Sums ... 1 7

**Collected by Miss
Hammond.**

Mrs. Bagne ... 8 10
Mrs. Hammond ... 8 10
Mrs. Neale ... 0 10
A Friend ... 8 1

Mr. & Mrs. Dobell. 2 9 8
Miss Dobell ... 0 10 8
Miss M. E. Dobell ... 8 5 0
Miss S. E. Dobell ... 0 5 0
Miss E. M. Dobell ... 8 5 0
Miss A. E. Dobell ... 0 5 0
Mrs. Dunn ... 0 10 0
The Misses Gray ... 0 10 0
Miss Hopkins ... 0 10 0
Mrs. Jones ... 0 5 0
Mrs. Lowndes ... 0 5 0
Mrs. & Miss Morgan ... 8 7 4
Mrs. Monkhouse ... 0 5 0
Mrs. Morison ... 1 0 0
Mrs. J. Morison ... 0 5 0
Mr. Mitchell ... 0 5 0
Mr. Radermacher ... 0 10 0
Lieut. Rodgers ...
R.N. ... 0 5 0
Mr. Rhind ... 0 5 0
Mrs. Rutherford ... 0 5 0
Mrs. Scannel ... 0 5 0
Mr. and Mrs. W.
Smith ... 8 10 0
Mrs. Stanton ... 0 10 0
The Misses Stocken ... 0 15 0
Mrs. Struthers ... 8 5 0
Miss Todd ... 0 5 0
Mr. Treasare ... 0 5 0
Mrs. Youngman ... 0 5 0
Smaller Sums ... 0 13 0
Annual Collections 23 12 0
Sacramental Collec-
tion for Widows'
& Orphans' Fund 9 14 8

Juvenile Auxiliary.

Missionary Boxes.

Miss Chauntler ... 4 9 1
Master C. Symons ... 0 4 5
Miss Walker ... 8 5 7
Mrs. Wake ... 8 5 5
Mrs. Foley ... 0 9 11
Master W. Dowler ... 0 6 4
Master Channon ... 0 1 4
Miss Fletcher ... 0 17 10
Master J. Riddle ... 0 1 2
Miss Boon ... 0 3 2
Miss Brown ... 0 11 6
Master R. Gould ... 0 4 0
Miss Rushworth ... 0 3 0
Master W. Bartlett ... 8 4 0
Master J. Rader-
macher ... 0 5 5
Miss Penn ... 0 3 3
M. ... L. ...
M. ... 0 10 7
M. ... 0 8 11
M. ... 0 4 6
M. ... on ... 0 10 2
M. ... 0 9 6
M. ... 0 7 3
M. ... ell ... 0 1 8
M. ... 8 9 0
M. ... 0 4 0
M. ... 0 6 9
Mr. E. Duke ... 0 6 3
Miss M. A. Mills ... 0 6 10
Miss Lovett ... 0 6 0
Mrs. Longlands ... 8 6 4
Miss Valentine ... 0 9 0
Mrs. Carter ... 0 4 8
Master A. C. Trot-
man ... 0 3 10
Mrs. Edwards ... 0 9 0
Miss Roberts ... 0 6 8
Master G. Breese ... 8 1 4
Mrs. Bailey ... 0 12 6
Master D. Brown ... 0 3 6
Miss Monk ... 1 0 8
Miss Johnson ... 0 6 7
Miss E. Pratt ... 0 4 3
Misses J. & R. Pratt ... 1 4 11
Miss M. F. Bartlett ... 0 12 5
Miss M. Statham ... 0 7 0
Miss Smith ... 2 17 0
Miss Burnett ... 0 7 3
Miss Seaborne ... 1 6 1
Miss E. Steane ... 0 5 8
Mr. Mitchell ... 3 8 6
Mrs. Tarry ... 0 15 9
Miss Webb ... 0 3 11
Fractions ... 8 1 4

Previously acknow-
ledged..... 6 9 0
May Collections..... 36 12 9
For Widows' Fund. 19 0 0
Per Mrs. Arnold, for
Native Teacher.
George Clayton ... 10 0 0
Exs. 5s.; 99s. 2d.

Missionary Boxes.

Mr. A. M. Carter ... 2 13 11
Master J. D. and
Miss M. Mason. 0 5 0
Mrs. Gellibrand 3 7 3

BEDFORDSHIRE.

Bedford.

Bunyan Meeting.

Rev. J. Jukes and Rev. J. J.
Insull.

R. Thompson, Treasurer.

Society of Contri-
butions 25 1 4

The Girls of Miss
Humphrey's Class,
Goldington Sun-
day School, for
Rev. W. J. Gard-
ner's School,
Kingston, Ja-
maica 1 1 0

Collection after
Farewell Sermon
at Elstow, by Rev.
Alfred Joyce, for
Schools at Mount
Zion, Jamaica 1 1 8

The Children of
Bunyan Meeting
Sunday School.. 1 5 0
Ditto, for Rev. A.
Corbold's School,
Madras 2 10 0

Legacy of Mr. Dan-
nie Carter, by the
Rev. J. Jukes .. 5 0 0
A Friend, by Rev.
J. Jukes 5 0 0

Collected by Mr.
W. G. Aston, for
Rev. W. J. Gard-
ner's Schools,
Kingston, Ja-
maica 5 8 0

Ditto, from Kemp-
ston Sunday
School, for a Boy
in Rev. J. Jones'
School, Mare,
named J. Bunyan 1 1 0

Collected by Miss
H. Smith and
Mrs. Everitt, for
Mrs. A. Corbold's
School, Madras .. 5 0 0
Masters George and
William Parker's
Missionary Box. 1 5 6
Previously acknow-
ledged 7 0 0
For Widows' Fund 6 6 0
66s. 11s. 4d.

Trocy.

Rev. R. Cecil.

Subscriptions 3 11 6
For Widows' Fund. 0 15 0
42s. 6d.

BERKSHIRE.

Berks Auxiliary.

C. J. Andrewes, Esq. Treas.

Rev. W. Legg, B.A., Sec.

Aston Tirrold.

Rev. H. Pawling.

Collection and
Subscription .. 10 0 0

A Friend 1 0 0
11s.

Bracknell.

Rev. Jas. Ellis.

Mr. Foster. 0 10 0
Mrs. Foster 0 10 0
Mr. Isod 0 10 0
Mrs. Isod 0 5 0
Mrs. John Rose .. 2 2 0
Sunday School .. 0 17 6
Small Sums 0 5 0
41s. 19s. 6d.

Caversham Hill.

Rev. J. Dadswell.

Collected by Miss
Turner 2 15 0
For Widows' Fund 1 0 0
31s. 15s.

Hungerford.

Rev. Theo. Davies.

Mrs. Holmes 0 4 4
Mr. A. Lanfear .. 1 11 6
Mr. T. Lanfear .. 0 6 0
Mrs. Still 0 5 0
Missionary Boxes 1 9 2
31s. 15s.

Mortimer.

Rev. R. W. Maldon.

Subscriptions 12 12 0
Collection 1 1 2

Missionary Boxes.

Miss Webb 0 15 9
Miss S. Webb .. 0 5 0
Miss Etheridge .. 0 4 9
Miss Lawes 0 3 6
Miss Pinnell 0 15 4
Master Woodley. 0 1 2
15s. 18s. 8d.

Reading.

Public Meeting .. 8 14 4
Profits of Public
Breakfast 0 15 0
9s. 9s. 4d.

Broad Street Chapel.

Rev. W. Legg.

Collections 15 8 9
Widows' Fund .. 5 0 0
Mr. Barcham 1 1 0
Mr. Brain 0 10 6
Mr. Burton 1 1 0
Late Miss Chinnor,
dividend 0 19 3
Mr. J. Cooper 1 1 0
Mrs. Coles 1 0 0
Mr. Dryland 1 1 0
Mrs. Turnell 1 0 0
Miss Hall 1 1 0
Mrs. Lamb 0 10 0
Miss Lamb 0 10 6
Mrs. Macaulay .. 1 0 0
Miss Neil 0 10 6
Rev. W. Legg 1 1 0
Mrs. Legg 1 1 0
Mrs. Legg's Young
Ladies 2 4 0
Mr. Smith 1 0 0
A Friend, Thank
Offering for China 2 0 0
Sums under 10s.,
Collected by Mr.
Thorp 0 15 0
Anon., in Farthings 0 3 4

Collected by—

Miss Brain 3 0 0
Miss Chapman .. 6 10 9
Miss Frankum ... 1 3 3

Juvenile Branch.

Sunday School,
Boys 2 10 4
Ditto, Girls 4 5 9
Ditto, Teachers,
for China 0 19 0
Mrs. Calerer's
Young Gentlemen 0 5 3
Master H. A. Legg's
Box 0 3 6
Miss Little's Box 0 9 1
53s. 5s. 4d.

Castle Street Chapel.

Rev. T. G. Horton.

Collections 23 0 0
Widows' Fund .. 10 0 0
Mr. E. Brown 3 3 0
Miss Brown 0 10 6
Miss H. Brown .. 0 10 6
Miss E. Brown .. 0 10 6
Mr. Barber 0 10 0
Mr. Exall 1 1 0
Mr. Elsdell 1 0 0
Rev. T. G. Horton 1 1 0
Mr. Hollis 0 10 0
Mr. Hoyle 1 0 0
Mr. Norrish 0 5 0
Mr. M. Sutton ... 1 1 0
Mr. A. Sutton ... 1 1 0
Mr. Todman 1 0 0
Miss Thorpeley's
Box 0 14 0
Mrs. White 0 5 0
Master Timothy's
Box 0 4 6

Collected by—

Mrs. Dodge 2 12 8
Miss Read 1 12 6
Miss Keyworth .. 1 16 11
Miss Rose 1 14 10
Donations under
10s. 0 8 3
Juvenile Branch,
per Mr. Leach. 6 7 3
Ditto, per Miss
Wardley 0 8 0
62s. 7s. 5d.

Trinity Chapel.

Collections 9 16 11
Widows' Fund ... 3 17 6
Mr. C. J. Andrewes 2 2 0
Mr. C. H. Andrewes 0 10 0
Mr. W. F. Andrewes 0 10 0
Mr. G. A. Barrett 1 1 0
Mr. Colebrook ... 0 10 0
Mr. Fenner 0 10 0
Miss Ford 1 1 0
A Friend 0 10 0
Mr. Long 0 10 0
Mr. Ridley 1 1 0
Mr. Spokes 1 1 0
Mr. Wellstead ... 1 1 0
Juvenile Branch. 7 18 8
32s. 0s. 1d.
Total 196 1 4

Abingdon.

Rev. S. Lepine.

Subscribers.

Rev. S. Lepine .. 1 0 0
Henry Leake, Esq. 1 0 0
Thomas Floyd, Esq. 1 0 0
Miss Floyd 1 0 0
Mrs. J. Aldworth 1 0 0
Sacramental Offer-
ing 1 1 0
Sunday School .. 2 15 0
Contributions, Sub-
scriptions, and
Apportionment of
Weekly Offering 30 4 3
Exs. 10s. 6d.;
29s. 9s. 9d.

Faringdon.

Rev. J. Moreland.

Mr. and Miss Wells 1 0 0
Mr. O. Gerring 0 10 0
Ditto, Box 0 7 0
Miss Lait 0 10 0
Miss Peuple 2 0 0
Misses Partridge .. 0 8 0
Mr. G. Fidel 0 10 0
Mrs. Fidel 1 0 0
Edward Morse, Box 0 10 0
The Right Hon. Earl
of Radnor 10 0 0
Miss White 0 8 8
Rev. J. Moreland .. 0 10 0
Miss M. A. Lewis .. 1 2 6
Ditto, Missionary
Box 0 10 0
Miss Ferris 0 10 0
Collections after
Sermons 6 10 0
Ditto Meeting 3 11 7
Sabbath School Chil-
dren's Box 0 13 3
Mr. E. Ballard 0 10 0
Mr. J. Smith 1 1 0
Exs. 11s. 6d.; 31s. 9s. 10d.

Newbury.

Rev. B. Beddow.

Mr. W. H. Bew, Treasurer.
Mr. T. W. Fielder, Secretary.
Missionary Sermons 0 9 10
Ditto Meeting 12 18 0
Collected at Buckle-
bury and Prilham 8 0 3
For the Widows'
Fund 4 15 6

Ladies' Association.

General Objects 11 11 5
Native Teacher 10 0 0
Orphan Children ... 9 9 0

Annual Subscriptions.

Mr. F. S. Adnams ... 0 10 0
Rev. B. Beddow 0 10 0
Mr. W. H. Bew 0 10 0
Mr. Blacket 2 0 0
Mr. T. W. Fielder ... 0 10 0
Miss Hawkes 0 10 0
Mrs. A. Kimber 0 10 0
Mr. Lay 0 5 0
E. Noel, Esq. 2 2 0
Mr. Pratt 0 10 0
Mr. Shaw 0 5 0
Mrs. Westcombe ... 0 5 0
Exs. 30s. 9d.; 72s. 4s. 3d.

Wallingford.

Rev. C. Mc. C. Davies.

E. Wells, Esq., Treasurer.

Previously acknow-
ledged 46 11 6
For Widows' Fund. 3 3 0
Edward Wells, Esq. 2 2 0
Edward Wells, Esq. 1 1 0
John Marshall, Esq. 1 1 0
William Newton,
Esq. 1 1 0
Richard E. Powell,
Esq. 1 1 0
William Wright, Esq. 1 1 0
Mr. Peter Claydon.. 1 1 0
Miss Button 1 0 0
Mrs. Deacon 0 10 0
Mr. Jones 0 10 0
Mrs. Sherman 0 10 0
Miss Corbold, col-
lected in smaller
sums 1 19 11
62s. 12s. 5d.

Windsor and Eton Auxiliary.

Mr. W. H. Harris, Secretary.

Mr. B. C. Durant, Treas.

Collected by Mrs. Atkins.

Mr. Atkins 0 10 0
Mrs. Atkins 0 10 0
Mrs. White 0 10 0
Mrs. Martin (D.) 1 0 0
Sums under 10s. 1 19 6

[illegible]

Mr. D. Hooton.....	0	10	0
Collections after Sermons	15	5	1
Ditto at Prestbury Preaching Room	0	11	2
Ditto Missionary Prayer Meetings	2	10	2

Collected by—

Miss Shatwell.....	2	3	0
Miss Brownword	2	5	6
Miss Sarah Lowe... ..	0	11	9

A Friend, for the support of James Bathbone, Native Teacher in India 10 0 0
Exs. 23s.; 45l. 6s. 3d.

Minshull Vernon.

Per S. Davies, Esq.

Collections	2	10	11
Public Meeting	2	6	3

Boxes.

Master F. Davies ...	1	1	0
Master Leonard	0	10	0
Askey	1	5	4
Miss Walton	1	0	0
Miss Evans	1	0	0

Expenses

10	12	6
1	7	6
9	6	0

Moiety.....	4	12	0
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Over.

Providence Chapel.

Per Mr. Rigby.....	2	8	0
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Stockport Auxiliary.

John Eakrigge, Esq., Treasurer.

Rev. A. Clark, Secretary.

Hanover Chapel.

Collections	26	1	10
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Collected by—

Miss Andrew	5	0	10
Miss E. Carrington ..	2	4	6
Miss Fletcher	1	1	0

Hanover Sunday School
Juvenile Missionary Society,
per Miss Barlow.

For Supporting an Indian Girl	2	10	0
For General Fund	1	14	8
48l. 12s. 10d.			

Orchard Street Chapel.

Rev. A. Clark.

Collections	21	10	4
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Subscriptions.

Rev. A. Clark	1	1	0
Mr. J. Burtinshaw ..	1	1	0
Mrs. Priestnall ..	0	10	6
Mr. James Wilde ..	0	10	6
Mr. John Risque ..	0	10	6
Mr. John Brown ..	0	5	0

Missionary Boxes.

Miss Rebecca Moss ..	0	2	6
Miss M. Cuppleditch ..	0	5	3
Master J. E. Wilde ..	0	15	2
Master J. P. Wilde ..	0	5	6
Miss Sarah A. Wilde ..	0	2	3
Miss S. Ann Wilde ..	0	2	0
Juvenile Missionary Association	2	3	0
30l. 4s. 6d.			

Heaton Mersey Chapel.

Rev. S. Hooper.

Collections, &c. ...	46	4	4
Sacramental Offerings for Widows' and Orphans' Fund	1	5	0
47l. 9s. 5d.			

Tabernacle Chapel.

Collections, &c. ...	4	6	3
James Sidebottom, jun., Esq. (D.) ..	20	0	0
Collection at Public Meeting held in Hanover Chapel ..	7	12	11
Collection at Juvenile Missionary Meeting held in Orchard Street Chapel	1	17	0

Hyde.

Union Street Chapel.

Collections	6	17	0
Missionary Boxes ..	4	1	3
For Chinese Missions	0	5	4
For Widows' and Orphans' Fund ..	1	5	7
12l. 9s. 2d.			

Zion Chapel.

Collections	5	8	9
Collected by the Scholars in Mr. J. Booth's Class ..	0	7	0
Collected by Master C. T. Mycock ..	0	6	6
For Widow's Fund ..	1	2	0
7l. 5s. 3d.			

Hatherlow Chapel.

Rev. W. Urwick, M.A.

Collections	17	0	0
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Missionary Boxes.

Boys' School	1	4	5
Girls' School	1	15	9
Miss Ward	5	10	0
Miss Collier	1	1	0
Mrs. Urwick	0	10	0
Mr. Fallows	0	10	6
Other Boxes	1	16	10
Sacramental Offerings for Widows' and Orphans' Fund	2	0	0
21l. 8s. 6d.			

Total	21	5	11
Expenses	9	15	3

20l 10 8

CORNWALL.

Auxiliary Society, per J. E. Downing, Esq.	108	17	0
Pewryns, For Widows' Fund	1	0	0
Truro, Sunday School	1	6	0

CUMBERLAND.

Asby, Miss Gritton ..	0	5	0
Pewryns, Mrs. Wauchope, Dacre Lodge, for Madagascar	1	0	0

DERBYSHIRE.

Ashbourne.

Per Mr. J. Peach.

Subscriptions, Collections, and Missionary Boxes	12	11	0
S. Harwood, Esq.	1	0	0
13l. 11s.			

Wirksworth.

Rev. F. J. Hoyte.

Collected by Miss Marsh.

Mr. John Seeds	0	5	0
W. Marsh, Esq.	0	5	0
Mr. G. Seeds	0	4	4
Mrs. Clough	0	4	0
Mr. J. Buckley	0	2	6
Collected by Miss A. Knireton	0	6	0

Missionary Boxes.

Margaret Wild	0	7	2
Lucy Marsh	0	4	8
Sarah Hatfield	0	4	8
Agnes Fox	0	4	4
Mary Mould	0	4	0
Elizabeth Marsh	0	2	6
Miss Robinson	0	2	4
Cady Root Hoyte ..	0	2	6
James Weston	0	2	0
Charles Seeds	0	1	6
John Wetton	0	1	10
Henry Phillips	0	1	5
Collection, Middleton	1	9	6
Collections, Wirksworth	5	3	7
A Friend, per Mr. J. Marsh	0	4	0
Exs. 10s.; 9l. 14s. 6d.			

DEVONSHIRE.

Appledore.

Rev. A. O. Moorman.

Collected by Miss S. Chibbett.

Mr. Craigie	0	10	0
Mrs. Penny	0	5	0
Mr. C. Howes, junr. ..	0	5	0
Mr. W. Chibbett, junr. ..	0	5	0
Mr. J. Beare, junr. ..	0	2	6

Collected by Rev. A. O. Moorman.

Rev. A. O. Moorman ..	0	5	0
Mrs. T. Baker	0	2	0
Mr. Lembery	0	2	6
Miss Lembery	0	2	6
Mrs. Rowen	0	2	6
Miss Vernon	0	2	6
Mrs. Dunsford	0	2	6
Mr. Toogood	0	2	6
Mr. Hoare	0	2	6

Missionary Boxes.

Miss M. Chibbett ..	0	5	11
Margaret Farrel ..	0	2	3
Exs. 6s. 6d.; 2l. 10s. 3d.			

Ashburton.

Rev. M. Hopwood.

J. S. Amery, Esq., Treas.

Amery, J. S. Esq.	2	0	0
Hopwood, Rev. M.	1	0	0
Collections	5	6	1
Profits of Tea, in connection with Ladies' Working Society	5	10	0
Mrs. Jervis	2	0	0
Collected by Mrs. Jervis	0	5	0
H. Chalk, Esq.	0	10	0

Collected by Miss Honeywill.

Mr. Honeywill	0	10	0
Mrs. Smerdon	0	0	0
Mr. Hern	0	8	0
Miss Honeywill	0	4	4
Missionary Box	0	4	0

Collected by Miss Hopwood.

Mr. J. Batten	0	4	4
Mrs. Norris	0	4	4
Mrs. Huxson	0	4	4
Mrs. Maunders	0	0	0
Mrs. Horton	0	4	0
Mrs. Smerdon	0	2	0
Mr. Geach	0	4	0
Mrs. G. Yolland	0	2	0
Mr. Mann	0	5	0

Collected by Miss Pinner.

Small Summs	0	11	2
Exs. 5s. 6d.; 20l. 2s. 3d.			

Barnstaple.

Rev. W. Tarbotton, Sec.

Z. C. Stiff, Esq., Treas.

Collected at Anniversary

Moiety of Sacramental Collection

Subscriptions and Donations

Missionary Boxes

Sabbath Schools

Ditto, Moiety of Collection after Lecture by Rev. W. Clarkson

Exs. 31s. 6d.; 35l. 11s. 4d.

Bideford.

Rev. W. Clarkson.

Mr. Hooker, Treasurer.

Mr. Cawthron, Secretary.

Collection after Sermons, for the famine in Southern India

Collections after Sermons

Collection at Public Meeting

Collections after Sermon at Northam

Sacramental Collections for Widows and Orphans

Subscriptions.

Rev. W. Clarkson ..	0	10	0
Mr. Ackland	1	1	0
Mr. Baker	1	0	0
Mr. Cawthron	1	0	0
Miss List	1	0	0
Mr. Hooker	1	0	0
Mr. Richards	0	10	0
Mr. Smale	0	10	0

Collected by—

Mrs. Cawthron	1	4	4
Miss Pacey	1	1	0
Miss Maine	1	2	6
Miss Penkome	1	5	2
Collections of Sabbath Scholars	2	10	0

Missionary Boxes of—

Misses and Master Hooker	0	9	0
Misses and Master Baker	0	7	6
Miss Davison	0	6	2
Exs. 17s.; 31l. 6s. 9d.			

Chudleigh.

Rev. J. Allen.

Collection	2	8	2
Ditto, at Cold East. Juvenile Association ..	0	14	9
Collected by Miss Bennett	0	11	7
Miss Northcote	0	5	0
Mr. Sinke	0	10	0
For Hindoo Girl, Eliza Allen	2	0	0
Boxes	0	11	14
9l. 7s. 9d.			

Dartmouth.

Rev. N. Parkyn.

Missionary Sermon ..	2	15	7
Public Meeting	2	4	12

rdon	1	4	0
er	1	5	0
son	0	9	0
ables	0	4	0
mes	1	2	0
hier	0	3	0

Sunday School.

Agg. Bible			
er	0	19	7
son	0	7	1
and Crow-			
ber	0	8	8
er	0	14	11
Collection	0	7	4
and Boxes	0	8	0
er	0	14	2
er, Bible			
er	0	10	4
er	0	0	0
er	0	8	2
er	0	0	4
er	0	0	9
er	0	0	0
er	0	0	11
er	1	7	8
er	0	13	0
er	0	13	0

nion Chapel.

er, C. Symes.

Collection...	5	0	0
er for Wi-			
nd Orphans	2	1	0
ommunion			
er	4	7	8
ers	10	18	0

tionary Boxes.

F. Granville	0	17	4
er	0	14	0
er	0	0	0
er	0	10	0
er	0	0	0
er	0	0	0

Stonehouse.

in Place Chapel.

er, B. Daw.

Collection..	1	10	7
School	0	13	0
Daw	1	1	0
er	1	1	0
ed by—			
er	1	2	0
er	0	10	0
er	0	1	0
er	0	2	0
er	0	2	0

Detonport.

on Street Chapel.

E. W. Carpenter.

Collections	11	10	8
er for Wi-			
nd Orphans	2	0	0
School	2	17	1
ers	7	15	0

ed by—

er	1	11	8
er	0	0	0
er	0	15	0
er, for Mrs.			
School	0	17	0
er	1	0	0
er	1	7	4
er	1	2	0
er	0	11	0

Monary Boxes.

er	0	14	0
er	0	0	0
er	0	0	0
er	0	0	0

relife Chapel.

H. F. Holmen.

er	2	0	0
er	2	0	0

Mr. D. Hooton.....	0	10	0
Collections after Sermons	15	5	1
Ditto at Preathury Preaching Room	0	11	2
Ditto Missionary Prayer Meetings	2	10	2

Collected by—

Miss Shatwell.....	2	3	0
Miss Brownword	2	5	2
Miss Sarah Lowe... ..	0	11	9
A Friend, for the support of James Bathbone, Native Teacher in India	10	0	0
Exs. 25s.; 44l. 6s. 3d.			

Minsall Vernon.

Per S. Davies, Esq.

Collections	2	10	11
Public Meeting	2	6	2

Boxes.

Master F. Davies ...	1	1	0
Master Leonard Askey	0	10	0
Miss Walton	1	5	4
Miss Evans	1	0	0

Expenses

	10	13	6
	1	7	0
	9	6	6

Moiety.....

Over.

Providence

Per Mr. Rigby

Stock

Joh

Re

Seaton and Beer.
Rev. E. Penman.

Mrs. J. Skinner's Box	1	8	9
Box, Seaton	0	8	1
Ditto, Beer	0	10	0
Mrs. Penman's Box	0	10	0

Beer.

Miss Ann Tizzard's Box	0	1	7
Sabbath School Children	0	4	11
Public Meeting	1	0	0
Charlotte Clark's Box	0	1	4
Sarah Willis' Box	0	1	5
Collected by Mrs. Atthowe	0	5	0
Rev. E. Penman	1	1	0

For Widows' Fund.

Seaton	0	10	0
Beer	0	5	6
Exs. 13s. 9d.			

South Molton.

Rev. O. Harrison.

Missionary Sermons	2	2	10
Public Meeting	2	0	1
For Indian Relief Fund	1	0	0
For Widows' Fund	1	10	2

Collections.

Alsear	0	15	6
Bish Mill	0	9	7
By Miss Lock	0	10	0

Annual Subscribers.

Rev. W. Thom (dec.)	2	0	0
Mr. W. J. Tapp	1	0	0

Heaton Mersey Chapel.

Rev. S. Hooper.

Collections, &c. ...	46	4	4
Sacramental Offerings for Widows' and Orphans' Fund	1	5	0
47l. 9s. 5d.			

Tabernacle Chapel.

Collections, &c. ...	4	6	3
James Sidebottom, jun., Esq. (1.)	20	0	0
Collection at Public Meeting held in Hanover Chapel	7	1	0
Collection at Juvenile Missionary Meeting held in Orchard Street Chapel			

Union

Collecting Society	0	5	0
Miss Harrison	0	2	6
Miss J. Tapp	0	2	6
Miss H. Tapp	0	1	0
Miss J. Tapp	0	1	0
Miss Trawin	0	1	0
Miss Tepper	0	1	0
Miss Nutt	0	1	0
Miss Gillard	0	1	0
Mr. W. Skinner	0	1	0
Mr. Hulland	0	1	0
Mr. S. Widgery	0	1	0
Mr. Harris	0	1	0
Mr. A. Jutsum	0	1	0
Mr. F. Jutsum	0	1	0
Mr. Brewer	0	1	0
Mr. J. G. Paige	0	1	0
Mr. W. Paige	0	1	0
Mr. J. S. Hodge	0	1	0
Mr. J. Coles	0	1	0
Mr. W. Bawden	0	1	0
Exs. 6s. 3d.; 24l. 1s. 5d.			

Teignmouth.

Rev. J. H. Bowhay, President.

Mrs. Rees, Treasurer.

Miss Barber, Secretary.

Annual Subscriptions.

Rev. J. H. Bowhay	0	10	0
Lieut. Brokensha, R. N.	0	10	0
Mr. Brock	1	1	0
Mr. Collings	0	10	0
Mr. Goodenough	0	10	0
Mrs. Read	0	10	0
Subscriptions under 10s.	0	7	10

Boxes.

Mr. Frost	1	10	0
Boxes under 10s.	1	11	6
After Lecture by Rev. T. Mann	2	5	0
Annual Collections	10	4	10
Sacramental Offering for Widows and Orphans	2	0	0
Juvenile Working Society, per Mrs. Bowhay, ditto	1	0	0
Sunday School	1	0	0

Special for India.

Mr. Beater	1	0	0
Lieut. Brokensha, R. N.	0	10	0
Mr. Brock	1	0	0
Mr. Goodenough	0	10	0
Mrs. Harrington	1	1	0
Mr. Frost	0	10	0
Exs. 14s. 8d.; 53l. 7s.			

Tiverton.

Rev. Joseph Stuchbery.

Mrs. R. Were, Treasurer.

Mrs. Stuchbery, Secretary.

Anniversary.....

DERBYSHIRE.

Aakbourne.

Per Mr. J. P.

Subscriptions, collections, and Missionary B. S. Harwar	40	0	0
.....	5	0	0
.....	2	0	0
.....	1	1	0
.....	1	0	0
.....	1	0	0
.....	1	0	0
.....	1	0	0
.....	0	10	0
.....	0	10	0
.....	0	10	0
.....	0	5	0

Collected by Miss Frost.

Miss Gamlen, Esq.	1	0	0
Miss Frost	0	5	0
Mrs. Harriman	0	2	0

Collected by Mrs. Stevenson.

Mr. Stevenson	0	6	0
Mr. Gath	0	4	0
Mr. Gale	0	2	0

Missionary Boxes.

Miss Richards' School	1	4	5
Miss Ingram	0	6	8
Miss R. Brook	0	4	0
Mrs. Were	0	2	3
Mrs. R. Were's Class	0	2	0
Miss Gale's ditto	0	1	10
Miss Morford	0	1	0
Exs. 10s. 8d.; 41l. 4s. 1d.			

Torquay Auxiliary.

Mr. J. Stabb, Treasurer.

Ladies' Association.

Per Miss Weeks ..	3	9	8
Miss Rossiter	2	9	5
Miss Coombs	4	18	0
Mrs. F. Godfrey ..	0	7	7
Widows and Orphans	5	0	0

Collections after Services, Abbey Road Chapel....

	Services, Abbey Road Chapel....	12	0	1
	Ditto, Public Meetings	5	12	0
0	Sunday School at Abbey Road Chapel.....	3	14	0
0	Rev. J. Clayton ..	5	0	0
0	Rev. D. Pitcairn..	1	0	0
0	Ditto, 2nd	1	0	0
0	Dr. Madden	1	0	0
0	Dr. Titley	1	0	0
10	Rev. M. S. Wall..	0	10	0
	Mr. Grieves	0	5	0
0	Mr. A. Ferrier....	2	2	0
6	Mr. T. Haliburton ..	1	0	0
0	Mr. James Peek ..	1	0	0
0	Miss Gordon	0	5	0
10	Mr. Gordon	0	5	0

For Maintenance of India and China Missions.

Mr. John Stabb ..	5	0	0
Mr. H. Coombes ..	1	0	0
Mrs. Rossiter	0	10	0
Exs. 64s.; 55l. 2s. 9d.			

DORSETSHIRE.

Bere Regis.

Rev. G. C. Smith, M.A.

Mrs. Woolfray, Treasurer.

For Special Chinese Fund.

Mr. A. Homer, Esq., Tolpudde (3rd yr.) ..	5	0	0
Offering of a few Friends to China ..	0	10	0
For General Purposes. Collection	1	15	0

Sacramental Offering for Widows' Fund

Missionary Boxes.

Master Ernest Homer ..	1	10	0
Miss Ellen Scott	0	4	0
Sunday School Children	2	3	5
Athelhampton Day School	0	1	4

Collected by—

Mrs. W. Scott	2	13	0
Miss Henville	0	17	0
Miss Boyd	0	16	0
Donation, per Treasurer	0	1	0
152l. 6s.			

Blandford.

Rev. B. Gray.

M. Fisher, Esq., Treasurer.

Rev. B. Gray	0	10	0
Mr. Fisher	2	1	0
Mr. H. P. Fisher ..	1	1	0
Miss Fisher	2	2	0
Mr. Edw. Pond	1	0	0
Mr. Bennett	0	10	0
Mr. Hodges	0	10	0
Mr. Meikle	0	10	0
Mr. Knight	0	5	0
Collecting Books ..	5	15	5
Missionary Boxes and Cards	1	1	8
Sunday School, and Infant Class	2	19	9
For the Support of a Native Girl in Mrs. Hewlett's School at Benares, to be called Sarah Field Fisher	2	0	0
Collection	7	0	0
Ditto, Kingstone ..	0	10	0

From Sacramental Collections.

For India Famine Fund	2	5	0
For Widows' Fund ..	2	10	1
52l. 2s. 8d.			

Bridport.

Rev. J. Rogers.

Sermon and Public Meeting	10	10	0
Mrs. Wm. Swain ..	1	1	0
Mrs. Wallis	1	1	0

Collected by—

Miss Taylor	2	0	4
Miss C. Hussey	2	15	0
Mr. Monteith	1	5	0
Mr. Geo. Ewens	1	0	0
Sunday School Boys' Boxes	0	12	0
Ditto, Girls	1	2	7
Girls	0	2	5
52l. 18s. 4d.			

Dorchester.

Rev. J. Fox.

M. Devenish, Treasurer.

Collection	2	19	5
Sacramental Collection for Widows and Orphans	1	11	5

Subscriptions.

Mr. Cozens	0	5	0
Mr. Devenish	2	0	0
Mrs. Gray	1	0	0
Mr. Howe	0	2	0
Mr. Last	0	10	0
Mr. Vernon	1	0	0

Collected by—

Miss Brown	0	15	2
Mrs. Devenish	0	15	2
Mr. John Payne	0	4	5
Mr. Wm. Fennay ..	0	17	0

<div>183</div> <div>0 4 6 0 4 1 0 8 0 und. 1 1</div> <div>0 10 0 1 0 0 0 2 0 4 1 0 1 0 0 2 2 0</div> <div>Sunday School Mission Account. Classes. Mrs. Williams..... 3 4 0 Miss Chandler..... 0 11 10 Miss Bromley..... 0 10 4 Miss Wright..... 0 2 1 Miss Snook..... 0 3 6 Miss A. Snook..... 0 1 1 Miss Mullings..... 0 9 0 Miss E. Chandler... 0 1 0 Miss Dibedall..... 0 1 2 Infant Class..... 0 3 8 Mr. Newport..... 1 11 0 Mr. Worley..... 0 8 8 Mr. Hadnott..... 0 7 9 Mr. Senior..... 0 3 6 Mr. Hunt..... 0 4 5 Mr. Phelps..... 0 2 0 Superintendent's Fine..... 0 1 0 Smaller Sums..... 0 0 8 The Pupils at Mr. Kidd's..... 0 14 5 Boxes. Mary and Willie Williams..... 1 16 7 Simeon Whitelock... 0 3 10 Thomas Ouant..... 0 1 1 Mary Senior..... 0 5 0 Mary Anne Morgan 0 1 0 William Bond..... 0 2 0 Albert Bond..... 0 2 0 William Baker..... 0 6 0 Jane Baker..... 0 3 9 John Green..... 0 3 5 Mary Garrett..... 0 7 0 Mary Marsh..... 0 4 1 Martin Hunt..... 0 1 9 Frederick Beckley... 0 3 0 Susan Hillary..... 0 3 8 Miss F. Brown..... 0 6 0 Annie Rawlings..... 0 0 3 George Brunton..... 0 1 3 Martha Prosser..... 0 1 3 Walter Brown..... 0 1 2 Miss Bromley..... 0 4 10 Collection after Rev. T. Mann's Lecture Mission Working Party, for Mary Sherborne..... 3 3 0 Ditto, for the School in which Mary Sherborne is taught..... 1 0 0 Smaller Sums..... 0 3 10 Ex. 41s. 8d.; 42l. 5s. 6d.</div> <div>Stalbridge. Rev. A. Bisenti. Collection..... 2 2 6 Mr. W. Glyde.... 1 0 0</div>	<div>Mrs. Bisenti..... 0 10 0 Mrs. Roberts..... 0 10 0 Mrs. Moore..... 0 10 0 Mrs. Edith Bryant 0 8 4 Mrs. E. Parsons... 0 5 0 Mrs. S. Dover..... 0 2 0 Miss E. Tite..... 0 5 0 Mr. J. Hine..... 0 5 0 Mrs. M. Spicer..... 0 2 0 Mrs. J. Hare..... 0 2 0 School Box..... 0 2 0 6l. 5s. 4d.</div> <div>Swanage. Rev. T. Seavill. Tons, less 1s. 4d... 5 16 0</div> <div>Nareham. Rev. U. B. Randall. Collections..... 5 11 0 For Widows' Fund 3 5 0 Collected by— Miss Füller..... 3 0 0 Miss Baker..... 2 15 0 Mrs. Bushrod..... 0 10 0 Missionary Boxes. Miss Lawrence..... 0 5 11 Miss Jones..... 0 4 0 Miss M. Selby..... 0 4 0 Miss Jane Gillingham 0 7 1 Miss Louisa B. Gillingham..... 0 9 2 Mrs. Tuck..... 0 17 7 Joseph Bennett..... 0 2 7 Special Subscriptions for China, third year. J. Panton, Esq..... 2 0 0 Mr. Selby..... 1 0 0 Sunday School..... 4 5 0 24l. 18s.</div> <div>Weymouth. Nicholas Street. Rev. R. S. Ashton, B.A. Miss Bartlett..... 0 10 0 Mrs. Thorn..... 0 3 0 Mr. Clark..... 0 5 0 Missionary Sermon 4 17 3 Public Meeting..... 3 3 9 For Widows' Fund.. 1 3 0 W. S. Ferris, Esq., in Memory of his beloved Father, the late Vice-Admiral Abel Ferris 2 0 0 Mr. Blackmore..... 0 10 0 Mr. Hatcher..... 0 3 0 Mr. R. Damon..... 1 0 0 Mrs. Pope..... 0 5 0 A Friend's Missionary Box..... 1 10 0 Mr. Arden..... 0 10 0 Mr. R. Cox..... 0 4 0 Master J. Roberts' Missionary Box... 0 5 10 For Education of Native Boy at Nagerowal, Miss Smith's Young Ladies' School..... 2 2 0 For Mission Schools, Madras, under care of Rev. J. P. Ashton, M.A. Sunday School Contributions..... 6 16 0 Rev. R. S. Ashton... 0 10 0</div> <div>Chickerill. Public Meeting..... 0 15 0 Boxes. Mrs. Poynter..... 0 14 2 Mrs. O. Marshalsey 0 2 4 Miss B. Baywell..... 0 4 1 Miss R. Randall..... 0 3 8 Miss E. Marshalsey 0 9 7</div>	<div>Miss L. Andrews... 0 2 2 Miss M. G. Taylor... 0 7 4 Ex. 9s.; 22l. 11s. 6d.</div> <div>Hope Chapel. Rev. W. Lewis. J. A. Devenish, Esq. 1 1 0 Mr. Molt, for China. 1 0 0 Mr. Kurling..... 1 0 0 Ditto, for China..... 1 0 0 Miss Slyfield..... 0 5 0 Mr. Sykes' Missionary Box..... 0 10 1 Mrs. J. Chick's ditto 0 3 11 5l.</div> <div>Abbotsbury. Mrs. White..... 0 4 4 Mr. G. Wallbridge... 0 5 0 Mr. Tulledge..... 0 4 0 Mr. Wallbridge's Box..... 1 1 10 Ditto..... (S.) 0 2 0 6l. 17s. 8d.</div> <div>Wimborne. Rev. J. Keynes. Rev. J. Keynes..... 0 10 0 Mrs. Conyers..... 0 10 0 U. B. Parkinson, Esq..... 0 10 0 Mr. Foster..... 0 10 0 Mrs. Glynn..... 1 1 0 Mr. H. M. Morgan.. 1 1 0 Mrs. Randall..... 0 6 0 Mrs. E. Ellis..... 0 5 0 Collected by— Miss Wilson..... 0 17 0 Miss Ascroft..... 0 6 0 Mr. Easmond..... 0 9 0 Sunday School Boxes 0 13 0 Juvenile Collectors. 0 8 4 Miss Moxey..... 0 4 0 Mrs. Warland's Box 0 0 4 Master Turner..... 0 2 2 Ex. 11s. 10d.; 7l. 3s.</div> <div>DURHAM. Sunderland Auxiliary. W. Thackray, Esq., Treas. Public Meeting..... 6 7 10 Juvenile ditto..... 1 19 4 Bethel Chapel. John Clay, Esq..... 1 1 0 Mr. Thos. Davison.. 0 10 0 J. Halero, Esq..... 1 0 0 Mr. J. Forster..... 1 0 0 Mr. R. Oliver..... 1 1 0 Mr. W. D. Pratt..... 1 1 0 Mr. J. Patterson... 0 15 0 Mr. W. Thackray... 2 0 0 Mr. W. Tone..... 1 1 0 Collected by— Miss Robinson..... 1 15 0 Miss Hodgson..... 1 5 0 Collected by Miss Davison. Mrs. Glaholm..... 1 1 0 Mrs. Gray..... 0 10 0 Mr. Codlin..... 0 12 0 Small Sums..... 3 17 0 Anniversary Collections..... 12 0 5 Collections. For Famine in India 6 0 0 Sacramental, Widows, &c..... 2 4 0 Sunday School..... 0 10 4 39l. 10s. 3d.</div> <div>Ebenezer Chapel. Rev. G. C. Maitland, M.A. T. Anderson, Esq. 1 0 0 Mrs. Anderson..... 0 10 0 R. Atkinson, Esq. 1 0 0 Mrs. Atkinson..... 0 10 0 D. Davison, Esq.. 0 10 0</div>	<div>M. Douglas, Esq.. 0 10 0 J. Y. Gourley, Esq. 1 0 0 Mrs. Gourley..... 1 0 0 Mr. J. Huntley... 0 10 0 Mrs. J. Lamason... 0 10 0 Rev. G. C. Maitland 0 10 0 Mr. W. T. Moore.. 1 0 0 Mr. R. Norborn... 0 10 0 Miss Oram..... 0 10 0 Mrs. Prattman..... 1 0 0 Mrs. Taylor..... 0 10 0 Miss Turnbull..... 0 10 0 Sums under 10s... 5 5 0 16 16 0</div> <div>Of the above, collected by— Mrs. Broderick... 3 5 6 Mrs. M. Douglas.. 2 19 0 Mrs. Gaine..... 2 0 0 Mrs. R. Cropton.. 1 4 0 Mrs. W. Forster.. 0 11 0</div> <div>E. T. Gourley, Esq., for the Education of a Native Girl at Poreychaley.. 2 19 0 Mr. J. Davison's Children's Missionary Box 0 4 0</div> <div>Classes. Mr. G. B. Wright 2 0 0 Mr. W. T. Moore 1 10 0 Mrs. T. Rutherford 1 0 0 Mrs. Grey..... 0 14 0 Miss Sartees..... 0 12 6 Miss Foster..... 0 10 4 Mr. W. Brockhill, Infant Class 0 8 10 Mr. W. Sutherland 0 5 0 Miss Parkin..... 0 2 9 Mr. W. Forster.. 0 3 6 Mr. W. Broderick 0 3 0 Small Sums..... 0 1 6 Collections..... 0 11 9 Annual Sermons.. 11 4 2 For Widows' Fund 5 0 0 43l. 18s. 4d.</div> <div>Dundas Street Chapel, Sunday School 1 12 1 95 0 10 Balance last year..... 3 10 0 Expenses... 2 8 4 6 18 4 86 8 8</div> <div>South Durham Auxiliary. A. Common, Esq., Treas. Barnard Castle and Cotherstone. Anniversary Collections..... 5 6 0 Boxes in Sabbath School..... 4 6 9 Miss Dowson (S.) 1 0 0 Mr. Winpenny (S.) 0 10 0 Master C. Darwant's Box..... 0 13 0 Jane Aker's ditto 0 2 0 11l. 17s. 9d.</div> <div>Bishop Auckland. Anniversary Collections..... 2 19 0 B. Collins..... (S.) 2 0 0 Mrs. Collins..... (S.) 1 0 0 J. Angus..... (S.) 0 10 0 Collected by Miss Hume..... 3 0 0 9l. 9s.</div> <div>Darlington. Anniversary Collections..... 7 3 2 Sabbath School, for Indian Orphans, W. Wilson & A. Common.. 6 0 0</div>
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Sacramental Collection for Widows & Orphans 1 0 0		Subscriptions.		S. Travis, Esq. 1 0 0		Colford.	
Subscriptions collected by Mrs. Kendall and Mrs. Pritchett.		Mr. S. Braithwaite 1 0 0		J. Waddingham, Esq. 1 0 0		Rev. R. Stevens, M.A.	
For Schools.		Mr. T. J. Kightley 0 10 0		Miss Wilkinson 1 0 0		Sunday School 0 17 0	
Mrs. E. Backhouse 1 1 0		Mr. Holt 0 10 0		J. B. Winterbotham, Esq. 1 0 0		Dursley.	
Mrs. Barclay 1 0 0		Mr. Whalley 0 10 0		Sums under 10s. 0 5 0		Tabernacle.	
Mrs. Harris 1 1 0		Mr. T. Braithwaite 0 10 0		Collected by Miss Barnard.		Rev. R. Bentley.	
Jos. Pease, Esq. 1 1 0		Mr. R. W. Robinson 0 10 0		Miss Perkins 1 0 0		Collected by Miss M. E. Davis.	
Sums under 10s. 1 5 6		Mr. G. Braithwaite 0 10 0		Sums under 10s. 0 8 6		Mr. Hurndall 0 10 0	
For Madras Institution.		Mr. Carson 0 10 0		Collected by Mrs. Bowen 1 0 5		Mr. Davis 0 10 0	
Mrs. K. Backhouse 1 0 0		Sums under 10s. 1 7 6		Collected by Dr. Burrell.		Miss Jackson 0 5 0	
A. Backhouse, Esq. 1 0 0		West Hartlepool.		Dr. Burrell 1 1 0		Mr. J. Davis, jun. 0 5 0	
J. B. Pease, Esq. 1 1 0		Anniversary Collections 8 13 2		— Burrell 0 10 6		Miss Davis 0 2 6	
J. Pease, Esq. 1 0 0		Subscriptions.		A. Cowan, Esq. 0 10 0		Miss M. E. Davis 0 2 6	
H. Pease, Esq. 0 10 0		Mr. I. Robinson 5 0 0		W. B. Ferguson, Esq. 1 0 0		Collected by Miss M. E. Davis, for China and India Fund.	
M. P. 0 10 0		Mrs. Robinson 5 0 0		R. Knapton, Esq. 0 10 0		Mr. Tyndall 1 0 0	
Mr. Penney 0 2 0		Master I. J. Robinson 3 3 0		Mr. Lance 0 10 0		Mrs. Tyndall 0 10 0	
For Bhowanipore Institution.		Master J. J. Robinson 3 3 0		S. Martin, Esq. 0 10 0		The Misses Tyndall 0 10 0	
Jos. Pease, Esq. 2 0 0		Mr. O. Emerson 0 5 0		J. Roberts, Esq. 0 10 0		Collected by Miss Bennett.	
For General Purposes.		Expenses 6 6 8		Sums under 10s. 0 5 0		Miss Bennett 0 5 0	
Rev. P. W. Grant 2 2 0		ESSEX.		Collected by Mrs. Giller 1 1 0		A Friend 0 2 0	
Mr. Common 1 1 0		Chigwell Row.		Collected by Mrs. Hawkes.		The Young Ladies at Miss Bennett's Establishment 1 1 6	
Mrs. Common 1 1 0		Rev. F. Neller.		Mr. Ballinger 0 10 0		Mrs. Tyndall's Class 0 2 0	
Miss Flintoff 1 0 0		Contributions 3 6 0		Mr. Hawkes 0 10 0		Collected by Miss Blandford.	
Mr. Pritchett 1 1 0		GLOUCESTERSHIRE.		Mrs. Hawkes 0 10 0		Mrs. Blandford 0 5 0	
Mr. McLachlan 0 10 0		Blakeney.		Mr. Johnston 1 0 0		Miss Harris 0 1 0	
D. Sanderson, Esq. 0 10 0		Rev. J. D. Davies.		Mr. Jordan 2 0 0		undry Subscriptions 0 3 4	
Sums under 10s. 5 2 6		Girls' Sunday School 1 0 0		G. Norman, Esq. 0 10 0		Missionary Boxes.	
Collected by Miss Tate.		Boys' ditto 0 16 6		Mr. E. Niblett 0 10 0		Master B. Harding 0 6 3	
Mr. Macfeggan 1 0 0		Mr. R. W. White 2 2 0		Sums under 10s. 2 12 6		Master Percy Hurndall 0 9 0	
Sums under 10s. 2 0 0		For Widows' Fund 1 0 3		Collected by Misses Jull.		Miss L. Davis 0 5 0	
Gainford.		41. 12s. 8d.		Mr. Boardman 0 10 0		Miss E. Weaver 0 3 3	
Anniversary Collections 6 10 2		Bristol.		Mr. Jull 1 0 0		Miss Chevalier 0 0 5	
Miss Hall's Missionary Box 0 12 8		Brunswick Chapel.		Mr. Vent 1 0 0		Miss S. Harding 0 12 6	
Mr. Gent's ditto 0 6 10		Rev. E. J. Hartland.		Sums under 10s. 1 7 6		Miss Harding 0 14 3	
A Family Box 2 17 9		For Widows' Fund 3 13 8		Collected by Mrs. Stokes.		Mrs. Box 0 3 6	
101. 7s.		Chalford.		H. Camps, Esq. 1 0 0		Collection after Missionary Services 4 10 9	
Hartlepool.		Rev. E. W. Johns.		Mr. Giller 0 10 0		Sabbath School, for Support of two Native Children in India, to be called John and Mary Dursley 0 0 0	
Anniversary Collections 7 9 10		Collections 0 10 0		Miss Mason 1 0 0		191. 12s. 3d.	
Ladies' Work Basket 5 0 0		Mr. Horton 0 10 0		Mrs. Olney 2 2 0		Frampton on Severn.	
Donation from late Mr. J. Hunter 2 0 0		Mrs. Drew 0 10 0		Mr. Wheeler 0 10 0		Rev. W. Lewis.	
Subscriptions collected by—		Rev. E. W. Johns 0 10 0		Sums under 10s. 2 2 11		Subscriptions 1 13 0	
Watson & Graham 1 12 6		Mr. Rowles 0 5 0		Collected by Mrs. Wells.		Gloucester.	
Loveday & Peryman 1 8 6		Boxes 1 3 0		Mrs. Bailey 1 1 0		Southgate Chapel.	
Merryweather and Johnson 1 8 0		31. 16s. 6d.		Miss Barnard 1 0 0		Rev. J. Kewahan, B.A.	
Younghusband & Malthouse 1 8 6		Cheltenham.		Mrs. Wells 0 10 0		Mr. Bird, Treasurer.	
Carter & Benwick 0 16 6		Mrs. Currie (A.) 1 1 0		Collected by Mr. Witchell		Mrs. J. Warner, Secretary.	
Armstrong and Witworth 1 0 10		Highbury Chapel.		Mrs. Parnell 2 0 0		Collected by Mrs. Blair.	
Fleetham and Hodgson 1 3 0		Rev. A. M. Brown, LL.D.		Rev. J. R. Trye 1 0 0		Mr. Bird 0 10 6	
Sunday School 2 0 2		Mr. Field, Treasurer.		Anniversary Collections 45 0 0		Mrs. Blair 0 10 0	
Miss Brown's Class 1 0 0		Dr. Burrell, Secretary.		Missionary Boxes 2 6 3		Captain March 1 1 0	
Boxes.		Collected by Mrs. Brown.		Sabbath and Day Schools 25 14 2		Sums under 10s. 1 13 4	
Miss Watson 1 0 0		James Alder, Esq. 1 1 0		Sacramental Collection for Widows' and Orphans' Fund 8 0 0		For Extended Operations in India and China.	
Miss Younghusband 0 5 0		Mrs. Alder 0 10 6		Less Expenses 4 12 0		Collected by Mrs. Blair.	
Miss Watson 0 1 2		Mr. Bartholomew 1 0 0		129 9 3		Mr. Bird 1 1 0	
271. 14s.		Rev. Dr. Brown 1 0 0		Collected by Miss Blunt.		Captain March 1 1 0	
Staindrop.		Mrs. E. Clarke 1 1 0		Annual Subscriptions.		Mr. Norton 0 10 6	
Anniversary Collections 2 4 8		Mr. Field 1 0 0		Mrs. J. T. Graves 0 10 0		Collected by Miss Brimmell	
W. Copeland, Esq. (S.) 2 0 0		George Freeman, Esq. 1 0 0		The Misses Blunt 2 0 0		For Extended Operations in India and China.	
F. Raine, Esq. (S.) 1 1 0		Friends 0 10 0		Miss Weale 0 2 6		Collected by Miss Brimmell.	
S. Nelson, Esq. (S.) 0 10 0		R. Gordon, Esq. 1 0 0		The Quarterly Subscriptions 0 14 5		Mr. Candy 0 10 6	
Sums under 10s. 0 11 0		Dr. Hastings 0 10 0		Missionary Box 0 3 6		Mr. Wm. Herbert 0 10 0	
Missionary Boxes 0 8 10		Miss Hovell 0 10 0		Ms. Jackson, Gotherington 0 10 0		Mr. Newman 1 0 0	
61. 15s. 6d.		Jermyn, Esq. 1 0 0		41. 0s. 8d.		Collected by—	
Stockton.		Mr. Mills 1 0 0		Clifton.		Miss Bird 0 3 0	
Anniversary Collections 5 13 3		F. Monro, Esq. 1 1 0		Mrs. McAll, for Madagascar 10 0 0		Miss Hawkes 0 6 0	
Sunday School 1 12 4		Mr. Plant 1 0 0					
		Mrs. Rees 1 0 0					
		Miss Stockell 1 0 0					

Arabella Hopkins...	0	0	6
James Hale	0	2	0
Collection	0	10	0
17. 18s. 6d.			

North Nibley.

Public Meeting	0	8	5
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Boxes.

Miss Park	0	6	2
Miss Woodward	0	4	0
18s. 7d.			

Thornbury.

Rev. J. Morgan.

Missionary Boxes.

Miss S. A. King	0	7	0
Miss H. Lustre	0	7	0
Miss Webber	0	8	0
Mrs. Olds	0	11	0
Miss Elliott	0	4	0
Miss Lane and the			
Young Ladies of			
of her seminary...	2	10	1
Sabbath School Chil-			
dren	1	6	6

Collections.

Sabbath Evening ...	1	6	0
Public Meeting	2	2	1
Rev. J. Morgan	0	10	10
Exs. 4s.; 9s. 10s.			

Wickwar.**Missionary Boxes.**

Alfred Powell	0	8	2
Charles Reddy	0	8	2
Lucy Reddy	0	4	0
Elizabeth Gungell...	0	8	2
Happy Wilkins	0	2	10
Collection	2	14	2
21. 11s. 9d.			

Wotton-under-Edge.**Tabernacle.**

Rev. J. Glanville.

Collections	8	4	1
Public Meeting	3	18	0
T. S. Child, Esq. (S.)	5	0	0
J. R. Lewis, Esq. ...	3	0	0
Lieut. Col. Biddle...	1	0	0
Mr. W. S. Chapman	1	0	0
Mrs. Glanville	0	10	0
Collected by Miss			
E. Owen	1	0	0

Boxes.

Miss Child	0	10	0
Miss Glanville's			
Class	0	16	0
Miss Bessie Perrin	0	10	0
Miss Bessie Chap-			
man	0	8	0
Mrs. Jas. Palmer	0	4	0
Charlotte Hayward	0	0	0
Chas. Webb, Junr. ...	0	1	2
John Whitfield	0	1	8
Sunday School, Girls	0	13	0
Ditto, Boys	0	14	0
Exs. 8s.; 27s. 14s. 7d.			

Old Town Chapel.

Mr. Opie Rodway, of			
Stroud, donation			
in lieu of Collec-			
tion	1	0	0
11s. 5 11			

HAMPSHIRE.**Alresford.**

Rev. S. J. Le Blond.

Public Meeting	0	18	0
Subscriptions	2	7	1
Juvenile Missionary			
Boxes	2	2	11
For Widows' Fund	0	18	0
6s. 6s.			

Andover.

Rev. P. Ward.

Mr. E. B. Hawkins, Treas.

Missionary Boxes.

Foundry Sunday			
School	1	8	0
East Street Chapel			
ditto	1	8	7
Lucy Hewitt	0	10	9
Mrs. C. King	1	7	1
Miss Webb	1	0	5
Mrs. Richardson ...	0	11	5
Sums under 10s.	2	4	4

Annual Subscriptions.

Robert Tasker, Esq.,			
for Native Tea-			
cher	10	0	0
Mr. F. Eaton	0	10	0
Mr. G. Fowle	1	1	0
Mr. Hayes	0	10	0
Mr. E. B. Hawkins.	0	10	0
Mr. Shaw	0	10	0
Mr. W. Tasker	2	2	0
Mr. Wiltshire	1	0	0
Mr. Wakeford	0	10	0

Collections.

East Street Chapel.	10	17	11
Town Hall	5	18	8

Less Expenses...

	4	5	7
37 7 1			

Hurstbourne Tar-**rant, Collection ...**

	1	10	1
--	---	----	---

Missionary Boxes.

Mrs. Purver's Young			
Ladies	0	10	0
Miss Roberts	0	13	0
Sums under 10s.	0	7	10
40 17 1			

Bournemouth.

Rev. N. Hurry.

Sacramental Collec-			
tion	2	15	2
Missionary Collec-			
tion	4	13	7
Miss Bell	2	0	0
Rev. N. Hurry	1	1	0
Mr. M. H. Cox	1	1	0
Mr. James Hankin-			
son	0	10	0

Missionary Boxes.

Sunday School	2	1	7
Harriet Cox	0	5	0
Mary Jane Cox	0	8	0
James Butler	0	3	7
Elizabeth Parr	0	8	9
Miss Chenchin	0	7	0
Jane Hunt	0	2	2
Exs. 15s.; 15s. 7s. 4d.			

Christchurch.

Rev. J. Fletcher.

Missionary Boxes.

Miss H. Scott	1	4	10
Miss M. Rogers	0	7	4
Miss M. Brownen...	0	4	3
Miss Taylor	1	8	2
Miss J. Walden	0	0	2
Miss E. Poon	0	5	5
Miss White, Infant			
School	0	6	8
Miss E. King	0	5	9
Miss Walden	0	9	3
Miss S. Goeling	0	4	10
Miss E. Rose	0	8	0
Miss E. Fall	0	5	0
Miss S. Clark	0	2	0
Miss L. Hart	0	3	0
Miss M. Barrow	0	6	0
Miss E. Parker	0	2	1
Miss West	0	15	0
Miss A. Ball	0	6	4
Mrs. Preston	0	4	4
Mrs. Bursay	0	13	1
Mrs. Fletcher	0	15	0

Mr. E. Mayle	0	4	2
Masters James and			
Frank Kemp	1	6	6
Welch	0	2	0
Masts. O. & F. Ward			
Mr. G. Heales	0	5	0
Rev. J. Fletcher's			
Pupils	2	8	6
Miss E. White, (Mis-			
sionary Ship)	1	3	8

Collected by—

Miss Taylor	1	18	1
Miss Sharp	1	14	4
Miss Wright	0	8	0

Sunday School Contribu-

tions.			
No. 1	1	16	0
No. 2	3	12	5
No. 3	1	6	0
No. 4	1	17	2
Boys' Reading Class	0	6	0
Girls' do	0	8	0
Look and Say Class.	1	0	0
Fractions	0	0	4

Public Collections.

Christchurch	14	0	0
Widows & Orphans.	4	5	0
Exs. 8s.; 44s. 12s.			

Ensworth, Miss**Howell & Friend**

	0	10	0
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Fordingbridge.**General Subscrip-****tions, and Mis-****sionary Boxes**

	3	11	10
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Sabbath School Contribu-**tions.**

Fordingbridge	4	10	2
Frogham	2	0	1
Godshill	1	1	0
Gorley	0	13	8
16s. 10s. 4d.			

Gosport.**Congregational Chapel.**

Rev. A. Ewing, A.M., and

Rev. A. Ewing, junior.

Collections after**Sermons**

	9	0	7
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Miss Goodeve	4	4	0
Mrs. Walton	1	1	0
Mr. Blake	0	10	0
Miss Falconer	0	10	0
Master Poote's Box	0	18	0
Sunday School Chil-			
dren's Box	0	17	0
Exs. 18s. 7d.; 16s. 8s.			

Lymington.

Rev. J. E. Tunmer.

Collected by—

Miss E. Butcher ...	3	5	0
Miss Hopkins	1	0	0
Miss E. Gibbs	2	1	0
Miss E. Rashley	1	5	2
Mr. Foss, East End	2	1	6
Sabbath School	5	10	0
General Collections	11	11	11
Sacramental Collec-			
tion for Widows &			
Orphans	2	2	0
Exs. 6s.; 27s. 16s. 11d.			

Odiham.

Rev. C. Horne, M.A.

Subscribers.

Mr. Bartholomew...	0	5	0
Mr. J. Chandler ...	0	10	0
Martha Fryer	0	8	8
Rev. C. Horne, M.A.	0	10	0
Miss Harris	0	7	0
Miss Hallie	0	5	0
Mr. S. Smith	0	10	0
J. G. Seymour, Esq.	5	0	0
Mrs. Seymour	1	0	0
Mr. John Seymour	0	10	0
Mr. J. C. Vines	3	10	0
Mrs. Vines	0	5	0
Smaller Sums	0	11	4
A Friend's Box	0	1	2
Sunday School Chil-			
dren, Odiham	0	11	0

Ditto, Hook	0	4	0
Public Meeting	2	2	0
Hook Chapel	1	5	0
For Widows' Fund.	2	1	0
Exs. 7s. 6s.; 22s. 16s. 6d.			

Petersfield.

Rev. J. Duthie.

Collection	0	13	0
Sunday School, per			
Mr. J. G. Fairbairn	2	1	0
2s. 17s. 6d.			

Portsmouth.**King Street Chapel.**

Rev. T. Cousins, and Rev. L. G. Cecil.

Mr. J. S. Blake, Treasurer.

Mr. O. Barnes, Secretary.

Mr. J. S. Blake

Mr. George White

C. H. Sells, Esq.

Mrs. C. H. Sells

Mr. Branch

Mr. Pine

Rev. T. Cousins

Mr. Collins

Mr. Bignell

Mrs. Bignell

Dr. J. W. Cousins

Mrs. Dr. Cousins

J. Orange, Esq.

Misses Barnes

Mr. J. Simmons, sen.

Mrs. Symmonds

Mr. Spence

J. C. Parnell, Esq.

Ladies' Association.

Mrs. Cousins, Treasurer.

Mrs. Bucklar, Secretary.

Mrs. Cousins

Mrs. Carr

Miss Edwards

Master Aylen

Miss Hurst

Miss Cousins

Mrs. Davis

Mrs. Bucklar

Mrs. Winsom

Mrs. Suter

Master Howell

Collections

Rev. Mr. Mann's

Lecture

Boys' Sunday School.**Classes.**

Mr. Winsom

Mr. Howell

Mr.

Collections after
Missionary Ser-
mons 6 7 4
Miss Grace Le
Bailey's Mis-
sionary Box 0 11 6

Chapelle Evangelique,
Vauxhall.

Mons. Lourde, Pasteur.

Collection after
Missionary Ser-
mon 3 6 6
Miss Louise Renouf's
Missionary Box... 0 5 1
Sunday School
Infant Class Mis-
sionary Box 0 2 4

Collected by Mrs. Norman,
for Schools in Madras,
under the care of the
Rev. John Ashton.

Mrs. Beaucamp .. 0 5 0
Mrs. De Gruchy.. 0 5 0
Mr. Norman 1 0 0
Sums under 5s ... 0 14 6

Collected by Misses De La
Mare and Vautier.

Mrs. De Faye 0 8 0
Mr. Le Visconte.. 0 5 0
Sums under 5s. .. 1 5 2

Sunday School.

Miss Touzel 0 16 5
Miss Jane Laverty 0 10 6
Miss Mary De
Gruchy 0 13 0

St. John's.

French Independent
Chapel.

Mons. P. Binet, B.A.,
Pasteur.

Subscriptions.

Miss Gillbee 0 6 0
Mr. Philip Nicolle,
Trinity 1 0 0
Mr. George Picot,
St. John's 1 0 0
Philip Picot, Esq.,
St. John's 2 0 0
Collection after
Public Meeting 7 1 5

Missionary Boxes.

Henry Coutanche 1 14 2
William Collins .. 0 2 6
Ernest Esnouf... 1 5 0
Frederick Esnouf 0 17 0
Philip Neel 1 10 1
Walter Philip Picot 1 1 6
Thank Offering for
Services of last
year's Deputation 2 0 0
Collected by Miss
Eliza Nicolle, for
support of Cath-
arine De Faye, in
Mrs. Mullens's
School 3 0 0
Boxes of Clothing
also, at different
times, for India.

St. Peter's and St. Aubier's.

French Independent
Chapel.

Mons. George Perchard,
Pasteur.

Collection after
Public Meeting 1 2 10
Missionary Boxes 0 8 2

114 5 7

Less Expenses 6 16 1

107 9 6

ISLE OF WIGHT.

Newport.

St. James's Street Chapel.

Rev. H. J. Martyn.

Mrs. Mollett, Treasurer.

Mr. Aldridge 0 10 0
Mr. Dyer 0 10 0
Mr. G. L. Gubins... 0 10 0
Mr. Hollis 0 10 0
Rev. H. J. Martyn.. 1 0 0
Mr. May 0 10 0
Mrs. Mitchell 12 0 0
Mr. Mollett 1 0 0
Mrs. Mowbray 0 10 0
Miss Prior 0 10 0
Mr. Upward 0 10 0
Mrs. Wardale 1 0 0
Dr. Wavell 0 10 0
Mr. White 1 1 0
Miss Young 1 0 0
Sums under 10s. 6 16 4
Missionary Sermon
Public Meeting 3 12 6
Cards and Boxes ... 5 17 2
For Widows and
Orphans 2 15 0
Mrs. Mitchell, Spe-
cial for India 2 0 0
Ditto, for Vernacu-
lar Education in
India 1 0 0
Ditto, and Friends,
for Chinese Medi-
cal Mission 4 8 0
52l. 13s.

Node Hill Chapel.

Rev. G. J. Proctor.

For Widows' Fund 1 11 8
Previously acknow-
ledged 13 10 7
15l. 1s. 10d.

Ventnor.

Rev. W. Warden.

Rev. W. Warden, A.M. 5 0 0
Mr. E. Warden 1 1 0
Josh. Jewell, Esq... 0 10 0
Collected by Miss
Lawrence 1 0 0
Miss Warren's
Young Ladies 1 9 0
Sunday School 1 0 0
10l.

West Cowes.

Rev. T. Mann.

Collection 2 9 0

HEREFORDSHIRE.

Hereford.

Eign Brook.

Rev. J. O. Hill.

Sunday School Chil-
dren 3 0 0
Mr. Ashley 2 2 0
Misses Bullar 0 13 0
Rev. J. J. Walte... 2 2 0
Mrs. Wheaton 0 10 0
Mr. H. Pattison 0 5 0
8l. 12s.

Ledbury.

Mr. J. Burden, sen. 0 10 0
Mrs. Taylor, The
Castle 0 5 0
Mr. O. Edwards 0 5 0
Mrs. J. Burden 0 5 0
Mrs. Thackwell 0 5 0
Miss Gregg 0 5 0
Mrs. Blakeway 0 5 0
Miss H. R. Burden.. 0 2 6
Miss S. A. Burden.. 0 4 4
Mrs. Playsted 0 4 4
Mrs. T. Ballard 0 4 4
Miss Phillips 0 4 4

Boxes.

Miss S. A. Burden.. 0 7 11
Mrs. J. M. Aynsley 0 4 8
Mrs. Scattergood,
sen. 0 1 4

Mrs. J. Burden 0 4 8
Mr. Harding 0 5 0
Mrs. Tustin 0 6 1
Mr. W. Brown 0 8 0
Miss Hodges 0 0 8
Miss Kemish 0 2 4
Exs. 6d.; 4l. 14s. 7d.

Ross.

Rev. W. F. Buck.

Collection 2 14 6
Sunday School 1 7 6
Mrs. Hewitson,
Hereford 5 0 0
For the Sufferers in
Travancore 2 1 0
Sacramental Collec-
tion 1 12 6

Collected by the late Mrs.
Buck.

Mrs. Pearce 0 10 0
Mrs. Jones 0 6 0
Mrs. Buck 0 5 0
Mrs. Harris 0 5 0
Miss Jones 0 5 0
Miss Wandby 0 5 0
Mr. Lock 0 4 4

Missionary Box.

Mrs. Cotton 0 8 0
Exs. 10s.; 14l. 3s. 4d.

Langrove.

Rev. W. Plinn.

Contributions 0 12 6

HERTFORDSHIRE.

Buntingford.

Rev. E. J. Bower.

Collected by—

Mrs. Norris 0 15 10
Mrs. Oliver 0 17 6
Mr. Dellow 0 7 0
Previously acknow-
ledged 9 13 0
Exs. 6d.; 11l. 13s. 7d.

Busley.

Rev. A. H. New.

Monthly Subscrip-
tions 1 8 8
O. Vines, Esq. 1 0 0
Mrs. Biggs 0 10 0

Missionary Boxes.

Mrs. Eames 0 10 8
Miss A. Gillies 0 5 5
Mrs. Fear 0 3 9
Sabbath School 0 12 1
Sacramental Offer-
ings for Widows... 1 9 5
Missionary Sermons 2 5 5
Ditto Meeting 4 4 4
Exs. 10s. 9d.; 12l.

Chestnut Auxillary.

J. R. Morrison, Esq., Treas.
Messrs. U. R. Thomas, and
G. O. Newport, Secretaries.

Annual Subscriptions.

W. Stobart, Esq. 1 1 0
Alex. Morrison, Esq. 4 4 0
J. R. Morrison, Esq. 1 1 0
W. B. Todhunter,
Esq., M.A. 0 10 0
J. Hunt, Esq. 1 1 0
Rev. T. Hill 0 10 0
Rev. H. R. Reynolds,
B.A. 5 0 0
Rev. C. Mayo 2 2 0
J. Dukes, Esq. 0 10 0

College.

Mr. U. R. Thomas... 0 10 6
Mr. March, B.A. 0 5 0
Mr. Roome 0 2 6
Mr. Yonge 0 5 0
Mr. Laver 0 2 6
Mr. Singleton 0 2 6
Mr. Burman 0 2 6
Mr. James 0 2 6

Mr. Bevis 0 5 0
Mr. Parkinson 0 2 6
Mr. Ryder 0 5 0
Mr. Richardson 0 5 0
Mr. Harris 0 2 6
Mr. Thompson 0 0 0
Mr. Field 0 10 6
Mr. McAll 0 5 0
Mr. Chaffey 0 10 0
Mr. Lankester (lqr.) 0 2 0
Mr. Newport 0 5 0
Mr. Callaway 0 2 6
Miss Old 0 5 0

Collected by—

The Misses Athin-
son 5 16 6
The Misses Gocher.. 4 0 0
Miss Rachel Hill ... 4 3 6
Miss Gillett 4 1 0
Miss Wiggs 1 10 6
Miss Hewitt 2 19 6
Miss Walsh 0 10 5
Miss Arnold 1 1 6
Mrs. Furlong 0 11 7
Master Dukes 1 3 10
Mary Elizabeth
Smith 0 4 6

Donations.

Rev. H. R. Reynolds,
for Special Fund
for China 10 0 0
E. Steane Jackson,
Esq. 1 1 0
H. C. Wales, Esq. ... 0 10 0

Collections.

At College Chapel... 4 12 6
At Crossbrook ditto 2 15 0
After Public Meet-
ing 2 9 6
Sacramental Offer-
ing for Widows
and Orphans, at
United Commu-
nion at Cross-
brook Congrega-
tional Church 2 11 0
Crossbrook Sunday
School 1 10 2
Servants' Bible Class
at ditto 0 3 1
Proceeds of Tea
Meetings 1 7 2

Village Stations.

Nasing.

Per Mr. Alfred
Pegrum 0 10 4

Stanstead Abbotts.

Annual Subscrip-
tions, per Mr.
Wood 2 12 6
Collection after Ser-
mon 0 15 0
Sabbath School 0 6 0
Miss Waller's Mis-
sionary Box 0 10 0
4l. 7s.

Wormley.

Collection after Ser-
mon 1 2 1
Sunday School 1 8 7
2l. 10s. 9d.

Hertford Heath.

Collection and Sub-
scriptions, per
Miss Barber 2 15 0

Botany Bay.

Two Collections... 2 4 7

Whitcombe.

Collection 0 11 6

Total 95 3 9

Less Magazines

and Expenses 4 4 9

90 8 0

Great - - -

Sub

Mr. Bleg ..
Mr. Miller
Mr. Healey
Mrs. Halli
Mr. Marti
Collected
Sermon
Rev. E. V
Public Me

Collected

Miss S. Cox
Mrs. Halli
Mrs. Marti
S. Channah
In Mr Joh
kins' Fan
Sunday Sch
Ditto Girls
Mr. Bailey
Missionary S
For Widow
Exs. 12a;

Small:

Rev.

Mrs. Wallis
Rev. J. W
Mr. J. Tayl
Mr. J. Kedi
Smaller C
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Missionary
Lord's Sup
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down, &c.
Sabbath Sch
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Mission

Mrs. Tyler.
Mrs. W. Ty
Mrs. E. Thi
Mr. Wood
Acron

Mr. D. Tur
Mr. Vale ..
Mr. Taylor
Schment.

Old Endog
Char

Rev

Sub

Mrs. Brunt
Mrs. Plank
Mrs. Heard
Mr. Heard
Mrs. Brand
Mrs. Hobbs
Rev. P. Le
Mrs. Mehan

Mission

Master C. J
Master W. J
ram
Miss E. Gil
John and
Rogers
Sunday Sch
Mrs. Green
Young M
Missionary S
Widford
School ...
Collection,
Sermon
Public Me
For Wid
Orphans
Exs. 12. 2d.

High 1

Rev

For the M
Emily W

W

Collected
Atidid

Sunday School.		By Miss Chapman.		Epdenham.		Missionary Boxes.	
Collected by Miss Crispe, for Mrs. Sargent's School, Madras	0 4 0	Dr. Henderson	1 1 0	Rev. T. C. Hine.		Mr. Warner	0 5 0
Ditto, Mr. Drew's School	0 0 0	Mr. Friend	0 10 0	J. Elves, Esq., Treasurer.		Mrs. Baker	0 4 0
Exa. etc.; col. to. ed.	0 0 0	Miss Townley	0 10 0	Mr. Allen	0 0 0	G. Bury	0 0 10
		Miss West	0 10 0	Mrs. Bedell	0 10 0	M. Bussell	0 2 0
		Mrs. Caught	0 0 0	Mrs. Blimond	0 10 0	S. King	0 0 0
		Mrs. Barnett	0 0 0	H. Cappel	0 0 0	J. Goddard	0 0 0
		Small Sum	1 15 0	Mrs. Cave	0 1 0	A. Groombridge	0 0 0
				Miss Charlton (Card)	0 4 0	J. Nightingale	0 0 0
				Mr. and Mrs. Daw- son	0 0 0	G. Green	0 0 0
				Mr. Digby	0 0 0	C. Thinger	0 0 0
				Mr. Easton	0 1 0	G. King	0 0 0
				Mrs. Edwards	0 10 0	F. B. Allen	0 1 0
				Mr. Eves	0 1 0	M. A. Witham	0 1 0
				Mrs. Fearnley	0 0 0	M. Maynard	0 1 0
				Mrs. Fumster	0 10 0	K. A.	0 1 0
				Misses Foster	0 2 0	Schoolroom	0 0 0
				Mrs. Gukison	0 10 0	Miss Goddard's	0 0 0
				Mr. Hailes	0 1 0	Class	0 10 0
				Mr. Harris	0 1 0	Mr. Halliwell's Class	0 0 0
				Mrs. Harris	0 10 0	Collection after Ser- mons by Rev. W.	0 0 0
				Rev. T. C. Hine	0 1 0	M. Lennox	0 0 0
				Mrs. Hine	0 10 0	Juvenile Missionary	0 0 0
				Mrs. Hill	0 10 0	Society	0 0 0
				Mrs. Hornsman	0 10 0	Fractions	0 0 0
				Miss Jackson	0 2 0	Exa. etc.; col. to. ed.	0 0 0
				Mr. Jay	0 1 0		
				Mrs. McGeorge	0 1 0		
				Mrs. Mahlow	0 1 0		
				Mr. & Mrs. Mason	0 1 0		
				Mrs. Mead	0 1 0		
				Mrs. Miller	0 0 0		
				Mrs. Montgomerie	0 10 0		
				Mr. Montgomerie	0 10 0		
				Mr. Needham	0 1 0		
				Mrs. Needham	0 10 0		
				Mrs. Oliver	0 10 0		
				Mrs. H. Oliver	0 1 0		
				Mr. N. Oliver	0 10 0		
				Mr. Peat	0 0 0		
				Mrs. Powell	0 10 0		
				Mr. Ralph	0 1 0		
				Mr. Robinson	0 1 0		
				Miss Saddington	0 0 0		
				Mrs. Strutt	0 0 0		
				Mrs. A. Smith	0 10 0		
				Mrs. W. Smith	0 1 0		
				Mr. W. Smith	0 1 0		
				Mr. Stutland	0 10 0		
				Mr. Alfred Stat- tard's Missionary	0 10 0		
				Box	0 10 0		
				Miss Sykes and	0 10 0		
				Pupils	0 10 0		
				Mr. Thorpe	0 0 0		
				Miss Willis	0 10 0		
				Collection after	0 10 0		
				General Meeting	0 10 0		
				Do. after Sermons	0 10 0		
				Sunday School	0 10 0		
				Children	0 10 0		
					0 10 0		
					0 10 0		
					0 10 0		

[illegible]

[illegible]

Collection.		Mrs. Barker.....	8 6	1 1 0
Sacramental, for		Mr. Gibbons.....	6 2	
Widows and Or-		Mr. Logsdon.....	0 2	5 3 0
phans.....		Collected by Miss Adams		0 10 0
Sermons and Public		Mrs. Puelans.....	1 1	0 5 0
Meeting.....	20 0 5	Miss Adams.....	0 10	1 1 0
Anonymous, for		Miss Ainger.....	0 6	1 1 0
W. and O., Mr. for		Mrs. Nothe.....	0 2	0 20 0
Special Mission to		Mrs. B. Nothe.....	0 2	5 5 0
Africa.....	1 0 0	Mrs. J. Simpson.....	0 5	0 10 0
Public Breakfast..	20 5 6	Mrs. Wakely.....	0 5	0 10 0
Missionary Work-		Mr. Farr.....	0 4	0 5 0
ing Party, pro-		Mrs. Clark.....	0 4	0 10 0
ceeds of work		Mrs. Ambrose.....	0 4	2 0 0
sold.....	1 10 0	Mrs. Searle.....	0 0	0 5 0
Eva. Fla.; Col. Ma. et.		Collected by Mrs. Grant		0 10 0
Spalding, Mr. W.		Mrs. Grant.....	0 2	0 5 0
Robson.....	1 0 0	Mr. Stillwell.....	0 4	0 0 0
		Mrs. Stillwell.....	0 2	0 20 0
		Mr. G. Stillwell.....	0 2	1 1 0
		Mr. Castle.....	0 0	7 0 0
		Miss Winch.....	0 4	0 10 0
		Old Independent Chapel		0 20 0
		Chase Side.		1 1 0
		Rev. J. Stribling.		0 9 5
		Mrs. Barber.....	0 10	0 10 0
		Rev. J. Stribling.....	0 10	0 5 0
		B. H. Stribling.....	0 2	0 10 0
		Collected by—		1 1 0
		Mrs. Stribling.....	0 10	0 10 0
		B. H. Stribling.....	4 12	0 3 0
		Sunday School.....	0 11	0 10 0
		Public Meeting, less		2 3 0
		expenses.....	2 12	1 1 0
		Juvenile Association.		2 3 0
		Louisa Hicks.....	0 4	0 10 0
		K. Fairhead.....	0 2	0 10 0
		A. Cousins.....	0 0	0 10 0
		W. Barber.....	0 2	5 0 0
		H. Finch.....	0 2	0 10 0
		H. Randall.....	0 2	4 12 6
		114. Ja. Oct.		
		Winckmore Hill.		by—
		J. Feitham, Esq., for		28 15 6
		Madagascar.....	5 3	10 7 0
		Fitchley.		15 10 0
		Rev. C. E. Howell.		21 15 0
		Mrs. Howell, Secretary		1 7 0
		Miss Taylor, Treasurer.		9 12 0
		Collected by Mrs. Howel		0 0 0
		Rev. C. E. Howell.....	1 1	no.
		Mrs. Howell.....	1 1	0 0 2
		Joseph Crane, Esq. 25 0		0 2 5
		Ditto, for Boy in		0 10 0
		Bangalore School.....	5 0	0 2 0
		Miss Taylor.....	1 1	0 0 2
		Mr. Lawrence, (D.).....	1 1	0 2 2
		Small Sums.....	0 2	0 11 0
		Missionary Box.....	0 12	0 3 4
		Collected by Miss Lane.		1 0 2
		Miss Lane.....	1 0	0 7 5
		Mrs. Housefield.....	0 10	0 5 1
		Miss Housefield.....	0 10	0 2 11
		Collected by Miss Ford.		0 2 0
		Mr. Ford.....	1 0	0 3 0
		Mrs. Ford.....	0 10	9 14 0
		Miss Ford.....	0 10	1 1 0
		Small Sums.....	0 0	
		Collected by Miss Murphy		ad. 21.
		Mr. Murphy.....	0 10	India.
		Mrs. Chifford.....	0 10	0 0 5
		Mrs. Lawlay.....	0 10	0 0 5
		Mrs. Walters.....	0 10	1 10 0
		Small Sums.....	2 0	10 20 0
		Collected by—		12 4 6
		Miss A. M. Cubitt.....	2 4	7 3 0
		Emma Harris.....	0 12	25 10 0
		William Fosskett.....	1 14	
		Collected by Annie Bolton		
		Mrs. F. R. New.....	0 10	
		Small Sums.....	0 0	

Hemel Hempstead.

[1] Juvenile Association.

Collected by—

Robert Combs	0 15 0
Henry Faulkner	0 4 10
Ellen Dew	1 0 0
Miss Sheppard	1 0 0
Miss Catlow	1 37 0
J. Sheppard	1 4 2
Ellen Brown	0 2 0
Miss Wright	0 0 0

71. 12. 6d.

New Hampton.

Contributions, per

Mr. Sherratt	2 0 0
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Staines.

Rev. G. P. Jarvis.

Mr. Mitchiner, Treasurer.

Mr. Mitchiner	1 1 0
Mr. Morford	1 1 0
Asahey Pellatt, Esq.	0 0 0
Dr. Simmonds	1 1 0
Ditto (D.)	0 10 0
A Poor Widow	0 2 0
Annual Sermons	7 3 8
Public Meeting	0 12 0
Sunday School	0 7 8
Balm ce unexpended of Missionary Working Party	1 10 0

Missionary Boxes.

Henry Baker	0 0 8
William Budd	0 0 7
Arthur Cooper	0 1 7
Miss Alice Dexter	0 0 0
Thomas Fletcher	0 1 0
Alice Gammon	0 2 0
Joseph Gabbins	0 4 0
Emma Hancock	0 0 0
Maxier A. J. Passwo	1 4 0
John Schroeder	0 2 0
Maria Waterman	0 0 11

From Members of the Society of Friends, for the Support of Native Schools in India.

Mrs. Charles Ashby	0 10 0
Frederick Ashby, Esq.	0 10 0
Morris Ashby, Esq.	0 10 0
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Juvenile Meeting	1 12 10
Public Meeting	0 12 0

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...	0 10 0
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1 Mrs. S. C. Barton... 0 10 0
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4 Mr. J. M. Palmer, jun. 0 10 0
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M. H. T. Brown 0 5 0
Mr. W. Brown 0 5 0
Mrs. Fulcher 0 5 0
Mrs. Towns 0 5 0
Mrs. Appleton... 0 4 0
Mrs. Gulham 0 4 0
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School at Naper-
coll, collected by
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Buckley 0 10 0
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Mr. & Mrs. Coates 1 0 0
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Mr. Redgate 1 1 0
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Miss Hall 0 5 0
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Jane Pearson 0 5 0
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Juvenile Society.

Mrs. Aris, Secretary.

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A. and F. Wood 0 2 0
Elizabeth Wood 0 1 0
Alice Wren 0 3 0
Fractions 0 0 0
Missionary Sermons 11 5 10
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Miss Alport, Secretary.
Sermon in May 4 3 0
Sacramental, for Widows and Orphans 4 4 0
Interest on ditto 0 6 0

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Ditto, for Mrs. Porter's School 3 3 0
Miss Etzell 1 1 0
Mrs. Bishop 0 10 0
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Mr. Lee's Children 0 10 0
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H 2 2 0
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Morden White,
at Bangalore,
India 12 0 0

For Native Evangelist, Ernest
Morden White,
under the care of
Rev. W. K. Lee,
Amoy, China 12 0 0

For the Support of
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Rev. J. Read,
Philpott 10 0 0

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White, at Rarotonga,
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For the College at
Rarotonga 3 0 0

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Putney.

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Mr. Nye 0 10 0

Mrs. Nye 0 10 0

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Mrs. Russell 1 0 0
Miss Sloper 1 0 0
Mrs. Tucker 0 10 0
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A. Wille 0 5 0
A. Wiltshire 0 5 0
M. Wiltshire 0 5 0

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Miss Islay 0 4 0
Mrs. Parton 0 5 0
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Emily Apter 0 5 11
Jas. Brookes 0 1 10
Emma Brown 0 4 3
Emily Caffin 0 5 0
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Miss Waugh 1 1 0
Miss Blyth 2 2 0
Mrs. Clunio 2 2 0
Mrs. Carstairs 2 2 0
Mrs. Holloway 0 10 0
Small Sums 1 1 0
Miss Blyth's Pupils, for Mares 2 12 0

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W. Youngman, Esq. 1 1 0

Mrs. Whitely 1 0 0

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Collected by Miss E. Gander.

Mr. Cox 0 10 0

Small Sums 0 5 0

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Mrs. Hurt, for China 0 10 0

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Missionary Boxes 2 12 4

Sunday School, for Mares 0 0 0

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St. Is.				Collection	1 14 6
		Heraldmonocro.		Sunday School	0 13 6
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		Juvenile Missionary Box	0 4 2	Mrs. Hunsom	1 1 0
		Collection	0 17 3	Missionary Box, &c.	0 1 2
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		Mr. Gentry	0 5 0	Mrs. Field	0 12 7
		Mrs. W. Apps	0 5 0	Exs. 2s.; 7s.	
		Friend	0 5 0		
		4s. 3s. 2d.			
				Horsham.	
		Bognor.		Rev. E. Jamm.	
		Rev. B. Gray.		Mr. J. Laker, jun., Secretary.	
		For (Madagascar).		Collection	0 12 7
		Sunday School,		Mrs. Williams's Box	1 10 0
		Boys	1 1 0	Sunday School	0 15 7
		Girls	0 13 0	St. Mr. 2d.	
		Miss Grey	1 1 0		
		Mrs. Herington	1 0 0		
		Mrs. Richardson	0 6 0		
		Mrs. Foster	0 4 0		
		Mrs. Taylor	0 1 2		
		Sacramental Collection for Widows and Orphans	1 5 0		
		St. 14s. 2d.			
				Lindfield.	
		New Shoreham.		Rev. J. B. Calfow.	
		(Rev. J. Barfitt.		Mr. T. D. Durrant, Treasurer.	
		Sunday School		Collection	2 19 6
		Children	2 0 3	Dates at Ardley	0 19 1
		Missionary Box	0 10 0	Sunday School	2 2 0
		Collection	2 4 2	Boxes	2 2 0
		Exs. 7s. 6d.; 4s. 17s. 2d.		John Copeland, Esq.	2 2 0
				St. 2s. 2d.	
		Newhaven.			
		Rev. J. Williams.		Northing.	
		Collection, &c.	5 0 0	Rev. W. Benn.	
				Mr. G. H. Smith, Treasurer.	
		Priestworth, &c.		Collection	0 14 6
		(Rev. Henry Rogers.		Rev. W. Benn	1 1 0
		Miss Ide, Waters-		Mrs. Bean	1 1 0
		field	1 0 0	Ivory, Esq.	1 0 0
		Mr. Ide, ditto	1 0 0	Mr. G. H. Smith and Family	2 10 0
		Mr. and Mrs. Bowler, Grafton	0 10 0	Miss Baker	0 10 0
		Collection, Waters-		Mr. W. Walter	0 10 0
		field	1 14 11	Miss Paine	0 5 0
		Missionary Box	0 3 2	Sacramental Collection for Widows and Orphans	2 2 0
		Mr. Thos. Otway,		Exs. 13s.; 14s. 2d.	
		Petsworth	0 5 0		
		Mr. George Otway	0 5 0		
		Mr. Richardson	0 2 6		
		St. 6s. 2d.			
				Cuckfield.	
				D. Pratt, Esq., Treasurer.	
				Collection	1 1 0
				Sacramental Collection for Widows and Orphans	2 2 0
				Mrs. Loveday	2 2 0

Mr. J. B. Jeffery	1	1	0
Mrs. Jeffery	1	1	0
George Knott, Esq.	1	1	0
Mrs. Knott	1	1	0
Wm. Payne, Esq.	1	1	0
Mrs. Payne	1	1	0
Daniel Pratt, Esq.	1	1	0
Mrs. Meek	1	0	0
Mrs. Best	1	0	0
The Misses Jeffery	0	5	0

Juvenile Auxiliary.

Fanny and Jessie Pratt	0	13	5
Emma and Eva Burtenshaw	0	11	7
Hampden and Howard Pratt	0	11	5
Harry Stenning	0	10	0
Sums under 10s.	3	4	6
21l. 10s. 4d.			

Chichester.

Rev. William Dorling.

Coldwell, Mr. and Family, Havant	7	0	0
Mr. Allen, Chichester	1	0	0
Mrs. Allen, ditto	1	0	0
Mr. Mc Clymont, ditto	1	0	0
Mr. J. Irving, ditto	1	0	0
Mr. William Long, ditto	1	0	0

Collecting Books and Boxes.

By Miss S. Flint	1	13	4
By Miss Louisa Hood	0	9	5
Sacramental Collection for Widows and Orphans	4	4	0

Juvenile Association.

Subscriptions and Donations, Boys	4	16	2
Ditto, Girls	3	13	9
Profits of Juvenile Tea Meeting	1	9	6
Juvenile Addition to the Widows' Fund	0	7	4
36l. 12s. 6d.			

Hastings.

Rev. J. Griffin.

Rev. W. Porter, Secretary.

Collections at Anniversary	33	10	2
Sacramental Collection for Widows and Orphans	15	10	10
Sunday School Collection	7	0	0

Subscriptions.

Mr. J. Arnold	1	1	0
Mrs. Arnold	1	1	0
Mr. James Bedall	5	0	0
Mrs. Beddowes	1	0	0
Mrs. Orosbie	0	10	0
Mr. H. Dobell	1	1	0
Mr. W. Diplock	0	10	0
Mrs. Field	1	0	0
Rev. James Griffin	5	0	0
Mrs. N. Griffin	10	0	0
Miss Gwinnett	0	10	0
Mrs. Hatchett	0	10	0
Mrs. Mason	0	10	0
Mr. James Notcutt	1	1	0
Mrs. Penhall	1	1	0
Mrs. Perkins	0	10	0
Miss Piper	5	0	0
Rev. W. Porter	1	1	0
Mr. J. Rylands	5	0	0
The Misses Reid	2	0	0
Mrs. Shaddock	1	0	0
Mr. John Stewart	0	10	0
Smaller Sums	4	10	0
Boxes	0	14	9
Exs. 7s. 11d.; 4l. 12s. 10d.			

Lewes.

Collected by Mrs. Morris	3	15	6
Miss Perrall, Missionary Box	0	4	10
31l. 0s. 4d.			

Tabernacle.

Rev. Evan Jones.

Mr. C. Wille, Treasurer.

Collection	11	4	7
A Friend	1	1	0
D. Edwards, Esq.	1	1	0
J. G. Langham, Esq.	1	1	0
Mr. Charles Wille	1	1	0
For Widows' Fund	3	13	9
Weekly Subscriptions, including 25 for Native Teacher, William Boys	13	9	1
Sunday School	6	1	1
Exs. 15s.; 37l. 17s. 6d.			

Brighton.

Queen's Square Chapel.

Mr. H. Hooper, Treasurer.			
Sacramental Collection, Widows and Orphans' Fund	6	6	0
Collection	10	0	0

Subscriptions, &c.

Miss Ashby's School Young Gentlemen	0	15	0
Mr. Childs	0	10	0
Mrs. Elliott	2	2	0
Mr. H. Hooper	1	0	0
Mr. Maddocks	0	10	0
Mr. G. Nash	0	5	0
Mrs. C. E. Simpson	1	0	0
Mr. Rldpath	0	5	0
Mr. Thurgood	1	1	0
Mr. Thurgood, jun.	0	10	6
Mrs. Trueman	0	10	0
Sunday School	3	17	5

Missionary Boxes.

Miss Gibbs	0	6	7
Annie Leach	0	5	8
Lucy Meakin	0	8	1
Mr. J. G. Smith	0	12	3
Chapel Boxes	6	13	2
36l. 16s. 8d.			

London Road Chapel.

Rev. Robert Hamilton.

Mr. W. Jenner, Treasurer.			
Sacramental Collection for Widows and Orphans	4	10	4

Subscriptions.

Rev. R. Hamilton	0	10	6
Mr. W. Jenner	1	1	0
Mr. Hart	1	0	0
Mr. Hadlow	1	0	0
Mr. D. Friend	0	5	0
Mr. C. Loveday	0	10	6
Mr. W. Pierson	0	10	0
Mr. W. Stevens	1	1	0
Mrs. Shurey	0	5	0

Collected by—

Mr. Trowbridge	0	17	4
Mrs. Mann	3	13	9
Miss Rogers	0	17	2

Collected by Juvenile Society.

Herbert Rix	1	5	10
Charles Hamilton	1	19	7

W. B. Ellis	1	3	4
G. Winters	0	9	9
Misses Friend	1	13	4
E. S. South	2	4	0
W. Towner	1	2	1
T. R. Fenwick	1	12	1
J. Stevens	1	5	0
Miss Habens	1	0	9
M. Botting	2	2	3
W. Sharpe	1	6	7
C. Parker	0	4	0
Miss Picketts	0	18	5
— Gaston	2	11	1
H. J. Burgess	0	14	5
M. M. Martin	0	12	10
J. J. Holder	0	18	5
Miss Ridley	0	10	0
W. G. Dunstall	0	11	11
G. Cripps	1	1	3
Miss Goymour	0	11	7
— Palmer	0	11	8
Miss Lowe	0	6	0
J. Elliott	0	4	6
Frederick Gravely	0	9	3
Miss M. Tulley	0	3	4
— Hadlow	1	15	0
Miss Arnold	1	13	7
Missionary Box, Sunday School, Boys	0	7	10
Sums under 2s.	0	8	0
Exs. 42s. 3d.; 45l. 15s.			

Union Street Chapel.

Rev. Robt. Vaughan Pryce, M.A., LL.B.

William Penfold, Esq., Treasurer.

Annual Collection	18	8	7
Sacramental Collection for Widows and Orphans	8	18	3
For Joseph Rasomaka	4	0	0

Subscriptions.

Mrs. Allin	1	1	0
Mr. Cornish	0	10	6
Mr. Davey (2 yrs.)	2	2	0
Miss Goulty	1	1	0
Mr. H. N. Goulty	1	1	0
Miss Goodall	0	5	0
Mr. Hounsom	1	1	0
Mrs. King	1	1	0
Rev. Robt. Vaughan Pryce	1	1	0
Mr. Penfold	2	2	0
Mr. Portlock	2	2	0
Mr. Rutter	1	1	0
Ditto, in Remembrance of Miss Gainsborough	1	1	0
Ditto, in Remembrance of Miss Good	1	1	0
Mr. and Mrs. Savage	1	0	0
Mr. Unwin	1	1	0
Jas. Vallance, Esq.	5	5	0
Miss Gertrude Vallance	1	1	0

Boxes, and Collected by—

Elizabeth Uren	0	3	0
Mrs. Gorrings	0	13	11
Mrs. Savage	0	15	10
Mrs. Sickelmore	0	3	9
Miss Sickelmore	1	0	0
Mrs. Watson	0	2	0
Wallis Pullinger, for South Africa	0	8	1
59l. 10s. 11d.			

Countess of Huntingdon's Chapel, North Street.

Rev. J. B. Figgis.

Mr. Jas. Sayer, Treasurer.

Annual Collection	34	4	0
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For Native Teacher, Joseph Sortain, Cuddapah, India	10	0	0
Mr. G. D. Sawyer, for Native Teacher, South Sea Islands	5	0	0
For Samoan Training Institution, for Native Teacher	5	0	0
10l.			

Collected by Children of Rev. J. B. Figgis's Bible Class	11	18	2
Boys' and Girls' Sunday School Children, per Mr. G. D. Sawyer	10	19	2

Subscriptions.

Mr. Aylen	1	1	0
Miss Burrup	1	1	0
Miss M. A. Burrup	1	0	0
R. Bayly, Esq.	1	1	0
Rev. A. Creak	1	1	0
Mrs. Cruickshank	0	10	0
Mr. Dempster	1	1	0
Rev. J. B. Figgis	1	0	0
— Mallott	1	0	0
Mrs. J. Smith	1	0	0
Mr. and Mrs. F. Tooth	2	0	0
Mr. T. B. Winter	1	1	0

For China.

Mr. T. B. Winter	0	10	0
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Collected by—

Miss Aylmore	1	5	6
Miss M. A. Burrup	3	16	0
Miss Pace	3	5	6
Mrs. G. D. Sawyer	6	16	6

Donations.

Mrs. R. Dempster	0	10	0
Small Sums	0	6	4

Missionary Boxes.

Miss Creak	0	1	6
Mrs. Mitchell	0	11	6

Exs. 12s.; 106l. 8s. 3d.

Total 568 9 2

Less General Expenses .. 13 2 7

555 6 7

Lewes.

Young Ladies in Miss Jones's School, towards the Malagash Mission	8	0	0
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WARWICKSHIRE.

Birmingham. J. E. Wilson, Esq., for Madagascar	3	0	0
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Kenilworth.

Rev. J. Button.

Thos. Hennell, Esq.	1	1	0
Mr. Richard Barran	0	10	0
103rd Psalm, 1st v.	0	10	0
Collection at Meeting	3	17	0
Boys' Missionary Box	0	1	7
Girls' ditto	0	9	4
Miss Andrews	0	2	4
Miss Osborn	0	2	5
Miss Webb	0	2	0
Mrs. Akers	0	2	1
Mrs. Hughes	0	2	8
Exs. 7s. 6d.; 64. 12s. 3d.			

Leamington.

Spencer Street.

Rev. A. Pope.

Quarterly Subscriptions under 5s.	6	9	2
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Sewing Party, for
Jemima Turner, in
Madras Scho 1
Ditto for Girls' Mis-
sion Schools, Ma-
dras 2 2

Family Bases.

W. J. Mann and
Sisters 1 12 0
J. F. Stancomb 0 14 7
Joseph Hudson 2 1 4
J. and P. Brown 1 0 0
Willie Kemp 0 13 8
Miss Dawson 0 14 1
Katie Clayton 0 2 4
Miss Wright 0 7 10
Joseph Chapman 0 5 0
Elizabeth Franklin 0 2 4
Joseph Winslow 0 2 0
John Cogswell 0 0 11
Contributions to
Indian Famine
Fund, (see Chro-
nicle for Septem-
ber) 20 2 0
Jannine Tabernacle,
a Biocentenary
Memorial, on ac-
count 00 0 0
178 2 10

Silver Street Chapel.

Rev. D. Salmon.

Annual Collection... 2 0 1
Rev. D. Salmon, A.S. 1 0 0
Mr. B. Harris, A.S. 0 10 0

Boxes.

Sabbath School 0 14 7
Mrs. Lovelock 0 0 0
Mrs. Ferguson 0 0 0
Miss Yelland 0 0 0
Miss P. Smith 0 0 0
Mrs. Marchant 0 0 1
Mrs. Gray 0 0 0
Ann Pickard 0 1 10
Mrs. Gibson 0 1 0
Mrs. Kewling 0 1 0
Widows and Or-
phans 1 0 0
52 4s. 3d.

Worminster.

Rev. H. M. Gunn.

J. Provis, Esq., Treasurer.

Ladies' Association.

Miss S. P. Brodrick 1 0 0
Miss Salt 1 0 0
Miss Carpenter 1 10 0
Miss Ann Corlay 0 0 0
Mrs. Curtis 0 0 0

Juvenile Missionary Boxes.

Miss Bennett 0 0 0
Master Alfred Vardy 0 7 0
Miss Martin 0 0 0
Juvenile Association,
for the School
of Mrs. Wm. Fur-
ter, Child named
Mary Ann Vardy, 2 0 0
Girls' School Mis-
sionary Box 1 0 0
Boys' Sabbath School
ditto 1 14 7
Collected at Annual
Juvenile Meeting,
Collection after
Sermons 7 17 11
Do. at Anniversary
Public Meeting 0 0 0
J. Provis, for Wilton
Provis, Native
Teacher 10 0 0

Annual Subscribers.

John Provis 1 1 0
Mrs. John Provis 1 1 0
Mr. John Harcourt 0 10 0

Mrs. Robinson 0 10 0
Mr. W. Wheland 0 10 0
For Widows and Orphans.
Collected at Com-
munion Table 4 15 2
Mr. and Mrs. John
Provis 1 0 0

Collected at War Common Chapel.

Per James Cornish.

Common Sabbath
School 0 12 0
Weekly Collections 1 12 10

Crookerton Independent Chapel.

Sabbath School
Children 1 2 0
Weekly Offerings 0 12 10
Mr. Forward's Mis-
sionary Box 1 2 10
51 17 0
Loss Expenses 0 1 10
51 16 11

WORCESTERSHIRE.

Halesowen.

Rev. T. Hall.

Sabbath School,
Boys 4 14 0
Ditto, Girls 2 9 0
Card, by Mr. D. B.
Harris 1 1 0
Miss Glare's Box 0 0 0
Miss M. A. Hodgkiss's
Box 0 2 4
M. 11s. 3d.

Worcester.

Rev. J. Bartlett.

For Widows' Fund 0 10 0

YORKSHIRE.

Hull and East Riding Auxiliary.

A. Levett, Esq., Treasurer.

Fish Street Chapel.

Rev. Edward Jukes.

Collections 40 4 0
Sacramental Offer-
ing for Widows
and Orphans of
Missionaries 7 10 0

Ladies and Juvenile Association, per Mrs. A. Levett and Mrs. J. Westerdale.

Collected by Miss Boden.

Mr. W. H. Boden 1 0 0
Mrs. McBride 0 10 0
Sums under 10s. 1 10 0

Collected by Miss Braas.

A Friend 0 10 0
Sums under 10s. 2 1 0

Collected by Miss Cobb.

Sums under 10s. 1 1 4

Collected by Miss Dale.

Miss Whittaker 0 10 0
Sums under 10s. 2 12 0

Collected by Miss Irving.

Mr. W. Irving 2 2 0
Mrs. W. Irving 0 10 0
Mrs. Ralph Jackson 0 10 0
Mr. Henson Foster 0 10 0
Sums under 10s. 8 10 0

Collected by Miss Lambert.
Mrs. Lambert 1 0 0
Mrs. W. Lambert 0 10 0
Miss Aston 0 10 0
Sums under 10s. 2 14 4

Collected by Miss Musgrave.

Mr. Musgrave 1 1 0
Mr. J. W. Hill 1 1 0
Sums under 10s. 1 12 0

Collected by Miss Malcolm.

Mr. Malcolm 1 1 0
Mr. Jack 1 5 4
Mr. Barnby 0 10 0
Mrs. Jackson 0 10 0
Sums under 10s. 1 7 0

Collected by Miss Stratton.

Rev. E. Jukes 2 0 0
Rev. E. Jukes' family
Missionary Box 1 0 0
Miss Rock 1 0 0
Mr. K. Stratton 1 2 0
Mr. T. Stratton 1 1 0
Mr. J. Gibson 0 10 0
Mrs. A. Levett 0 10 0
Mrs. K. Stratton 0 10 0
Sums under 10s. 2 12 1

O

M

S

C

Sums under 10s. 1 6 0

A Friend at Mission-
ary Breakfast 5 0 0
R. P. at do. do. 5 0 0
Mrs. B. Robinson's
Missionary Box 0 10 0
Fish Street Sabbath
School, per Mr.
Foster, Junr. 4 0 0
Miss S. L. Tapp, for
Madagascar 0 10 0
Miss M. L. Tapp,
Missionary Box
for Hong Kong 0 0 0
Miss E. S. Tapp,
Missionary Box
for Hong Kong 0 7 0
Eleanor Waudby,
for Bowhanipore
Institution 0 0 1
Elizabeth Lester 0 0 1
A Friend, for India,
per Rev. E. Jukes 0 0 0

Missionary Boxes.

Mr. S. Lambert's
Children 1 0 0
Miss Gertrude
Stratten 0 12 0
Mrs. Lamb 0 0 10
Master O. Bristow 0 10 0
Master Ireland 1 7 0
Miss M. P. Wester-
dale 0 0 2
Union School of Hope 0 0 0
Mr. Lambert, for
Native Teacher,
called George
Lambert 10 0 0

Sums under 10s. 2 14 0

Collected by Miss Tarbotton.

Mr. Fraser 0 10 0
Sums under 10s. 2 14 0

Collected by Miss Simpson.

Rev. H. A. Radford 1 0 0
Miss Todd 1 0 0
Mrs. Thornham 0 10 0
Mrs. Simpson 0 10 0
Mr. J. Oatley 0 10 0
Sums under 10s. 1 10 0

Collected by Miss M. A. Tarbotton.

Mrs. Reinold 0 10 0
Mr. Kirke 0 10 0
Mr. Bacon 0 10 0
Mrs. Dible 0 10 0
Sums under 10s. 0 12 0

Collected by Miss Walkington.

Sums under 10s. 0 12 10

Collected by Miss Parker.

Mr. Allot 1 1 0
Sums under 10s. 1 0 0

Collected by Miss Parker.

Mr. Parker and
Family 1 1 0
Mr. Malbourne 0 12 0
Mrs. Sargent 0 10 0
Sums under 10s. 0 10 0

Collected by Mrs. Mount.

Mr. S. Buck, sen. 1 1 0
Mr. H. J. Atkinson 1 1 0
Mr. Mount 1 1 0
Mrs. Bowring 0 12 0
Mr. J. G. Kidd 0 10 0
Mr. W. K. Turner 0 10 0
Mr. W. Wright 0 10 0
Sums under 10s. 0 12 0
Interest 0 10 0

The Misses Wright's
Missionary Basket 0 10 0
Miss Harcourt, Mis-
sionary Box 0 12 0
744, 11s. 3d.

Abdon Chapel.

Rev. H. A. Radford, M.A.

Collections 30 2
Collection for Wi-
dows and Orphans
of Missionaries 12 12 0

Ladies' and Juvenile Mis-
sionary Association, per
Mrs. Mount and Mrs. P. H.
Harker.

Collected by Mrs. P. H. Harker
Mr. B. Wallis 1 1 0
Mr. P. H. Harker 0 10 0
Mrs. Gray 0 10 0
Sums under 10s. 1 5 0

Collected by Miss Jenkins.

Mr. Oldham 2 1 0
Mrs. Briggs 1 1 0
Mr. Sherwood 1 0 0
Miss Jenkins 0 10 0
Sums under 10s. 1 11 7

Collected by Miss S. Squire.

Mrs. Rose 1 0 0
Mrs. Squire 0 10 0
Mrs. Jackson 0 10 0
Sums under 10s. 2 0 7

Collected by Miss Hair.

Mr. Beecroft 1 0 0
Mrs. Willoughby 0 10 0
Mrs. Hair 0 10 0
Mr. Raven 0 10 0
Mr. Booth 0 10 0
Sums under 10s. 3 12 11

Collected by Miss Mansfield.

Mr. Fraser 0 10 0
Sums under 10s. 2 14 0

Collected by Miss Tarbotton.

Sums under 10s. 1 0 2

Collected by Miss Simpson.

Rev. H. A. Radford 1 0 0
Miss Todd 1 0 0
Mrs. Thornham 0 10 0
Mrs. Simpson 0 10 0
Mr. J. Oatley 0 10 0
Sums under 10s. 1 10 0

Collected by Miss M. A. Tarbotton.

Mrs. Reinold 0 10 0
Mr. Kirke 0 10 0
Mr. Bacon 0 10 0
Mrs. Dible 0 10 0
Sums under 10s. 0 12 0

Collected by Miss Walkington.

Sums under 10s. 0 12 10

Collected by Miss Parker.

Mr. Allot 1 1 0
Sums under 10s. 1 0 0

Collected by Miss Parker.

Mr. Parker and
Family 1 1 0
Mr. Malbourne 0 12 0
Mrs. Sargent 0 10 0
Sums under 10s. 0 10 0

Collected by Mrs. Mount.

Mr. S. Buck, sen. 1 1 0
Mr. H. J. Atkinson 1 1 0
Mr. Mount 1 1 0
Mrs. Bowring 0 12 0
Mr. J. G. Kidd 0 10 0
Mr. W. K. Turner 0 10 0
Mr. W. Wright 0 10 0
Sums under 10s. 0 12 0
Interest 0 10 0

The Misses Wright's
Missionary Basket 0 10 0
Miss Harcourt, Mis-
sionary Box 0 12 0
744, 11s. 3d.

Hope Street Chapel. Rev. H. Ollerenshaw. Collections 24 15 5 Ladies' and Juvenile Mis- sionary Association, per Miss Morley. Collected by Miss Morley. Rev. J. Morley..... 0 10 6 Mrs. Bouch 0 10 0 Mrs. Brown 0 10 0 Mrs. Gelson 1 0 0 Sums under 10s..... 3 5 1 Collected by Mrs. Stather. Mr. Jackson 0 10 0 Mr. Thompson 0 10 0 Mr. Stather 0 10 0 Sums under 10s..... 2 14 6 Collected by Mrs. Tate. Mr. Anderson 0 10 0 Sums under 10s..... 1 3 0 Subscriptions. Rev. H. Ollerenshaw 2 0 0 Mr. W. Pexton 2 0 0 Mr. J. Maw 1 1 0 Mr. W. Burn 1 1 0 Mr. H. P. Jackson... 1 0 0 Mr. C. W. Holdich... 1 0 0 A Friend, per Mr. Holdich 5 0 0 Sabbath School 5 1 7 Sacramental Collec- tion for Widows and Orphans of Missionaries 4 12 9 O. T. O., per Rev. H. Ollerenshaw..... 20 0 0 82l. 4s. 10d. Salem Chapel. Rev. J. Sibree. Collections 13 15 3 Subscriptions. S. W. Bowden, Esq. 1 0 0 Mrs. T. Clarke..... 1 0 0 Miss Hyde..... 1 0 0 Mr. W. Adams..... 1 0 0 Mr. James Sibree, for India..... 1 0 0 Ditto, for Madagas- car 1 0 0 Mr. Thos. Sibree, for ditto 0 10 0 Mr. S. B. Jackson ... 0 5 0 Collected by— Miss Hyde, for Ma- dagascar..... 1 0 0 Mrs. Thrustle 0 5 0 Miss E. Towers 0 5 0 George Fowler (in Memory of) 0 2 6 Missionary Boxes. Mrs. Hunter..... 1 0 0 Mrs. Jane Johnson 0 10 0 Mrs. G. Smith 0 6 6 Master J. A. Adams 0 12 0 Sabbath School Chil- dren 0 12 4 Ditto, for India 0 15 0 Miss Hyde's Infant Class..... 0 3 6 Mr. Tottle's ditto ... 0 2 8 Sabbath School Chil- dren, for "John Williams" 1 2 6 Sacramental Collec- tion for Widows and Orphans of Missionaries 1 15 0 29l. 2s. 8d. Collections. Public Meeting at Albion Chapel..... 14 6 9 Afternoon Service, for the Sunday Scholars and Chil- dren at Albion Chapel 4 9 8	Hope Street 3 13 8 Breakfast at Hope Street 3 11 1 Surplus on Sale of Tickets 0 1 8 Communion Service at Fish Street 10 14 6 For Widows and Orphans of Mis- sionaries, at United Communion Ser- vice of the four Churches 2 15 11 Cottingham. Rev. T. Hicks. Collections 23 19 10 Missionary Boxes... 2 2 7 Sacramental Offer- ing for Widows and Orphans of deceased Mission- aries 10 2 4 Cottingham School in India 10 0 0 H. T., for Famine in Travancore 5 0 0 Mr. W. Pexton, for ditto 20 0 0 Mr. W. Pexton, for ditto 10 0 0 Mr. W. Pexton, for China 20 0 0 Mr. W. Pexton, for India..... 20 0 0 136l. 5s. 9d. Hornsea. Rev. T. Pool. Collections 7 4 8 Subscriptions. J. Bainton, Esq..... 1 0 0 A Friend..... 0 10 0 Miss Wroot 0 5 0 Mrs. Bainton's Mis- sionary Box 1 0 0 Sunday School Boxes 0 6 2 10l. 5s. 10d. Skipsca. Collections 2 10 0 Subscription, by Mrs. Etherington 1 2 0 Missionary Boxes. Jane Dukes 0 8 0 Master T. Frankish 0 8 0 Misses Jane and Charlotte Hornby 0 2 6 Miss Mary Elizabeth Hornby 0 5 1 Miss Jemima Lamp- lough 0 4 9 4l. 12s. 4d. Driffield. Rev. W. Mitchell. Working Society ... 5 8 8 Subscriptions 2 0 0 Collection at Public Meeting 14 12 6 Missionary Boxes... 0 2 10 22l. South Cave. Rev. J. Menzies. Collections 5 11 6 Elloughton. Rev. J. Menzies. Collections 6 17 9 Miss Fanny Flem- ing's Missionary Box 1 8 8 Miss Ellen Watson's ditto 0 10 0 8l. 12s. Beeford. Rev. J. Hutchin. Collections 1 15 5	J. Stocks, Esq., (D.) 1 0 0 Mrs. Dobson's Box 1 11 2 4l. 6s. 7d. Fordingham. Rev. J. Hutchin. Collections 0 18 Boxes. Miss Hussard 0 12 10 Mrs. W. Hussard ... 0 7 0 Sunday School..... 0 2 11 J. Hutchin, for the Rev. J. Jones's School, Mare..... 0 10 0 For Widows 0 10 0 8l. 2s. 11d. Swanland. Rev. J. Wishart, M.A. Collections 6 13 0 Subscriptions. John Todd, Esq..... 1 1 0 Mrs. Ringrose..... 1 1 0 Miss Todd 0 9 0 R. B. Watson, Esq... 1 1 0 R. B. Ringrose, Esq. 1 1 0 Mrs. R. Ringrose ... 1 1 0 Mr. T. Smith 1 0 0 Mrs. Thompson (3 years) 1 0 0 Mrs. Shaw..... 0 8 0 14l. 12s. Interest, less Bank- ers' Commission.. 1 12 6 60s 16 8 Less Expenses... 13 15 1 50s 1 7 NORTH RIDING AUXILIARY. Whitby Branch. Rev. J. C. Potter, Secretary. Kirby Moorside. Rev. J. Abba. Collection 4 11 3 Pickering. Rev. J. Earnshaw. Missionary Basket 2 2 2 Subscription 2 0 0 Annual Collection... 7 5 3 13l. 8s. 5d. Whitby. J. Buchanan, Esq. 1 1 0 Rev. H. S. Campbell. 0 5 0 J. Chapman Esq. ... 1 1 0 Mr. Clark 1 1 0 Mr. W. Horne..... 0 10 0 Mr. Kirby 0 10 0 Rev. J. C. Potter ... 0 10 0 Collections. Silver St. Chapel..... 23 14 8 Public Meeting 12 7 7 Breakfast 6 0 0 Sunday School Boxes. Small Sums 1 16 2 Miss M. Franklin... 0 9 0 Miss Hill 0 7 8 Misses Woods..... 0 8 11 In Memory of a Dear Sister 1 2 6 Mr. J. Willison's Family Box 2 6 8 Juvenile Association. Mr. T. Beaumont ... 2 2 4 Miss Clough..... 0 12 4 Mr. F. Collis..... 2 7 0 Misses Kirbys..... 2 2 10 Misses Taylor and Andrew 2 0 4	Special Objects. Ladies' Working Society, Mrs. Addiss's School, Coimbatore 20 0 0 China Schools, per Miss Nelson 2 0 0 Sacramental Collec- tion for Widows ... 2 0 0 Native Girl, Harriet Absalom 1 10 0 Ditto, S. B. Potter 1 10 0 Native Teacher, Whitby 10 0 0 108l. 12s. 9d. 127 15 4 Expenses 2 6 4 125 11 4 Scarborough. Rev. R. Balgarnie, Secretary. Mr. R. Hule, Treasurer. Public Meeting 26 1 0 Bar Church. Rev. K. Balgarnie 20 12 6 Ditto. United Com- munion for Widows and Orphans 8 2 9 Old Chapel. Rev. B. Backhouse, for ditto 1 14 6 Bar Church. Gift from Sacramental Fund, for ditto ... 10 15 6 Missionary Boxes... 5 10 1 Bar Church Sunday School and Bible Classes, for Indian Youth, Parthe- sarthy, at Mr. Hall's School, Madras 10 0 0 Mrs. Rawson's Bible Class, for China... 1 0 0 Mrs. Thompson, Collector. Mrs. Thompson 0 10 0 Mr. Hall 0 10 0 Mrs. Hall 0 10 0 Mrs. Prince 0 10 0 Mrs. White 0 10 0 Rev. R. Balgarnie ... 2 0 0 Mrs. Balgarnie 1 0 0 Florence Balgarnie 0 10 0 Mary R. Balgarnie. 0 10 0 Jessie M. Balgarnie 0 10 0 Dr. Murray 1 1 0 Mrs. Bolton 0 10 0 Mr. Ward 1 0 0 Mr. Newham 0 10 0 Sums under 10s..... 2 2 6 Misses Hammond and Carter, Collectors. Mr. P. Hick 1 0 0 Ditto for China (D.) 0 10 0 Mr. Carter 1 0 0 Mrs. Knowles 1 0 0 Mrs. Lave 1 0 0 Misses Hobden (D.) 0 10 0 Mrs. Rawson 1 0 0 Ditto for China (D.) 0 10 0 Mr. Fowler 0 10 0 E., for China (D.) 0 10 0 The late Geo. Raw- son, Esq., for India 5 0 0 Sums under 10s..... 2 19 0 Mrs. Gromow and Miss Luntley, Collectors. Mrs. Peacock 0 10 0 Mr. G. P. Dale..... 1 1 0 Mr. Thackwray ... 1 1 0 Mr. Waters 0 10 0 Mr. Eccles 0 10 0 Sums under 10s..... 2 15 4 Mrs. Balgarnie, Collector. Mr. Bareman 0 10 0 Mrs. Bareman 0 10 0 Mr. W. Kountree, for Schools 1 0 0 Mrs. Hansell (D.) 0 10 0 Miss Brookfield (D.) 1 0 0 Miss Tamart (D.) 0 10 0 Miss Waterhouse... 0 10 0 Mrs. Thompson, for Madagascari (D.) 1 0 0 H. and A. Hall's
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Missionary Box ... 5 2 5	Mr. Hodgson 1 1 0	Collected by—	Goole.
Sums under 10s..... 8 4 6	G. Leeman, Esq... 5 0 0	Mr. Grey 2 17 0	Rev. S. Gladstone.
Mrs. Peacock, Collector.	J. Meek, Esq. 2 0 0	Mr. Clarke 0 11 2	Collections 6 12 4
Mr. Edmond 1 0 0	Mr. W. Moore (3 years) 2 2 0	Mr. Martin 0 8 0	At Swinefleet 2 2 0
Mr. Dawson..... 1 0 0	Mr. W. Pearson.. 0 10 0	Mr. Wray 0 6 3	Mr. Briggs..... 1 0 0
Mrs. Dawson..... 0 10 0	Rev. J. Parsons .. 1 1 0	Mr. Blanshard... 0 4 1	Boxes 2 0 10
Sums under 10s..... 0 1 0		Mission School .. 0 4 10	Sacramental Collec- tion for Widows' and Orphans.... 1 8 0
Mrs. M. Hick, Collector.	By Rev. J. Parsons—	Juvenile Branch.. 11 19 3	
Miss Hick 8 0 0	A Friend..... 2 10 0	Sabbath School .. 6 1 7	
Mr. M. Hick..... 5 0 0	Ditto 2 0 0	189l. 13s. 7d.—	
Mr. T. Hick (D.) 5 0 0	Ditto 2 0 0	Lendal Chapel.	Subscriptions.
Mr. G. Hick 2 0 0	Ditto 0 10 0	Rev. A. B. Attenborough.	Mrs. Carter 1 0 0
Miss Boden 0 10 0	Mr. Cattle..... 0 8 0	Collections 6 14 9	Mrs. Ireland..... 0 10 0
Mr. Colby 0 10 0	Mrs. Sargent 2 0 0	Subscriptions.	Mrs. Muston 0 10 0
Mrs. Richardson .. 1 0 0	Miss Swaine..... 0 10 0	J.P. Pritchett, Esq. 1 1 0	Mr. Gladstone... 0 10 0
Sums under 10s..... 2 6 10	Mrs. Teale..... 1 1 0	C. Thiselton, Esq. 1 1 0	Exs. 14s. 9d.; 14l. 13s. 6d.—
Mrs. Huie, Collector.	Adult Branch.		Great Ouseburn and Green Hammerton.
W. D. S. Duesbery, Esq. 1 1 0	Collected by Miss Hollins.	Collected by—	Rev. W. Daniell.
Mr. Huie 0 10 0	The Right Hon. The Lord Mayor 1 0 0	Miss Hawkin 0 15 0	Collected at Great Ouseburn 8 2 11
Mrs. Huie 0 10 0	Mr. W. Whytehead 0 10 0	Miss Land 0 16 6	Subscriptions 1 9 0
Mr. T. Hick 1 0 0	Mr. G. D. Hollins 0 10 0	Mary Fligg 0 11 8	Missionary Boxes. 0 4 3
Mrs. T. Hick 0 10 0	Smaller Sums 1 18 6	Miss S. Emerson . 1 5 8	Collected at Green Hammerton 2 8 5
Mr. Gray 0 10 0		Miss Scott 0 2 6	Sunday School... 0 6 9
Sums under 10s..... 2 4 0		Miss Kilvington's Class 1 0 0	Exs. 3s. 6d.; 12l. 5s. 11d.—
Miss Ward, Collector.	Collected by Miss Allen.	Mr. Hobbes, from Classes 2 6 8	Howden.
Mr. Parkin 0 10 0	Mrs. Johnson 0 10 0	Mrs. Pritchett, for Mrs. Mather's School 2 0 0	Rev. G. Richards.
Mr. Ward, for Mada- gascar (D.) 0 10 0	Smaller Sums 1 14 11	Working Party... 8 0 0	Collections 4 8 4
Sums under 10s..... 2 1 1		25l. 14s. 9d.—	Public Meeting .. 2 14 11
Mrs. W. T. Hick, Collector.	Collected by Miss Carley.	Heslington.	Sabbath School.
Mr. Nedby 0 10 0	Mrs. Barker 0 10 0	Collections 4 14 0	Boys' Bible Class . 1 12 3
Mrs. Ward 0 10 0	Smaller Sums 0 18 4	Appleton Wiske, and Welbury.	Girls' Bible Class. 0 12 3
Mrs. Scott 0 10 0		Rev. J. Thompson.	Girls' 2nd Class .. 0 2 7
R. Tindall, Esq. 1 0 0	Collected by Miss E. Parsons.	Collected at Meetings—	Other Classes 0 12 6
Mrs. R. Tindall 0 10 0	Mr. T. J. Wilkinson 0 10 0	Appleton Wiske.. 4 18 4	After Addresses .. 1 4 0
Mrs. M. H. Tindall.. 0 10 0	Mr. Colman 1 1 0	Welbury..... 4 5 6	Subscriptions by Mrs. and Miss Hutchinson 4 0 0
Sums under 10s..... 0 18 6	Smaller Sums 1 5 6	Mrs. Trowsdale (D.) 20 0 0	Sacramental Collec- tion for Widows and Orphans .. 1 1 0
Miss Moore, Collector.	Collected by Miss Pritchett.	Widows & Orphans 5 10 0	Exs. 7s. ; 17l. 2s. 10d.—
Mr. Sandwith 0 10 0	Mrs. Graves 0 10 0	Garden stuff 1 0 0	
Mr. Turnbull, Hack- ness 1 1 0	Smaller Sums 0 9 4	Sacramental Col- lection..... 0 10 0	
Rev. T. W. Jackson, Pley 1 1 0	Collected by Miss Shillito.	By Cards.	Knaresbro'.
Misses Bottomley... 1 0 0	Mr. Wood..... 0 10 0	Miss Alderson... 0 17 11	Rev. R. Redman.
Mrs. Flower..... 0 10 0	Smaller Sums 0 8 8	Miss Wheelhouse. 0 13 0	Collections 10 5 9
Sums under 10s..... 0 12 6		Miss Routledge .. 0 15 0	By Beehive, R. Coates..... 1 0 0
Miss Teale, Collector.	Collected by—	Miss Watson 0 12 0	Collected by Miss Glendenning.
Mr. Winn 0 10 0	Miss Hall 2 3 2	Miss Garnet 0 16 0	A Friend..... 1 0 0
Misses Teale 0 10 0	Miss Render 0 3 8	Master Routledge. 0 11 0	A Friend..... 0 4 0
Mrs. Russell..... 0 10 0	Miss Wales 1 8 0	Master Winterburn 0 6 11	Mrs. R. Benson .. 0 4 4
Sums under 10s..... 1 12 6	Mrs. Seymour.... 0 15 10	J. R. Beadwell, Box 0 4 0	Mrs. Sawyer 0 4 4
211 10 6	Mrs. Jos. Gray .. 0 13 0	Mrs. Trowsdale (2nd D.) 10 0 0	Mrs. G. Brown .. 0 4 0
Deduct Expenses. 2 12 0	Miss Brown 2 1 2	Widows & Orphans 2 0 0	Miss Secker's Box. 0 3 0
207 18 6	Missionary Boxes.	Garden produce .. 1 0 0	Small Sums 0 8 4
York Central Auxiliary.	Miss Sollitt 0 8 0	Knitting..... 0 12 0	
Rev. J. Parsons, Secretary.	Miss Carley 0 7 7	Girls' School..... 1 0 0	Collected by Miss Mountain.
J. Allen, Esq., Treasurer.	Miss Duncan 0 8 6	Sacramental Col- lection..... 0 8 0	Mr. Gott..... 0 12 0
York.	Miss Proud 0 18 6	Miss Nelson (Sub.) 6 0 0	Mr. Mountain... 0 10 0
Public Meeting .. 28 10 4	Miss A. Mountain. 0 2 4	Widows & Orphans 1 0 0	Mr. Howell 0 5 0
Proceeds of Break- fast 9 0 0	Male Adult Branch.	Girl's School..... 1 0 0	Mrs. Abbay 0 5 0
Native Teacher, James Parsons.. 6 10 0	Collected by Mr. Colman.	63l. 19s. 8d.—	Mrs. Burgess 0 5 0
44l. 0s. 4d.—	J. P. B. Westhead, Esq., M.P. 2 0 0	Easingwold and Shipton.	
Salem Chapel.	Mr. J. Bellerby .. 1 1 0	Rev. — Humble.	Boxes.
Rev. J. Parsons.	G. Colman, Esq., R.N. 1 1 0	Collection, Easing- wold) 4 18 2	Miss M. A. Wood. 1 10 10
Collections 44 1 6	Friend to Missions 1 0 0	Mrs. Wilkinson .. 1 0 0	Miss Pullan 0 10 0
Subscriptions.	Mr. Holliday..... 1 0 0	Missionary Box .. 0 5 4	Miss R. Priest... 0 6 0
Mrs. Agar 1 0 0	The Right Hon. The Lord Mayor 0 10 0	Exs. 8s.; 5l. 15s. 6d.—	Miss S. E. Mirfield 0 3 1
Mr. J. Allen 2 2 0	J. Clark, Esq. 0 10 0	Shipton.	Miss M. A. Hoy .. 0 1 0
Mrs. J. Allen 1 11 6	Mr. H. Peirson .. 0 10 0	Collection 1 7 8	Exs. 26s.; 16l. 15s. 8d.—
Miss Allen..... 0 10 0	Mr. Pigdon 0 10 0	Miss S. Wheatley's Box 0 8 8	Legacy of the late Mr. John Fother- gill 100 0 0
Miss Brown 0 10 0	Mr. Stott 0 10 0	Gifts..... 0 4 0	
Mr. Cleghorn 1 1 0	Mr. G. Wilson... 0 10 0	2l. 0s. 4d.—	
Mr. Deighton 1 1 0	Smaller Sums 1 3 3		
Mr. W. Ellis..... 2 0 0			
Mr. Ford, for Schools 0 10 0			
Mr. Grubb 0 10 0			
Mr. Gell 1 1 0			
W. Gray, Esq.... 1 1 0			
Mr. Hargrove 1 1 0			
Mr. D. Hill 1 1 0			

Malton.

Rev. D. Senior.

Mr. G. Barnby....	0	10	0
Miss Dunlop....	2	0	0
W. Dunlop, Esq..	2	0	0
Mr. Jackson....	0	10	0
Mr. W. Lovel....	0	5	0
Mr. Mayhew....	0	2	6
Mr. Nicholson....	0	5	0
W. Preston, Esq..	1	0	0
J. Smith, Esq....	0	10	0
H. Soulby, Esq..	0	10	0
Mr. Snow....	0	10	0
Mr. Sootheran....	0	10	0
Rev. D. Senior....	0	10	6
Mr. J. Wright....	0	5	0
Mr. Wilson....	0	2	6
Miss Dunlop's			
Servant's Box	0	13	3
Master Hardy's			
Box....	0	2	0
A Friend, do....	0	6	10
Sabbath School..	1	18	0
Collections....	6	9	6
Exs. 19s.; 18l. 1s. 1d.			

Market Weighton.

Rev. — Jones.

Contributions, less			
Expenses 5s....	12	6	0

Northallerton.

Rev. T. Yeo.

Collections....	7	14	3
Sunday Scholars..	5	0	0

Subscriptions.

Geo. Dowson, Esq.	2	0	0
Gilbt. Cargay, Esq.	1	0	0
Mr. Hamilton, jun.	1	0	0
Miss Hamilton,			
Contributions..	1	7	0
Mr. Tesseyman..	1	0	0
Mrs. Ayre....	0	10	0
Mr. Jenkinson, jun.	0	5	0
Towards Expenses	0	13	0
Exs. 24s. 10d.;			
19l. 4s. 5d.			

Pateley Bridge.

Rev. A. F. Shawyer.

Collections at			
Pateley Bridge..	4	4	4
At Dac's....	0	15	1
Mr. G. Harker (D.)	2	2	0
Mrs. Taylor (Subs.)	1	0	0

Boxes.

Misses Stobbs and			
Scafe....	1	12	6
Misses Snow and			
Webster....	1	5	0
Miss A. Newbold..	0	11	8
Exs. 7s. 9d.;			
11l. 2s. 10d.			

Pecklington.

Rev. W. White.

Collection at Pub-			
lic Meeting....	7	1	4
Sunday School....	0	17	5
A. Twait and E.			
Croud, Box....	0	5	9
Exs. 7s. 6d.; 7l. 15s.			

Rillington.

Rev. N. Woodcock.

Mrs. Hamilton....	0	10	0
Rev. N. Woodcock	1	0	0
Thos. Allanson..	1	0	0
Collection....	2	4	0
Exs. 2s.; 4l. 12s.			

Ripon.

Rev. J. Croft.

Collections.....	5	6	0
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Public Meeting... 2 15 0

Collected by Miss Croft..... 0 17 0

Subscriptions.

Rev. T. Paley....	1	0	0
Mr. Stevenson....	1	0	0
Miss M. Earle....	0	10	0
Profits on Arrow-			
root....	0	17	6
For Widows and			
Orphans....	1	0	0

Missionary Boxes.

Miss Wilson....	0	10	0
Miss Blackburn..	0	3	9
Miss Hullah....	0	6	0
Miss M. J. Croft..	0	9	6
Female Bible Class	0	8	3
Sunday School....	0	10	3
Margt. Lickley....	0	9	4
Mrs. Peacock's			
Children....	0	3	3
Mrs. Russell's do.	0	1	4
A Friend (D.)....	1	0	0
Exs. 10s. 4d.;			
16l. 10s. 10d.			

Thirsk.

Rev. H. Howard.

A Friend, by Rev.			
H. Howard....	5	0	0
Mr. B. Smith....	1	1	0
Mr. G. Ayre....	0	10	0
Mrs. Howard....	0	10	0
Rev. J. Parry....	0	5	0
Dr. Hutton....	0	5	0
Mr. J. Waites....	0	5	0
Mr. W. Waites..	0	5	0
Small Sums....	3	7	10

Boxes and Cards.

Annie Atkinson..	0	1	6
M. A. Baxter....	0	6	2
Alice Brown....	0	2	1
Marian Clough..	0	10	0
M. A. Dobson....	0	14	0
G. Hardisty....	0	1	10
G. Horner....	0	2	11
A. M. Howard....	0	5	0
M. Lancaster....	0	2	10
Henry Johnstone.	0	5	0
E. Lambert....	0	2	10
Charles Rose....	0	5	6
Misses Yates....	0	7	8
Juvenile Society.	1	10	6
Sunday School..	0	18	0
Collections....	9	5	10
Exs. 18s. 6d.; 25l. 12s.			
562 6 4			
Less Expenses....	21	5	3
541 1 1			

WEST RIDING.

Leeds District.

Rev. R. Harris.... 1 0 0

Auxiliary, per S. Hick, Esq. (particulars in a future number) 1005 0 2

Hawes.

Per R. C. Allen, Esq.

Subscriptions and			
Donations....	10	0	0

Bradford District.

J. Rawson, Esq., Treasurer.

Sacramental Col-			
lection....	14	10	0
Public Meeting..	15	12	0
Missionary Break-			
fast....	15	18	0
T. Salt, Esq....	100	0	0
G. Knowles, Esq.,			
for China....	5	0	0
Ditto, for India..	5	0	0
Ditto, for Widows'			
Fund....	5	0	0

Horton Lane.

Rev. J. R. Campbell.

Collections....	32	0	0
For Widows' Fund	15	15	0
Mrs. Dale, for			
Native Teacher,			
John Dale....	5	0	0

Missionary Boxes.

Misses Campbell..	1	0	0
Mannville....	4	4	0

Collected by Mr. Rawson.

Mr. Back....	1	1	0
Mr. J. A. Clapham	1	1	0
Mr. Clark....	0	10	0
Mr. John Glover..	2	2	0
Mr. Josiah Haley	0	10	0
Mr. G. Knowles..	2	2	0
Mr. James Law..	2	2	0
Mr. Murgatroyd..	1	0	0
Mr. Monica....	1	1	0
Mr. Rawson....	2	3	0
Mrs. Rawson....	2	3	0
Mr. H. W. Ripley	5	0	0
Mr. Stanfield....	1	1	0
Miss Walker....	0	10	6

Juvenile Missionary Society.

Collected by Misses Abbs and Aspinall.

Mr. James Abbs..	0	10	0
Sundry Sums....	1	11	6

Collected by Miss J. L. Campbell.

Rev. Dr. Campbell	1	0	0
Mr. W. Byles....	1	0	0
Mrs. James Douglas	1	0	0
Sundry Sums....	1	1	0
Collected by Miss			
S. E. Garnett....	0	10	0
Mrs. Armitage's			
Missionary Box	0	8	3

Collected by Miss Clayton.

Mr. J. D. Tordoff	0	10	0
Sundry Sums....	0	6	0

Collected by Miss Crabtree.

Sundry Sums....	0	15	0
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Collected by Miss Dale.

Mr. J. Wales....	1	1	0
Mr. W. Bunting..	0	10	0
Sundry Sums....	0	18	6

Collected by Miss W. Greenwood.

Sundry Sums....	1	2	6
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Collected by Miss Deborah Moulson.

Sundry Sums....	2	0	8
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Collected by Miss Oldfield.

Dr. Bell....	1	1	0
Sundry Sums....	0	9	6
Collected by Mrs.			
John Connell..	1	2	0

Collected by Mr. W. Suddards.

Sundry Sums....	1	4	10
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Missionary Boxes.

The late George			
Poole's....	0	3	10
Anna Harriet Byles	0	18	0
Arthur Frederick			
Byles....	1	4	4
Flora Dale....	0	6	0
Duncan Law....	0	5	5

Probationary Class of Girls, Little Horton School. 0 13 3

Miss Sarah Rawson's Class.... 1 17 0

Miss Campbell's Ditto.... 1 19 0

Misses Oldfield and Dale's ditto 0 14 0

Miss Ann Hill's do. 0 2 4

W. Bunting and J. Wales's ditto.. 1 1 7

A. Smith and W. Suddard's ditto 0 4 3

W. Byles's ditto.. 0 3 3

J. Wilson's ditto.. 0 6 11

Female Branch.

For Native Teachers, James Rennie, Thomas Taylor, and Jonathan Glyde.... 20 0 0

Orphan Girls in Mrs. Abbs's School, Helen Taylor, Sarah Helen Garnett, and Eliza Pearson.... 7 10 0

Ladies' working party, for mission at Salem, India.... 10 0 0

For general purposes.... 5 15 6

163l. 2s. 11d.

Salem Chapel.

Rev. J. G. Miall.

Collections.....	21	4	2
Ditto, Sacramental	5	0	0

Juvenile Missionary Society.

Missionary Boxes	1	11	2
Collections....	5	2	9
Valley School....	0	4	3

Collected by Mrs. G. G. Tetley and Mrs. Mc Kean.

Mr. G. G. Tetley,			
Daisy Bank....	1	1	0
Mrs. G. G. Tetley	0	10	0
Mr. McKean, Spring			
Bank....	1	1	0
Mr. Monica, Howard			
Street....	0	10	0
Mrs. Douglas....	0	2	6
Mrs. Gibson....	0	2	6

Collected by Mrs. Yates.

Mr. Wilson....	1	1	0
Mr. Wade....	1	1	0
Mr. Kenyon....	1	0	0
Mr. Yates....	1	0	0
Mrs. Yates....	0	10	0
Mr. Williamson..	0	5	0
Mrs. Mills....	0	5	0
Mrs. Tordoff....	0	5	0

Collected by Miss Booth.

Rev. J. G. Miall..	0	11	9
Mr. Louis C. Miall	0	10	0
Mr. Critchley....	0	5	0
Mrs. Critchley....	0	5	0
Mrs. E. Milligan..	0	5	0
Miss Martin....	0	5	0
Mrs. Broughton..	0	5	0
Miss Leeming....	0	5	0
Mrs. Harrison....	0	5	0
Miss Cure....	0	5	0
Mrs. Jackson....	0	5	0
Mr. Haste....	0	2	6
Mr. Crowther....	0	4	0
Mrs. Morphet....	0	4	0
Miss Booth....	0	4	0

For Native Teacher.			Collected by Mrs. Hunter and Mrs. Muff.			Collections 19 14 7 Ditto, Sacramental 2 5 0			Benton Park. Rev. J. Harrop.						
Miss Baines	0	10	0	Mr. Hunter	1	1	0	Juvenile Society, for Native Teacher, W. Scott	10	6	0	Collections	12	3	3
Mrs. Willey	0	5	0	Mr. T. P. Muff	1	1	0					Ditto, Sacramental	3	10	0
Master Critchley ..	0	5	0	Mrs. Muff	0	5	0	Collected by Miss Harrison.			Collected by Mrs. Brown and Miss Kenion.				
Mr. Coultman	0	4	0	Mr. Fisher	0	10	0	Mr. B. Harrison ..	2	0	0	Robt. Milligan, Esq.	10	0	0
Mr. Mc Turk	0	3	0	Mr. Kemp	0	5	0	Mr. N. Briggs	1	0	0	Henry Brown	5	0	0
Mrs. Armstrong ..	0	2	6	Mr. Bentley	0	10	0	Mr. Thomas Dew-				Mrs. Brown	1	1	0
Mrs. Hall	0	2	6	Mr. John Hill	0	5	0	hirst	0	10	0	Walter Milligan, Esq.	1	0	0
Miss E. Pattison ..	0	4	4	Mrs. Lund	0	2	6	Mr. W. H. Milnes	0	10	0	Harrison Milligan, Esq.	1	0	0
Mrs. Eltoft	0	4	0	Mr. John Thompson	0	5	0	Miss Macdonald ..	0	10	0	Mrs. Kenion	1	0	0
Mr. Hall	0	2	6	Mr. T. B. Illing-				Small Sums	1	3	6	Miss Kenion	0	5	0
Mrs. Critchley's				worth	0	5	0	Collected by Miss McCroben.			Rev. J. Harrop ..	0	5	0	
Children	0	3	0	Mr. G. Althorp ..	0	5	0	Mr. E. Ripley	3	0	0	Mrs. Nicholson ..	0	2	6
Mrs. W. Salitt ..	0	5	0	Mr. R. B. Haste	0	5	0	Mr. W. Sutcliffe ..	1	0	0	Mr. David Brooke	0	2	6
Miss Booth	0	2	6	Mr. J. S. Walker ..	0	2	6	Mr. J. McCroben	0	10	0	A Friend	0	2	6
Collected by the Misses Crossley.				Mr. J. Stead	0	2	6	Mr. J. Holdsworth	0	10	0	Mr. Rowland Hill	0	2	6
Mr. Hunton	1	0	0	Mr. S. Cowan	0	2	6	Small Sums	0	4	6	Mr. Dennison	0	2	6
Mr. S. Braithwaite	0	10	0	Mrs. Hunter	0	5	0	Collected by Miss Savage.			Mr. Naylor	0	2	6	
Mr. T. Wilson	0	10	0	Mrs. Wainhouse ..	0	5	0	Rev. Dr. Fraser ..	1	0	0	Mr. Nicholson ..	0	2	0
Mr. J. S. Cooke ..	0	10	0	Mrs. Harrison	0	10	0	Mrs. Scott	1	0	0	Mr. David Haigh	0	2	0
Mr. James Leeming	0	5	0	Mr. G. Holloway	0	2	6	Misses Scott	2	0	0	Mr. Routh	0	1	0
Mrs. Lee	0	5	0	Mr. Groham	0	5	0	Mr. Ingham	1	1	0	Miss Ross	0	1	0
Mrs. Crossley	0	5	0	Mr. T. Hunter	0	2	6	Small Sums	1	3	9	Miss Jane Dibb ..	0	1	0
For Native Teacher.				Mrs. John Fisher	0	2	6	Collected by Mrs. H. Hustler.			Miss Ellen Broad-				
Mr. S. Braithwaite	0	5	0	Mr. T. P. Muff ..	0	10	6	Mr. Wm. Milnes				bent	0	1	0
Mr. James Leeming	0	5	0	Mrs. Charlton	0	4	0	and Family	2	10	0	Mr. Nichols	0	0	6
Collected by Mrs. Hammond.				Mrs. Satchell	0	5	0	Small Sums	1	0	6	28l. 7s. 9d.			
Mrs. Jonett	0	5	0	Mrs. Birrell	0	4	0	Collected by Miss Dick	1	18	0	Bingley.			
Mrs. W. Leach ..	0	5	0	Mr. B. Waugh	0	4	0	Collected by Miss Greenwood	0	13	3	Collections	3	19	0
Mrs. Hammond ..	0	5	0	Mrs. Garbutt	0	2	0	Collected by Mr. Holmes	0	19	0	Ditto, Sacramental	0	16	6
Mrs. Hey	0	5	0	Miss Smith	0	2	0	57l. 1s. 3d.				Subscriptions	5	11	0
Mr. Hale	0	5	0	The Misses Hunter	0	10	0	Greenfield Chapel.			10l. 6s. 6d.				
Mrs. Tatham	0	2	6	The Masters Muff	0	5	0	Rev. T. Gasquoine.				Denholme.			
A Friend	0	5	0	Mrs. Earnshaw ..	0	1	0	Collections	11	12	4	Rev. J. Roberts.			
For Native Teacher.				Mrs. Aspinall	0	1	0	Ditto, Sacramental	2	2	4	Collections	3	1	10
Mr. Hammond	0	10	0	A Friend	0	1	0	Subscriptions and Missionary Boxes	8	7	3	Eccleshill.			
Mr. Hunton	0	5	0	Collected by Miss Ramaden.				Collected by Mrs. Baines.			Rev. J. Aston.				
Mrs. Jonett	0	5	0	Mrs. W. Milligan	0	10	0	Collected by Mrs. Clay.			For 1860-1.				
Mrs. Hammond ..	0	5	0	Mrs. Armitage	0	5	0	Rev. T. Gasquoine	1	0	0	Collections	9	5	2
Mrs. Hall	0	5	0	Mrs. Tetley	0	5	0	Mrs. Hopkinson ..	0	10	0	Ditto, Sacramental	1	6	10
Mr. Haste	0	5	0	Mrs. Satchell	0	5	0	Miss Illingworth ..	0	4	6	Misses S. E. and M.			
Mrs. Hey	0	2	0	Mrs. J. Armitage	0	5	0	Mrs. Gill	0	4	0	A. Smith	0	10	0
Mrs. W. Leach ..	0	2	6	Mrs. Stephenson	0	4	0	Mrs. E. Carter	0	2	0	Mr. Hutton	2	0	0
Mrs. Roe	0	2	6	Mrs. Murgatroyd	0	3	0	Mr. Clay	1	1	0	Sunday School	2	13	9
Mrs. Clark	0	2	6	Miss Crowther	0	4	0	Collected by Mrs. H. B. Byles.			1861-2.				
Mrs. Harrison ..	0	1	0	Miss Crossley	0	3	0	Rev. H. B. Creak	1	1	6	Collections	4	15	6
Collected by Miss Calvert.				Mary May	0	1	6	Rev. R. G. Hartley	0	10	0	Ditto, Sunday			
Mrs. Platts	0	5	0	For Native Teacher.				Mrs. H. B. Byles	0	10	0	School	3	0	7
Miss Smith	0	5	0	Mrs. H. Milligan	0	10	0	Missionary Boxes.			Missionary Meeting	4	19	11	
Miss Calvert	0	5	0	Mrs. Clapham	0	5	0	Mrs. Harrison	0	5	0	Misses S. E. and			
Mrs. Fowler	0	4	4	Mrs. A. Ward	0	5	0	Mrs. Hartley	0	10	0	M. A. Smith	0	9	0
Mrs. Wilson	0	5	0	Mrs. Carter	0	1	0	Ellen M. Creak ..	0	17	2	For Widows and			
Mrs. Rhodes	0	5	0	Miss Fletcher	0	1	0	Collected by Mrs. H. B. Byles.			Orphans	1	11	6	
Mrs. Peckett	0	5	0	Miss Denton	0	1	0	Rev. A. Russell, A.M.				20l. 12s. 3d.			
Mrs. Pickard	0	4	4	Miss Ramaden ..	0	2	0	Collections	5	17	11	Idle.			
Mr. Newbould	0	4	4	Collected by Miss Nichols and Miss M. E. Brooks.				Ditto, Sacramental	2	10	8	Rev. S. Dyson.			
Mr. Whitaker	0	5	0	R. Kell, Esq.	1	1	0	Sunday Scholars	1	12	0	Collections, &c...	15	0	0
Mr. Calvert	0	5	0	Mr. Brooks	1	0	0	Missionary Box ..	0	4	9	Keighley.			
Mrs. Speight	0	5	0	Mr. J. Leeming ..	0	10	0	Collected by—			Rev. J. Tattersfield.				
Mrs. Whalley	0	5	0	Mr. T. Stephenson	0	10	0	Rev. A. Russell, A.M.				Collections	11	7	9
Miss Thorp	0	5	0	Mr. Thwaites	0	10	0	Collections	5	17	11	Mr. Riley's School	1	16	0
For Native Teacher.				Mr. C. Willey	0	10	0	Ditto, Sacramental	2	10	8	Collected by—			
Mrs. Knight	0	5	0	Mr. Aked	0	5	0	Sunday Scholars	1	12	0	Misses Sugden,			
Collected by Miss Holgate.				Mrs. Aked	0	5	0	Missionary Box ..	0	4	9	Boynes, and			
Mr. Walker	0	10	0	Mr. Lawson	0	5	0	Collected by Mrs. H. B. Byles.			Mrs. Waite	3	17	5	
Mrs. Watson	0	10	0	Mrs. Lawson	0	5	0	Rev. A. Russell, A.M.				Misses Hurd and			
Mrs. Williamson ..	0	5	0	Mr. L. Stephenson	0	5	0	Collections	5	17	11	Mitchell	3	2	11
Mrs. Harrison	0	5	0	Mr. Linton	0	4	0	Ditto, Sacramental	2	10	8	Miss Riley	3	0	9
Mrs. Cure	0	5	0	For Native Teacher.				Missionary Box ..	0	4	9	Collected by—			
Miss Firth	0	5	0	Mrs. T. Stephenson	0	10	0	Collected by Mrs. H. B. Byles.			Misses Sugden,				
Miss Bailey	0	5	0	Miss Whitley's				Rev. A. Russell, A.M.				Boynes, and			
Miss Wilks	0	5	0	School	0	10	6	Collections	5	17	11	Mrs. Waite	3	17	5
Miss Hammond				22l. 19s. 4d.				Ditto, Sacramental	2	10	8	Misses Hurd and			
(half year)	0	2	6	College Chapel.				Sunday Scholars	1	12	0	Mitchell	3	2	11
Mrs. P. Watson, do.	0	2	6	Missionary Box,				Missionary Box ..	0	4	9	Miss Riley	3	0	9
Mr. Dawson	0	5	0	Misses Scott's				Collected by—			Collected by—				
Mr. Illingworth ..	0	4	0	Young Ladies ..	0	18	10	Lister Hills Chapel.			Misses Sugden,				
A Friend	0	4	0	22l. 19s. 4d.				Rev. A. Russell, A.M.				Boynes, and			
A Friend	0	2	6	College Chapel.				Collections	5	17	11	Mrs. Waite	3	17	5

Miss Booth	2	7	0
Miss Keighley	1	15	0
Miss M. A. Lund	1	7	10
Miss S. Clapham	1	5	0
Miss Lilley	0	16	4
Miss Janet Tattersfield	1	7	4
Miss M. S. Pickles	1	2	9
George Barton	0	19	4
Eliz. Pearson	0	15	1
Paul Sugden	0	4	11
Herbert H. Wood	0	8	9
Clementia Smith	0	8	8
Mary Petty	0	2	1
Alice Ellershaw	0	1	8
Sarah Foster	0	0	11
Collections	11	7	9
Mr. Riley's School	1	16	0
Mr. Joseph Rhodes	1	10	0
<hr/> 87l. 7s. 6d.			

£10 to go towards the support of Pakkiam and Melissa Keighley, care of Rev. Ebenezer Lewis, Santhapooram.

Kipping.

Collections	23	17	6
Mr. Joshua Craven and Son	20	0	0
Friend to Missions	5	0	0
Rev. J. Gregory	1	1	0
Mrs. Corrie	1	1	0
Mr. F. Craven	1	1	0
Mrs. Townend	1	0	0
Mr. J. Northrop	1	0	0
Mr. Nichol's Class	1	0	0
First Class of Girls	0	17	0
Mr. George Townend	0	10	0
Mr. Jonath. Craven	0	10	0
Mr. John Ambler	0	5	0
Mrs. Robertshaw	0	5	0
Mr. Kay	0	5	0
Mr. Jonas Hartley	0	5	0
Mr. Jonas Waterhouse	0	5	0
Mr. Henry Speight	0	5	0
Mr. John Hill	0	5	0
Mr. John Wilkinson	0	2	6
Mr. Jos. Sunderland	0	2	6
Mr. John Hindle	0	2	6
Mr. Priestley Jowett	0	2	6
Mr. Jno. Jowett	0	2	6
Miss S. Hainsworth	0	2	6
Small Sums	0	12	6
<hr/> 60l.			

Otley.

Rev. J. S. Hastie.			
Collection, Sacramental	2	0	6
Subscriptions.			
Mr. J. H. Dees	0	5	0
Rev. T. Hutton	0	10	0
Miss Laird	0	2	6
Mrs. Jeffrey	0	2	6
Mr. Reid	0	5	0
Mr. Eastburn	0	2	0
Mr. Dacre	0	5	0
Mrs. McMillan	0	2	6
Miss Yeoman	0	5	0
Mr. J. Greenwood	0	1	0
Mrs. Harper	0	1	0
Mr. Wm. Tempest	0	1	0
Mr. Thompson	0	5	0
Mr. John Hartley	0	10	0
Mr. Mc Turk	2	2	0
Mr. Johnstone	0	10	0
Wm. Ackroyd, Esq.	5	0	0
Mr. James Duncan	2	2	0
Mr. Thomas Duncan, jun.	1	1	0
Mr. Thos. Duncan	0	10	0
Mr. J. Ramsden	0	1	0

Windhill Wood End.			
Collection	10	0	0
Craven District.			
Horton.			
Subscriptions	2	9	5
Skipton.			
Collections and Subscriptions ..	26	0	0
For Native Boy, R. Gibbs, and Native Girl, J. Dewhurst	7	14	0

Rev. J. S. Hastie	0	10	0
Mrs. Thos. Green	0	2	6
Mr. William A. Milligan	0	1	0
E. Mc Cornick	0	2	0
Mr. S. H. Kerr	0	5	0
Mrs. Jas. Dawson	0	2	6
Mr. Foster	0	1	0
Mrs. Thos. Hodgson	0	1	0
Mr. Jonas Lawson	0	1	0
Mr. Brumfit	0	1	0
T. Todd	0	1	0
Wm. Holdsworth	0	1	0
Mrs. S. Blakey	0	1	0
Mrs. Shiers	0	1	0
Mr. Wm. Dawson	1	1	0
Mrs. Wm. Dawson	1	1	0
Smaller Sums	0	4	0
Sacramental Collection	1	0	0
For Famine Fund	0	5	0
Collection	28	3	4
<hr/> 49l. 9s. 4d.			

Saltire.

Collections	57	13	3
Ditto, Sacramental	9	6	4
Missionary Boxes	6	15	1

Settle.

Rev. J. Compston.			
Collections	2	8	0
Public Meeting	2	9	6
Collected by Miss Compston	1	15	0
Collected by Miss Harvey	1	2	9
Collected by Miss Jane Bell	0	3	6
Collected by Miss M. A. Bullock ..	0	2	8
Collected by Miss Jane Morphet ..	0	5	1
Miss Compston's Bible Class	0	11	3
<hr/> 8l. 17s. 9d.			

Wibsey.

For Native Teacher, John Paul	5	0	0
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Wilsden.

Collections	4	4	6
Subscriptions.			
Mr. John Anderson	0	10	6
Mr. Jacob Scott	0	10	0
Mr. N. Abbott	0	5	0
Young People's Missionary Association	5	12	1
<hr/> 11l. 2s. 1d.			

Windhill Wood End.

Collection	10	0	0
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Craven District.

Horton.

Subscriptions	2	9	5
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Skipton.

Collections and Subscriptions ..	26	0	0
For Native Boy, R. Gibbs, and Native Girl, J. Dewhurst	7	14	0

For Widows' Fund	3	2	0
<hr/> 36l. 16s.			

Legacy of late Mr. Settle, balance ..	20	6	2
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Tosside.

Subscriptions	1	11	0
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Martin Top.

Collection	4	3	0
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912	15	2
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Less Expenses	16	3	0
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896	12	2
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Halifax District.

H. J. Philbrick, Esq., Treas.

Halifax.

Square Road Church.

Rev. W. Roberts.

Collected by Mrs. Davis.

Mr. John Crossley	5	0	0
Mr. Joseph Crossley	5	0	0
Mr. Frank Crossley, M.P.	5	0	0
Mr. John Whitley	5	0	0
Mr. Nathan Whitley	2	0	0
Mr. Philbrick	2	0	0
Mr. Richard Holt (1861-2)	1	0	0
Mr. Blagbrough	0	10	0
Mr. Blakey	0	10	0

Ladies' Association.

Mrs. Ward, Treasurer.

Miss Child, Secretary.

Collected by Miss Bates.

Mrs. John Barraclough	0	2	6
Mrs. John Crossley	1	1	0
Miss Crossley	0	10	0
Miss A. Crossley	0	4	4
Mr. L. J. Crossley	0	10	0
Mrs. F. Crossley	1	1	0
Mrs. E. Hanson	0	5	0
Miss Moorhouse	0	10	0
Mrs. Ordish	0	2	6
Mrs. Stevenson	1	1	0
Mrs. Sugden	1	0	0
Mr. Wavell	2	2	0
Mrs. Wavell	0	10	6
Mrs. Whitley, for Orphan School at Vizagapatam ..	5	0	0
Mrs. Wilkinson	0	2	0

Collected by Miss Davis.

Mrs. Josh. Crossley	0	10	0
Miss Child	0	10	0
Mrs. Davis	0	5	0
Miss Naylor	0	10	0
Mrs. Isaac Priestley	0	6	0
Mrs. John Priestley	0	5	0
Mrs. Ward	1	1	0
Miss Ward	0	10	0
Mrs. J. W. Ward	0	6	0
Miss Whitley	0	5	0

Square Sunday School Juvenile Missionary Society.

Miss Child, Treasurer.

Mr. Grayston, Secretary.

For a Native Boy, in Mr. Duthie's School	5	0	0
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For a Native Girl, in Mrs. Dennis' School	2	0	0
For Special China Fund	1	2	7
From 1st Female Vestry Class, for China Fund	1	0	0
From 1st Female Vestry Class, for Orphan Girl, Anna Maria Child, in Mrs. Dennis' School ..	3	0	0
From 2nd and 3rd Female Vestry Classes for Native Girl, Fanny Crossley, in Mrs. Dennis' School ..	2	0	0
From the Teachers, for Special China Fund	1	18	10
Previously acknowledged	125	17	11
<hr/> 188l. 9s. 2d.			

Sion Chapel.

Ladies' Association.

Mrs. Haigh, Treasurer.

Mrs. Hargreaves, Secretary.

Collected by Miss Holroyd.

Small Sums

Collected by Misses Tillotson.

Mrs. Walton

Mr. C. Denham

Mrs. Cheetham

Mrs. Roberts

Collected by Mrs. McKenna and Mrs. Priestley.

Mrs. Edwd. Priestley

Mrs. Robt. McKenzie

Mrs. Mallinson

Miss Gray

Mrs. Mortimer

Mrs. Holdsworth

Mrs. Haley

Mr. Gelson

Collected by Miss Haigh.

Mrs. Sloane

Mrs. E. Hanson

Mr. Corke

Mrs. Barbour

Mrs. Tyas

Mr. Wilson

Mrs. Bentley

Mrs. Greenwood

Mr. Carter

Collected by Mrs. and Miss Farrar.

Mrs. Hy. Walker

Mrs. John Haigh

Mrs. Thompson

Do.'s domestic

Miss Priestley

Mrs. Gankroger

Mrs. Joseph Gankroger

Mr. Martin

Miss Holmes

Do.'s domestic

Mrs. Morley

Mr. J. Hartley

Rev. Jas. Pridie

Miss Youd

Collected by Misses Nicholl.			Mrs. Baldwin 0 10 0			Mr. James Aked .. 1 1 0			<i>Warley.</i>		
Miss Bracken	1 0 0		Mrs. Sheard.....	1 0 0		Miss Aked, Ellen-	1 0 0		Rev. W. Hewgill, M.A.		
Mr. Bowman	1 1 0		Mr. Hall.....	0 10 0		royd	1 0 0		Collection		
Mrs. Bowman	1 0 0		Mrs. Garforth	0 12 0		Miss E. Aked, do.	1 0 0		3 14 6		
Mr. Appleyard....	1 1 0		Mrs. Common	0 10 0		Mr. John Ambler.	1 0 0		410 7 11		
Mr. Hargreaves ..	1 0 0		Mrs. Crossley	0 4 0		Mr. Jonathan			Previously acknow-		
Mrs. Hargreaves ..	1 0 0		Miss Smith	0 5 0		Bracken	1 0 0		ledged		
Miss Grace Nicholl	0 5 0		Mr. Haddon	0 4 0		Mr. Wm. Aked ..	0 10 0		117 2 4		
Mrs. Taylor	0 4 0		Small Sums	0 5 0		Mr. Jonathan			527l. 10s. 3d.		
Mrs. McMaster ..	0 2 6		Collected by Mrs. B. Pridie			Calvert, junr. ..	0 10 0		<i>Huddersfield.</i>		
Mrs. Tillotson	0 5 0		and Mrs. T. Gaukroger.			Rev. D. Jones	0 10 0		Ramaden Street Chapel.		
Mrs. Eastwood ..	0 5 0		Mr. James Davy..			4l. 17s. 1d.			Rev. R. Skinner.		
Miss Whiteley	0 5 0		Mrs. Wood			<i>Luddenden Foot.</i>			W. Wrigley, Esq., Treas.		
Mr. Alfred Paine..	0 1 0		Mr. W. R. Wood ..			Rev. Arthur Hall.			Messrs. W. Hirst and W.		
Mrs. Sheard	0 5 0		Mr. Thos. Riley ..			For support of 5			Shaw, Secretaries.		
Mr. Holder	0 5 0		Mrs. Thos. Gau-			Youths, for 1862,			Proceeds of the		
Collected by Miss Green-			kroger			in Mission School,			Young Ladies'		
wood.			Mrs. Benj. Pridie.			Travancore, viz.,			Bazaar, for Gene-		
Mrs. Greenwood..	0 5 0		Miss Williams			Yesuidan, Swag-			ral Purposes		
Mrs. Walker	0 4 0		Mr. Robotham ..			nanam, Yoran,			For Blackheath		
Miss Robinson ..	0 4 0		Mrs. Foster			Masallaming, &			School		
Mrs. Ellis	0 4 0		Collected by Mrs. Barbour			Daniel			For Walthamstow		
Mrs. Wm. Berry..	0 10 0		and Miss Pollard.			For General Fund			School		
Miss Ellis	0 4 0		Mrs. Taylor			11 19 6			For Madagascar		
Mr. Percy	0 4 0		Mrs. Jennings...			For one Youth,			Mission		
Miss E. Wood	0 1 0		Mr. Fred. Smith..			from June to			For Chinese do...		
Mrs. Cockroft	0 1 6		Mrs. McBurnie ..			December, 1861.			Sacramental Col-		
Collected by Miss Porter			Miss Thompson ..			39l. 2s. 6d.			lection for Widows		
and Miss R. Crossley.			Mrs. Robinson ..			<i>Misenden.</i>			and Orphans....		
Mrs. Halliday	0 4 0		Mrs. Moore			Rev. Isaac Brierley.			Collections		
Mrs. Wayman	0 4 0		Mrs. Gaukroger ..			Collections			Chinese Medical		
Mrs. Clough	0 3 0		Miss Shore			W. Appleyard, Esq.			Mission, per Miss		
Mrs. Stead	0 4 0		Miss Simpson			Rev. J. Brierley ..			Boothroyd		
Mrs. Robinson	0 1 0		Miss Pollard			Collecting Cards.			Mrs. Ellis Daw-		
Collected by Mrs. T. Smith			Mrs. Sheard. (D.)			Miss Foster and			son's Young		
and Miss Crossley.			Previously acknow-			Miss Aspinall ..			Ladies		
Mrs. Naylor	0 3 0		ledged			Missionary Boxes.			W. Wrigley, Esq., for		
Mr. Swingle	0 3 0		For Widows' Fund			Mrs. Hooson			Native Teacher,		
Miss Swingle	0 1 6		Sunday School			Miss Rothera			John Wrigley ..		
Mrs. Pricatley	0 2 0		Juvenile Society			Mrs. Brierley			For Orphan Girls.		
Miss Birtwhistle ..	0 2 0		109l. 10s. 2d.			Sacramental Collec-			W. Wrigley, Esq. 2 0 0		
Mrs. Smith	0 1 0		Harrison Road Chapel.			tion for Widows			W. Williams, Esq. 2 0 0		
Mrs. Tom Smith ..	0 6 0		Rev. J. C. Gray.			and Orphans of			W. Atkinson, Esq. 2 0 0		
Collected by Misses Porter.			Collected by Mrs. Swallow.			Missionaries			W. Greenwood, Esq. 1 11 0		
Mr. James T.			Mr. T. Mills			6l. 10s.			Sunday School... 11 8 0		
Haigh	3 2 0		Mrs. Aked			<i>Ovenden.</i>			Subscriptions.		
Mrs. James T.			Mrs. Brown			Rev. W. Inman.			Mr. S. Arlom		
Haigh	0 5 0		Miss Illingworth..			Collection			Mrs. Bell		
Miss Haigh	0 2 6		Mrs. Skirrow			3 0 0			Miss Boothroyd ..		
Mrs. Thos. Crossley	0 10 0		Mrs. Bradley			<i>Stainland.</i>			Mr. J. Boothroyd.		
Mrs. Dickinson ..	0 1 0		Mr. Jno. Crossley,			Collected at An-			Mr. Challand		
Mrs. Porter	1 10 0		sen.			nual Tea Meet-			Mr. Josh. Beaumont		
Mr. Porter	0 10 0		A Friend			ing			Mrs. J. Beaumont		
Miss Whiteley	5 0 0		A Friend			Proceeds of Tea ..			Mr. G. F. Beau-		
Mr. Naylor	1 1 0		Collected by Miss Birt-			4 12 8			mont		
Rev. C. S. Sturrock	1 1 0		whistle.			Subscriptions.			Mrs. Conacher....		
Mr. Jno. Thompson	0 10 6		Mr. Birtwhistle ..			Mr. Samuel Shaw.			Misses Cousins ..		
Mr. Jno. Moore ..	0 7 0		Mr. Hoatson			Mr. Benj. Mellor .			Mr. Carlyle		
Mr. Paton	0 5 0		Mr. Dearden			Mr. Thomas Shaw			Mr. W. Dawson ..		
Collected by Misses			Mr. Sloane			Mr. Saml. Sutcliffe			Mrs. W. Dawson .		
Tillotson.			Miss Hoatson			Mr. Henry Shaw .			Mr. Dudden		
Mr. James Farrar.	1 1 0		Mr. Baxendale....			Mr. Eli Law			Mrs. Dowse		
Mrs. Whitworth..	1 0 0		Mr. Tuley			Mr. Joseph Mellor			Mr. Dixon		
Mrs. Appleyard ..	0 10 0		Mr. Murgatroyd ..			Miss Taylor			Miss C. H. Ellis ..		
Mrs. Whitley	0 5 0		Mr. Jno. Crossley,			Mr. Saml. Taylor .			Mr. E. Eastwood .		
Mr. Hodgson	0 5 0		junr.			Mr. Edwd. Sykes .			A Friend		
Wright	0 5 0		Mr. Crook			Mr. James Walker			Mr. W. Greenwood		
Miss Nelson	0 2 6		Mr. Glover			Mr. Ell Sutcliffe..			Mr. H. Hirst		
Mr. Mattw. Highley	0 2 6		Mr. Wm. Binns ..			Mr. John Marsden			Mrs. H. Hirst		
Miss Mary Ann			Mr. Abm. Thackrah			Mr. Saml. Walker.			Mr. C. Hirst		
Whitehead	0 2 0		Mr. Jas. Thackrah			Mr. John Haigh ..			Mr. W. Hirst		
Collected by Mrs. and Miss			For Widows' Fund			A Friend			Mrs. Hotchkiss ..		
Walker.			Collection			Mr. John Morton.			Mr. B. Halstead..		
Mr. Scarborough .	0 10 0		24l. 12s. 10d.			Mr. Saml. Stott ..			Mr. C. H. Jones ..		
Mr. Craven	0 5 0		<i>Booth.</i>			Mr. Charles Haigh			Mr. A. Jones		
Mrs. Widdop	0 5 0		Rev. D. Jones.			Mr. John Park ..			Mr. J. Moody		
Mr. Helliwell	0 2 6		Collections			Mr. David Park ..			Mrs. J. C. Moody .		
Mrs. Holroyd	0 4 0		For Orphan Child,			Mr. Josh. Towns-			Mrs. W. Mills		
Mrs. Mollan	0 4 0		Mary Massey, by			end			Mr. John Shaw ..		
Mr. W. Holdsworth	0 2 0		Miss Jane Aked.			Mr. John Mellor..			Mr. Wm. Shaw ..		
Collected by Misses Morley.			For Widows' Fund			15l. 1s. 8d.			Mr. James Shaw ..		
John Baldwin, Esq.	3 0 0		Juvenile Mission-						Mr. Josh. Schofield		
			ary Society						Mr. A. Slec.		
			Collected by Miss						Mr. Thompson ..		
			E. W. Bracken .						Mrs. Thompson ..		
			0 12 3						Mrs. Thornton ..		
									0 5 0		

Mr. W. Williams . . . 2 3 0	Dogley Lane.	Sunday Collections 5 19 0	Lydia Peace 0 0 0
Mrs. W. Williams . . . 0 10 0	Rev. J. Oddy.	Public Meeting 2 0 0	Hannah Brady 0 0 0
Mrs. Whitworth . . . 0 10 0		2nd, 2d, 3d.	M. G. Sharpe's
Mrs. W. Wrigley . . . 2 3 0	Collections after		Senior Class 2 2 2
Sums under 5s. . . . 2 14 0	Sermons 5 10 2	Hewley.	Miss Dawson's Class 0 1 2
Rev. R. Skinner . . . 1 1 0	Collection at Missionary Meeting 5 17 11	Rev. H. Huxwick.	Proceeds of Christmas Tree 0 0 0
1864. 4s.	Misses Sugden's subscription 1 1 0	Mr. Mellor 1 0 0	Widows' & Orphans' Fund.
Huddersfield District.	Misses Sugden's Missionary Box. 0 20 0	Mr. Drake 0 10 0	Mr. R. Hirst 1 0 0
R. Jackson, Esq., Treas.	Misses Sugden's Pupils, for the Education of Orphan Girls 1 2 0	Mr. Platt 0 10 0	Miss Stancliffe 0 10 0
Rev. R. Bruce, M.A. and Mr. Wm. Shaw, Secretaries.	Master C. J. & Miss M. J. Sugden's Missionary Box. 2 1 2	Mrs. Mellor 0 10 0	Miss Dawson 0 10 0
Highfield Chapel.	1864. 2s. 10d.	Miss Drake 0 0 0	Collection, last 4d. 7 10 0
Rev. R. Bruce, M.A.	Holehouse.	Miss France 0 0 0	Sacramental Collection 2 0 0
Collections 25 15 5	Rev. R. Willan.	Miss Arncliffe 0 0 0	1864. 14s. 2d.
Collection at Public Meeting 11 18 11	Collected by Miss Hinchliffe.	Miss Platt 0 0 0	Wakefield District.
Wm. Mallinson, Esq. 5 0 0	Rev. R. Willan.	Miss Mellor 0 0 0	For J. Northrop, Esq.
Sunday School, Senior Classes 3 4 0	Collected by Miss Hinchliffe.	Miss France 0 0 0	Sion Chapel.
Sacramental Collection for Widows' & Orphans' Fund 6 0 0	Rev. R. Willan . . . 1 1 0	Small sums 1 1 1	For Widows' Fund. 4 0 0
Master R. & E. J. Bruce's Missionary Box 0 12 2	Mr. G. Hinchliffe . . . 0 0 0	Collection 2 3 0	Collected by Mrs. Lamb 2 0 0
Branch Society.	Mr. Henry Wimpenny . . . 0 0 0	1864. 1s. 7d.	Collected by Mr. W. H. Wain
Rev. R. Bruce, M.A. 1 1 0	Mrs. S. Wimpenny (Barnes) . . . 0 0 0	Pendleton.	Mr. Whitehead 1 1 0
Mr. W. Batley 1 0 0	Mr. Wm. Wimpenny . . . 0 4 5	Rev. T. W. Towner.	Mr. J. Lawton 1 1 0
Mr. James Bottomley (2 years) 0 14 0	Mr. Joseph Hinchliffe . . . 0 4 5	Collection 1 15 0	Mr. T. Clegg 0 10 0
Mr. Joseph Byram 0 10 0	Mrs. C. Willan . . . 0 4 5	1864. 1s. 7d.	For Native Teacher, John Douglas Loring 1 10 0
Mr. Benj. Crossland 1 0 0	Smaller sums 0 10 0	Hopton.	1864. 1s.
1864. 1s.	Collected by Miss Sunderland.	Rev. J. Cameron.	For Widows' Fund. 0 15 0
ret 1 0 0	Mrs. D. Charlesworth 1 0 0	Rev. J. and Mrs. Cameron 2 3 0	Missionary Bazaar.
gh 1 0 0	Smaller sums 2 1 2	Mr. R. Hurst 2 14 0	Sunday School 0 15 0
gh 9 2 0	Collected by Miss Maria Wimpenny and Miss S. Sutcliffe.	Miss Stancliffe 1 10 0	Mr. Badger 0 10 0
on 0 10 0	Their own Subscriptions 0 4 4	Mr. G. Tattersfield 1 1 0	Miss Bruzon 0 10 0
or 1 0 0	Mr. S. Wimpenny . . . 0 4 4	Mr. G. Sharp 1 1 0	Miss Archer 0 10 0
D. 0 10 0	Mrs. S. Wimpenny . . . 0 4 4	The Misses Walker 1 0 0	Martha M. Foster 0 10 0
ow 0 10 0	Miss Elley 0 4 4	Mr. Dukinson 1 0 0	Previously acknowledged 12 10 0
th. 1 0 0	Smaller sums 1 14 8	Mr. G. Bent 1 0 0	1864. 1s.
1864. 1s.	Collected by Miss R. Hinchliffe.	Miss T. Hirst 1 0 0	Dewsbury District.
Ladies' Association.	Her Father's Subscription 0 4 4	Miss E. Dawson 0 10 0	G. Halsey, Esq., Treasurer.
Mrs. Batley 0 10 0	Her Mother's Subscription 0 4 4	Mr. Dawson 0 10 0	Dewsbury.
Mr. J. Batley 0 10 0	Mrs. Thomas Hawke 0 4 4	Mrs. Wooler 0 10 0	Ebhamer Chapel.
Mrs. Bruce 0 10 0	Mr. J. H. Peace 0 4 4	Mr. Thornton 0 10 0	Rev. J. Phillips.
Mrs. Byram 0 10 0	Smaller sums 0 14 0	Miss A. Hurst 0 10 0	Missionary Sermons 2 10 0
Mrs. and Misses Cliffe 1 0 0	Collected by Masters J. Longbottom and L. Boothroyd.	Mrs. Walington 0 10 0	Juvenile Meeting 2 10 0
Mrs. Thos. Denham 0 10 0	Master Joe Longbottom 0 7 0	Mrs. Saville 0 10 0	Public Meeting 0 10 0
Misses Denham 0 10 0	Miss Ellen Bailey 0 4 2	Mrs. Sheard 0 10 0	Sacramental Collection for Widows and Orphans 4 7 10
Mrs. Joel Denham 0 10 0	Smaller sums 0 0 11	Master J. Cameron 0 10 0	Young Ladies' Sewing Society, for Native Teacher, (15th year). 10 0 0
Misses Eastwood 1 10 0	Collected by Miss M. R. Wimpenny.	Mrs. Wilson 0 10 0	Extending Missions to Madagascar 10 0 0
Mrs. Gooch 0 10 0	Her own Subscription 0 4 4	Mrs. J. Sharpe 0 10 0	General Fund 10 0 0
Mrs. Haigh 0 10 0	Half of Mrs. Wimpenny's 0 1 2	Mrs. Topham 0 10 0	Orphan Missionary Homes 1 0 0
Mrs. Jackson 0 10 0	Other sums 0 0 11	Mr. Kloor 0 10 0	Collected by—
Mrs. Lorimer 0 10 0	Collected by—	Mr. Auty 0 10 0	Mrs. J. Shakesley and Miss Marriott 0 10 0
Mrs. Mathewson 1 0 0	Miss A. H. McNish 0 12 0	Josh. Buckley 0 10 0	Miss S. Oates and E. Gullins 4 4 0
Mrs. Robinson 0 10 0	Miss A. Morley 0 11 0	Mrs. G. Sheard 0 4 0	Mrs. B. Walker and Miss Oldroyd 5 10 0
Mrs. Dd. Sykes 0 10 0	Master W. Dyson 0 9 0	Mrs. V. Barker 0 10 0	Mrs. Jas. Lee and C. H. Clay 4 10 0
Mrs. E. Stott 0 10 0	Masters R. and H. Bower 0 9 1	Mr. Barrowclough 0 2 0	Miss Cay and D. Milward 2 10 0
Mrs. Jos. Smith 0 10 0	Miss S. T. Buckley 0 5 11	Mr. Whittely 0 2 0	Mrs. J. Walker and Mrs. R. Gaze 2 4 0
Mrs. Wm. Shaw 0 10 0	Miss M. H. Wimpenny 0 5 2	Mrs. G. Hebblethwaite 0 2 0	
Contributions under 10s. 10 0 11	Missionary Bazaar. 0 17 4	Rev. H. S. Albrecht 0 2 0	
1864. 1s.		Mrs. Hemingway 0 2 0	
Brunswick Street Chapel.		Mr. Ellis, of Wellhouse 0 2 0	
Rev. J. Collier.		Margaret Jessop 0 2 0	
Mr. Jas. Brierley 1 1 0		James Bates 0 2 0	
Mr. Jno. Dodds 0 10 0		Mr. Jubb 0 1 0	
Mr. Benj. Hey 1 1 0		H. Marsland 0 1 0	
Mr. Wm. Mallinson 1 1 0		Mrs. Terry 0 1 0	
Mr. Dd. Milghey 1 1 0		Miss Wilson 0 1 0	
Mr. Josh. Schofield 0 10 0		Wm. Day 0 1 0	
1864. 1s.		Mrs. Beaman 0 1 0	
		Mrs. Hardman 0 1 0	
		Mrs. Wm. Hirst 0 1 0	
		Sarah Ann Hirst 0 1 0	
		Wm. Wormald 0 1 0	
		Ann Blackburn 0 0 0	
		Mrs. Huxton 0 0 0	

Missionary Boxes 5 0 6
Sabbath School
Classes 5 8 1
Exs. 9s. 6d.;
109l. 12s. 1d.

Bristol.

Rev. D. Wilson.

Contributions 3 7 4
For Widows' Fund 0 15 8
4l. 8s.

Cletherton.

Rev. R. Cuthbertson.

G. Anderton, Esq.,
J.P. 2 2 0
Mr. W. Anderton 1 1 0
Mrs. W. Anderton 0 10 0
Mrs. J. Anderton 0 10 0
Miss Anderton 0 10 0
Mr. E. Atkinson 1 1 0
Rev. R. Cuthbertson 1 1 0
Mr. C. Goldthorp 1 1 0
Mr. E. Goldthorp 0 10 0
Mr. B. Houldsworth 0 10 0
Mrs. Scott 1 1 0
Mrs. A. Thornton 0 10 0
Mr. Joshua Thornton 1 0 0
Mr. James Wilson 0 10 0
Sums under 10s. 3 1 6
Two Friends, for
Madras, per Mrs.
Scott 1 0 0
Master W. Anderton's Missionary
Box 0 4 0
Collections 21 15 6
Exs. 8s. 6d.
37l. 2s. 6d.

General.

Rev. J. A. Savage.

Collected by Mrs. Savage.
Mr. T. Ackroyd 1 0 0
Mrs. Broadbent 1 0 0
Mr. T. Broadbent 0 10 0
Mr. Burnley 1 1 0
Mr. T. W. Burnley 0 10 0
Mr. George Ellison 1 0 0
Rev. J. A. Savage 1 1 0
Ladies' Association 7 8 8
15l. 6s. 8d.

Grove Chapel.

Contributions 8 0 0

Heckmondwike.

Upper Chapel.

Heckmondwike District.

Rev. Henry Bean 1 1 0
Edwin Firth, Esq. 1 1 0
T. F. Firth, Esq. 1 1 0
L. H. Firth, Esq. 1 1 0
Mrs. Armitage 0 5 0
Mrs. Samuel Atkinson 0 5 0
For the Institution at
Madras.
Mrs. Firth 0 10 0
Mr. T. F. Firth 1 0 0
Josiah Firth, Esq. 0 10 0
George Burnley, Esq. 0 10 0
Charles Burnley, Esq. 0 10 0

Kilpin Hill District.

Mr. James Walker, sen. 1 1 0
Mr. William Tattersfield 1 0 0

Mr. Jeremiah Tattersfield 0 10 0
Mr. Joseph Tattersfield 0 10 0
Mr. John Tattersfield 0 5 0
Mr. George Tattersfield 0 5 0
Mr. Enoch Tattersfield 0 5 0
Mr. James Walker, jun. 0 5 0
Mr. John Bailey 0 5 0
Mr. Milton Popplewell 0 1 0
Master Samuel Walker's Missionary Box 0 12 6
Collected by Miss Walker and Miss Armitage 4 18 10
Collections in the Chapel 14 2 8
Exs. 4s. 4d.;
81l. 10s. 8d.

Lower Chapel.

Rev. M. Howard.

Collection 6 11 8
Mr. Martin, for the Native Teacher, Robert Martin, at Coimbatore (1 year) 12 0 0
Sunday School Classes 0 9 9
Agnes E. Howard's Missionary Box 0 4 0

Collected by Mrs. Howard.

Mrs. Hemingway 0 10 0
Rev. M. Howard 0 10 0
Mrs. H. Martin 0 10 0
Mrs. W. C. Oldroyd 1 0 0
Mr. Sykes 1 0 0
Mrs. Sykes 0 10 0
Mr. H. Sykes 0 10 0
Sums under 10s. 2 18 8
Exs. 4s. 4d.;
26l. 9s. 6d.

George Street Chapel.

Rev. R. Bowman.

Contributions 12 0 9

Ossett.

Rev. S. Oddie.

Samuel Bennett, Treasurer.

Collected by Mrs. Oddie.

Mr. Bennett 1 1 0
Mrs. Bennett 1 1 0
Mr. Greenwood 1 0 0
Mrs. Oddie 0 12 0
Mr. G. Briggs 0 10 6
Mrs. G. Briggs 0 10 6
Mrs. Radley 0 10 0
Mrs. Varley 0 5 0
Miss Greenwood 0 5 0
Mrs. Ely 0 2 6
Mr. P. Laycock 0 2 6

Collected by Miss Ellis.

Mr. Philip Ellis 2 2 0
Mr. Joseph Ellis 1 1 0
Mr. Eli Ellis 1 1 0
Miss Woodhead 0 10 0
Mrs. EH Ellis 0 5 0
Miss Ellis 0 5 0
Miss S. Ellis 0 5 0
Miss E. S. Ellis 0 4 0

Miss N. Briggs 0 2 6
Miss E. Briggs 0 2 6
Smaller Sums 0 2 0

Collected by Miss E. Brook.

Mr. Ab. Archer 0 10 0
Mr. Joseph Audsley 0 5 0
Miss Archer 0 5 0
Miss Saxton 0 4 0
Miss S. Saxton 0 4 0
Mr. J. C. Brook 0 2 6
Miss E. Brook 0 2 6
Mr. Mark Briggs 0 2 6
Miss Briggs 0 2 6
Miss Mary Briggs 0 2 6

Collected by Messrs. Illingworth and Hemingway.

Mr. Edmund Teale 0 5 0
Mr. George Illingworth 0 4 0
Mr. John Hemingway 0 4 0
Mr. Ben. Teale 0 3 0
Mrs. Ben. Teale 0 3 0
Smaller Sums 0 5 0

Collected by Mr. J. S. Wilby.

Mr. Ed. Wilby 0 5 0
Mr. J. S. Wilby 0 4 0
Miss Mary Hewitt 0 5 0
Miss Lydia White 0 2 0
Friends 0 7 4

Collected by Mrs. Wilby and Miss Smith.

Mr. Charles Wilby 0 4 0
Miss S. Smith 0 2 6
Mr. Wm. Audsley 0 2 6
Mr. D. Godley 0 2 6
Mr. John Graham 0 2 6
Mr. David Wilby 0 2 6
Mr. Wm. Jenkinson 0 2 0

Collected by Mr. Alfred Westerman.

Mr. Alfred Farrar 0 4 4
Mrs. Alfred Farrar 0 4 4
Mr. A. Westerman 0 4 0
Mr. Thomas Graham 0 2 0
Smaller Sums 0 2 4

Collected by Misses J. and S. Giggall.

Mr. Simeon Wilby 0 2 6
Miss Jane Giggall 0 2 0
Miss S. Giggall 0 2 0
Mr. Walter Billcliff 0 2 0
Two Friends 0 4 0
Smaller Sums 0 2 6

Collected by Mrs. Hey and Miss Saxton.

Mr. John Hey 0 5 0
Mrs. John Hey 0 2 6
Miss Saxton 0 2 0
Mr. Josh. Pickard 0 2 0
Smaller Sums 0 2 0

Collected by Misses Smith and Emmerson.

Mr. William Dewes 0 2 0
Miss Emmerson 0 2 0
Miss Smith 0 2 0
Smaller Sums 0 6 0

Collected by Misses Scott and Saxton.

Mr. Wm. Saberton 0 5 0
Miss E. Illingworth 0 2 6
Miss A. Illingworth 0 2 0
Miss Grace Scott 0 2 0
Miss Mary Saxton 0 2 0
Smaller Sums 0 4 6

Collected by Mr. G. Saxton.

Mr. Benjn. Saxton 0 5 0
Mr. George Saxton 0 3 0
Mr. Nathan B. stye 0 2 0
Smaller Sums 0 1 0

Collected by Mr. Enoch Pollard.

Mr. E. Pollard 0 4 4
Mr. J. Land 0 4 0
Mr. J. Ward 0 2 0

Collected by Miss E. Clegg.

Mr. Josiah Jenkinson 0 4 0
Miss E. Clegg 0 3 0

Collected by Mr. J. Hellawell 0 4 0

Missionary Boxes.

Mrs. Ben. Illingworth 0 15 6
Miss Sarah Ellis 0 13 7
Mr. W. Saberton 0 3 6
Master W. Hornsall 0 1 6

Boxes in the Sunday School.

Messrs. Bennett and Saberton's Class 2 4 1
Adult Class (Male) 1 13 6
Mrs. Oddie's and Miss Ellis's Class 1 2 1
Girls' School 0 16 8
Infant Class 0 4 0
Boys' School 0 1 7
Collection 2 18 5
Donation, per Mr. Bennett 0 18 0
84l. 6s. 7d.
Interest 2 3 3
279 2 0

Rotherham District.

J. Yates, Esq., Treasurer.

Doncaster.

Rev. C. C. Tyte.

Annual Subscribers.

Mrs. Chadwick 1 0 0
Mr. Shepherdson 1 1 0

Collected by Mrs. Tyte.

Mrs. Tummond 1 0 0
Mrs. Tyte 1 0 0
Mr. Willie 0 6 0
Mr. Booth 0 5 0
Mr. Snow 0 4 4
Miss Crow 0 4 4
Mr. Anderson 0 4 4
Mr. Bell 0 4 4
Mrs. Robinson 0 4 4
Mr. Newborn 0 4 0
Mr. Justice 0 4 0
Mr. Fretwell 0 4 0
Mrs. Lawson 0 4 0
Miss Walker 0 4 4
Mrs. Littlewood 0 4 0

Collected by Mrs. Jaques.

Mrs. Middlemiss 0 5 0
Miss Green 0 6 0
Mr. J. Snow 0 4 4
Mrs. Jaques 0 5 0
Mrs. Broughton 0 6 0

Collected by Miss Leech.

Mr. Hutchinson 0 12 0
Miss Maulden 0 10 0
Mrs. Barton 0 4 0

Mrs. Kitchen 0 4 0
Mrs. J. Walker .. 0 4 0
Mr. Hughes 0 2 0

Collected by Miss Justice.

Mrs. G. Clark.... 0 5 0
Mrs. Harper..... 0 4 0
Mrs. Justice..... 0 4 0
Mr. D. Justice ... 0 4 0
Donation 0 1 0

Collected by Miss Atkinson.

Mr. Middlemiss .. 0 10 0
Ditto (D.) 0 10 10
Mr. Clark 0 7 6
Miss Farmer..... 0 4 0
Mrs. Fisher 0 4 0
Mrs. Hewlett 0 3 0
Mr. J. Fisher 0 3 0
Mr. White..... 0 2 0
Miss Atkinson.... 0 4 0
A Friend (D.) 0 5 0

Boxes.

Master Edmondson 0 2 11
Miss Atkinson.... 0 1 10
Thomas Ibotson.. 0 3 5
Eliza Nicholson.. 0 3 6
Collections 27 17 4
Small Sums 0 8 2
Exs. 13s.; 41l. 12s.

Rotherham.

Masbro' Chapel.

Rev. I. Vaughan.

Anniversary Col-
lections 60 19 6

Missionary Boxes.

Miss Laura and
Constance Beat-
son 5 10 0
Miss Perot..... 2 3 6
Mary Watkins... 0 19 6
Lydia and Hannah
Tildesley 0 5 0
Sunday Scholars.. 6 10 0
For Widows' Fund 3 15 0
80l. 2s. 6d.

Contributions, per Students
of Rotherham College.

Rawmarsh 10 0 0
Kimberworth.... 7 10 9
Greasbro' 3 17 8
Wincobank 3 15 11
Swinton..... 1 1 0
25l. 15s. 4d.

West Melton.

Rev. J. Boyd.

Contributions 5 10 2
For Widows' Fund 0 17 3
6l. 7s. 5d.

Bawtry.

Rev. J. Wesson.

Public Meeting .. 3 1 4
Missionary Boxes 0 9 10
8l. 11s. 2d.
157 8 5
Less Expenses 2 15 0
154 13 5

Unconnected.

Beverley.

Lair Gate Chapel.

Ladies' Working
Society, per Mrs.
Montgomery .. 6 0 0

Driffield.

Rev. W. Mitchell.

For Widows' Fund 3 0 0
A Friend to Mis-
sions..... 3 0 0

WALMS.

N.B.—The full particu-
lars of the contributions of
our Friends in Wales will
be given in the Welsh Re-
port.

CARDIGANSHIRE.

Rev. D. Davies, Treasurer.

Aberystwith. Rev.
J. Saunders 6 9 10
Cappelwig. Rev.
Thomas Rees .. 6 10 5
Machygroes. Rev.
T. Rees 5 11 0
Tynygundion. Rev.
B. Phillips 3 0 4
Ffaldybrenin. Rev.
H. Jones 7 12 11
Bethel Talybont.. 31 19 7
Llanbadarn. Rev.
B. Rees 5 3 0

Lampeter. Rev.
D. Davies 1 9 0
Horeb 10 3 6
Penrhywgaled.

Rev. R. Thomas 4 8 3
Penycae. Rev. J.
M. Prytherch .. 10 17 6
Nenadlwyd. Rev.
W. Evans 33 17 3
Bethesda. Rev. D.
Jones 5 11 8

Llechryd. Rev. R.
Morgan 16 2 6
Cappel Mair. Rev.
Danl. Davies .. 22 8 7
Clarach. Rev. R.
W. Roberts 1 7 0
Hope. Rev. D.
Jones 1 12 8
Saron, Llangwry-
fon 0 10 6

Newcastle Emlyn.

Ebeneser 12 15 0
Capel Evan 6 13 11
Bryn Sion 7 19 0
Bwlchygroes ... 2 9 0
Hawen. Rev. J.
Williams 14 18 9
219 6 2

Home
Mission. 28 0 0
Expenses 1 9 0
189 17 2

PEMBROKESHIRE.

Welsh Auxiliary.

Rev. D. Bateman, Secy.

Revs. Davies and Bateman.

Fishguard 10 16 0
Rhosycaerau ... 9 14 0
Glandur. Rev. J.
Davies 17 1 0
Ford. Rev. D.
Jones (for 1880).. 3 8 0
Ditto (for 1882).. 1 8 0
Treffarn. Revs.
Griffiths & Evans 11 3 1

Llwynyrhordd.
Rev. J. Williams 9 7 4
Carvan. Rev. L.
James 6 16 0
Hebron. Rev. S.
Evans 13 15 0

Nebo. Do. 7 0 8
Penygroes. Rev.
D. Jones 7 15 0
Antioch 5 3 0
St. David's 11 0 0
Silo. Rev. R. Per-
kins 7 2 7

Maenclochog, Per-
gamus. Do. 5 3 9
Tyrhos. Rev. R.
Morgan 1 10 0

Beres. Rev. T.
Jenkins, M.A. ... 5 13 4
Brynberian & Ve-
lindre. Rev. E.
Lewis 28 0 6
Llandilo. Rev. B.
James 6 9 0
Newport. Rev. J.
G. Morris 11 11 3

188 17 6

Kept for
County
Mission 15 0 0
Expenses. 0 10 0
15 10 0

173 7 6

Bethesda. Rev. D.
Griffiths 5 9 4
Llandysilio. Do. 3 12 9

English Auxiliary.

Mr. Alfred Beynon, Treas.

Rev. Jas. Williams, Secy.

Haverfordwest.

Rev. T. G. Stamper.

Collections after
Sermons and
Public Meeting. 14 14 4

Missionary Boxes.

Master Bird 0 1 6
Miss Prudence
Bowen 0 8 0
Miss Codd 0 10 8
Miss Margaret
Evans 1 1 0
Miss Maddocks .. 1 13 6
Miss Jessie Pratt.. 0 16 6
Miss Anne Richards 0 3 6
Master George
Sales 0 10 6
Master Charles
Sales 0 9 0
Sunday School... 0 15 0
Miss Ward and
Miss Rogers 6 17 0
Miss Ward's Young
Ladies 0 10 0

Collected by the Treasurer.

Mrs. Beynon 1 1 0
Mr. A. Beynon .. 1 1 0
C. W. Bowen, Esq. 1 0 0
Mr. J. Bennet,
Wolfsdale 1 0 0
William Davies,
Esq. 1 1 0
Messrs. Greenish
and Dawkins .. 0 10 0
Mr. William Lewis 1 1 0
J. Ll. Morgan, Esq.,
M.D. 5 0 0
J. H. Phillips,
Esq., M.P. 2 2 0
Rev. J. H. A. Phi-
lipps, M.A., Pic-
ton Castle 2 0 0
William Rees, Esq. 2 2 0
Mr. Charles Sales. 0 10 6
Rev. T. G. Stamper 2 2 0
Mr. Matthew Whit-
tow 0 10 0
William Williams,
Esq. 1 1 0
William Walters,
Esq., High St. ... 5 0 0
Exs. 27s. 6d.; 54l. 4s.

Albany Chapel.

Rev. James Williams.

Collections 4 11 17

Boxes.

Sunday School .. 0 15 6
Miss James 0 12 0
Miss Phoebe Thomas 0 6 0
Miss E. and M.
Williams 6 4 0

Subscriptions.

Col. Bonette..... 1 1 0
William Owen, Esq. 5 0 0
John Phillips, Esq. 0 10 6
Little Haven Cha-
pel 0 8 4
Exs. 3s.; 13l. 7s. 10d.

Wolfsdale.

Collection after
Sermon 1 5 6
Do. after Prayer
Meeting 0 10 4
Sunday School Box 1 4 6
Miss Caroline Grif-
fith's Box 0 13 6
8l. 13s. 10d.

Henllan.

Rev. J. Lewis.

Henllan and Rhet-
tyrdu 17 2 8
Lanboidy 6 17 6
Exs. 2s. 6d.;
23l. 18s. 6d.

Milford.

Tabernacle.

Rev. C. Gwion.... 1 0 0
John James, Esq.. 1 0 0
George James, Esq. 1 0 0
Miss James 1 0 0
Mrs. Roberts, late
of Studdolph Hall 2 2 0
Essex Evans, Esq. 1 0 0
A Friend 0 10 0
Mr. Lile 0 5 0
Mrs. Jones 0 5 0
Miss P. Symmons's
Box 1 6 1
Master George
Beddoe's do. 0 3 1
Sunday School
Boxes 2 7 1
Public Collections 3 4 1
Exs. 7s. 5d.; 17l. 10s.

Narberth.

Rev. J. Morris.

E. B. Soden, Esq. 1 0 0
Mrs. Lewis Green-
way 0 10 0
Collection at Pub-
lic Meeting 4 6 9

Missionary Boxes.

Sunday School... 3 12 7
Benjamin Lewis.. 0 15 0
E. W. Morris 0 10 0
Mary Lewis 0 8 1
Elizabeth Phillips. 0 8 3
M. M. Robbin.... 0 6 7
M. A. Reynolds .. 0 4 8
Ann Lloyd 0 2 9
Jane Morris 0 2 1
Mary Morgan 0 2 4
John M. Jones.... 0 3 0
John Thomas 0 1 3
John Lloyd 0 1 3
Exs. 6s.; 13l. 2s. 10d.

BRECONSHIRE.

Auxiliary Society.

Rev. W. Roberts, Brecon
College, Treasurer.
Rev. J. Stephens, Brych-
goed, Secretary.

Tretower 1 0 10
Cwmrhos 1 0 0
Llangynidr 0 19 0
Aber 1 1 6
Tredustan 1 6 6
Llanwrthwl 2 15 10
Talgarth 0 19 0
Cerrigedern 0 10 0
Gwenddior 0 8 4
Breckfa 1 8 9
Rhayader 1 18 7
Llanmertyd.....

Brecon	5	0	0
Pennorth	2	9	1
Merthyr-Cynog ..	1	12	4
Cwmcyss	2	15	7
Brychoed	7	7	6
Cwmcamlats	5	4	1
Libanus	3	12	4
Talybont	0	9	0
Tynycoed	6	17	1

Home			
Mission..	3	0	0
Expenses .	0	8	6

Brynmawr, Rev.			
W. Thomas ..	3	6	4
Llangattock, Rev.			
E. Watkin	5	8	0

Per Mr. J. Jones.			
Troedrhodalar ..	2	17	6
Beulah	1	10	10
Olewid	2	6	2
Capel y Rhos ..	0	13	0
7l. 7s. 6d.			

CARMARTHENSHIRE.

Upper Division.

J. Prytherch, Esq., Llan-
dilo. Treasurer.

Llangadock, Beth- lehem, Rev. J.			
Davis	7	9	9
Pentretygwyn, Rev. W. Jones ..	4	16	10
Llandovery, Salem, Rev. J. Griffiths.	14	12	6
Milo, Rev. D.			
Henry	1	13	6
Capel Isaac, Rev.			
Rees Rees	3	11	6
Myddfai	1	0	0
Herman, Rev. D.			
Jones	4	17	1
Llanadorn, Ebe- nezer	2	10	5
Do. Carmel	1	5	1
Cross Inn, Rev. J.			
Davis	2	12	6
Gwynfe, Rev. W.			
Thomas	6	14	7
Tabor, Rev. E. Jones	2	10	11
Llangadock	1	18	8
Penybanc, Rev. D.			
Evans	1	17	0
Do., for 1862	1	8	0
Salem	1	14	9
Aberglwyncothy ..	2	19	7
Llandilo, Taber- nacle	14	16	0
Llanarthney	2	14	3
Crugbybar, Rev. E.			
Jones	9	7	9
Abergorioch	2	19	10
Penygroes, Rev.			
D. Henry	1	1	0

Less, for Home			
Mission	6	10	0
88 1 6			

Carmarthen District.

Mr. J. Lewis, Treasurer.

Llanymbr, New Chapel, Rev. W.			
James	3	3	0
Pennel	14	3	0
Ramah, Rev. D.			
Evans	4	0	10
Panteg, Rev. D.			
Davis	3	12	0

Trelech, Rock Chapel, Rev. J.			
Williams	35	3	3
Do., Penybont, Rev.			
W. M. Davies ..	6	3	6
Blaneycoed, Rev.			
W. M. Davies ..	7	5	0
Penygraig, Rev.			
J. Jervis	2	6	7
Bwlchnewydd and Tymondrain, Rev.			
W. Thomas	9	13	3
Brynevan, Kllrhe- din, Rev. J.			
Williams	2	18	7
Philadelpia, Rev.			
E. Evans	1	8	3
KidwillyandSardis	4	3	2
From the Executors of the late Mr.			
Howell Howells,			
Carmarthen	10	0	0
Carmarthen, Union Street, Rev. W.			
Morgan	8	6	6
Do., Lammas Street, Rev. H.			
Jones	8	1	6
Abergwyly, Rev.			
D. Jones	4	6	8

129 15 1

Llanelly District.

Rev. D. Rees, Treasurer.

Brynteg Llanon..	0	16	10
Bethlehem, Rev.			
S. Thomas	11	12	6
Bethania Llanon ..	1	10	0
Llanellu Capel Als,			
Rev. D. Rees ..	20	0	0
Siloe, Rev. T. Davis	4	11	4
Bryn	1	13	0
Nazareth, Rev. D.			
Evans	1	4	5
Ebenezer, do.	0	15	7

Deducted for			
Home Missions ..	7	0	0
35 3 8			

Whitland.

Rev. W. Thomas.

Zoar	4	14	7
Bethel	5	8	4
Rev. W. Thomas..	0	15	0
10l. 17s. 11d.			

GLAMORGANSHIRE.

Aberdare.

Abercwmboi. Rev.			
W. Williams	1	0	0
Cwmbach. Rev.			
J. Morgan	4	3	1
Ebenezer. Rev.			
W. Edwards	20	0	0
Bethania, Moun- tain Ash. Rev.			
T. Llewelyn	1	7	0

Hirwaun. Nebo Chapel.

Foreign Missions..	12	0	0
Colonial do.	1	0	0
Irish do.	1	0	0
Colonial do.	1	0	0
For English Con- gregational Cha- pels in Wales ..	5	0	0
20l.			

Siloe, Rev. D. Price.			
For Foreign Mis- sions	10	13	0
Jewish ditto	2	0	0
English Cause in Wales	10	0	0
Exs. 30s. 6d.; 22l. 13s.			

Soar, Rev. S. Davies 11 0 0

Cardiff.

Mr. F. P. Carrel, Treasurer.

Charles Street.			
Annual Collections	10	7	3
Sunday School			
Boxes	3	9	5
3 Family Boxes ..	0	15	0
Subscriptions	4	10	0
Splott-lands Sun- day School, and			
Boxes, for Mada- gascar	12	0	0
Widows' and			
Orphans' Fund ..	3	0	9
Interest	0	6	8

Trinity Chapel.

Collections & Boxes	3	6	11
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Ebenezer Welsh Inde-
pendent Chapel.

Collections and			
Subscriptions ..	8	6	3
46l. 2s. 3d.			

Mount Stuart
Welsh Indepen-
dent Chapel, per
Mr. T. B. Evans 5 0 0

Dowlais.

Rev. J. Hughes.

Bethania	4	0	0
Home Mission	3	6	5
Gwernllwyn	5	0	0
Home Mission	3	15	6
16l. 1s. 11d.			

Bryn Sion. Rev.			
D. Roberts. Col- lection	4	10	0
For English Cha- pels	1	10	0
3l.			

Maesteg.

Carmel. Rev. W.			
Morgan	1	16	1
Saron. Rev. W.			
Watkins	1	10	1

Merthyr Tydvil.
Bethesda. Rev.
R. G. Jones 6 8 0

GLAMORGANSHIRE.

Western District.

Rev. E. Griffiths, Swansea, Treasurer.			
Swansea.			
Ebenezer. Rev. T.			
Rees	26	8	4
Gibea. Rev. R.			
Price	5	5	0
Sion. Rev. J. Da- vies	10	0	0
Penclanodd. Rev.			
J. Ll. Jones	2	5	5
Three Crosses. Do.	3	17	5
Briton Ferry. Be- thesda	5	13	0
Cwmavon. Be- thania. Rev. W.			
Thomas	1	1	0
Wacnarthwydd. Sar- dis. Rev. J. Bevan	0	10	2

Pantteg. Rev. P.			
Griffiths	2	7	6
Alltwen. Ditto ..	4	7	7
Mynyddbach. Rev.			
J. Daniel	12	0	0
Morriston. Horeb.			
Rev. T. Davies ..	3	14	7
Ditto. Libanus.			
Rev. E. Evans ..	12	7	4
Saran. Rev. T.			
Davies	1	4	2
Llangwicht. Carmel	1	4	3
Clydach. Hebron.			
Rev. E. Owen ..	6	12	3
Glad. Zion. Rev.			
E. Owen	1	14	8
Gurnas	2	6	0
Cwmavon. Zion.			
Rev. E. Roberts.	1	14	6
Velindre. Rev. J.			
Daniel	0	10	0
Cwmilynsfell. Rev.			
R. Price	5	0	0
Neath. Zoar	6	2	10
Do. Summerfield.			
Rev. J. Roberts.	8	3	10
Cadle. Rev. W.			
Humphreys	1	12	6
Brynteg. Ditto ..	1	1	9
Cwmbaria. Ditto	1	0	0
Pontrhydyfen. Rev.			
D. Jones	0	6	0
Pentre Estyll	4	12	8
Landore. Siloh ..	49	0	1

Appropriated as follows:—

Bible Society	5	0	0
Home Mission	3	10	0
Colonial ditto	3	10	0
Irish ditto	3	10	0
London Missionary Society	33	10	1
49 0 1			

Llansamlet. Be- thel. Rev. J. Rees	4	0	0
Gower. Lady Bar- ham's Chapels, Immanuel and Mount Pisgah, Rev. W. J. Ford	6	11	3
Maesteg. Zoar.			
Rev. J. Jones ..	3	8	9
196 2 9			

Deducted towards
English Chapels
in Wales

171 2 9

Towards Colonial Missions	6	0	0
Do. Home Missions	5	0	0
Do. Irish Missions	5	0	0

Eastern District.

D. Powell, Esq., Treasurer.

Rev. W. Griffiths, Sec.

Pontypridd, Sardis, Rev. H. Oliver,			
B.A.	7	0	0
Llanharan and Treves	6	3	8
Groeswen	7	0	0
Cefncoed y Cym- mer Merthyr ..	0	12	0
Bridgend, Taber- nacle, Rev. J. B.			
Jones, B.A.	3	7	6
Glandior	0	15	0
Glantaff	1	6	6
Castellau	0	16	0
Rhicos	0	8	3
Penderyn	0	4	8
Penhoelgerig	0	4	6
Llanharg	0	10	0

Maendy	1	0	0
Talbach	1	0	0
Cymerglincoriog ..	0	15	0
Bryntroedgam ..	0	12	0
Maesteg, Siloh ..	0	19	3
Llangynnyd	0	6	11
Rhydri	1	13	0
Talhirion	0	16	4
Efelisaf	1	0	0
Bronlhoyn	0	15	0
Brynmenyn	1	8	0
Bethesda y fro	1	5	0
Llanilltyd	1	6	0
Nuraton	0	13	10
Colty	1	3	0
Caerphilly	1	13	9
Treimon, Carmel ..	0	12	6
Whitchurch	0	15	6
Llansantffraed ..	1	10	2

Less Expenses .. 47 11 4
0 2 4

47 9 0

Swansea.

Llanharan	5	14	6
To English Association, & Expenses	1	4	0

4 10 6

Treoes	2	2	0
To English Association	0	10	0

1 12 2

6l. 2s. 8d.

English Auxiliary.

H. H. Vivian, Esq., M.P.	2	2	0
H. J. Bath, Esq.	1	1	0
H. K. Eaton, Esq.	1	1	0
Public Meeting ..	8	0	0

7l. 4s.

Castle Street Chapel.

Per Rev. W. Jones.

Rev. W. Jones	1	0	0
Mr. Gorvin	0	5	0
Mrs. Davies	0	2	6
Mrs. Phillips	0	5	0
Ditto, Box	0	8	0
Mrs. Tom's, ditto ..	0	5	6
Mr. Borland	0	5	0
Mrs. Cavi	0	5	0
Mr. T. Jenkins ..	0	5	0
Mr. G. Davies	0	2	6
Miss Jones	0	5	0
Miss L. M. Jones ..	0	5	0
Sunday School Box	3	15	0
Collection at Chapel	7	0	0

21 12 6

Less Expenses .. 0 16 0

20 16 6

Barrows Chapel.

Rev. J. Whitby.

Collection at Chapel	6	3	4
W. Voss, Esq. (2 years)	2	2	0
W. H. Tucker, Esq., (2 years)	2	2	0
Barrows School ..	3	0	0
Wycliffe School ..	0	3	3
Collected by Miss Bevan	1	10	0
Mrs. Whitby's Bible Class	0	16	7
Mrs. Rees	0	10	0
Mr. W. H. Whitby ..	0	10	0
Mr. Danl Whitby ..	0	5	0
Mr. R. George	0	2	6

17l. 4s. 8d.

ANGLESEY.

Per Rev. W. Griffith.

Holyhead	33	15	4
Sal'm	10	0	0
Llangefni	1	9	2
Capelmaior	8	4	5
Saron	1	7	2
Llanfachreth	2	8	2
Pentrueth	2	11	2
Rhosymeirch	2	1	3
Llanfair y Borth ..	1	5	0
Llanfechell	0	18	6
Siloam	0	18	2
Hermon	4	7	0
Soar	1	6	9
Brynsiencyn	3	1	3
Penymynydd	2	7	8
Moelfro	2	3	0
Cemaes	2	7	2
Llanddensant	1	8	2
Shiloh	1	7	0
Bodedern	2	1	0
Gwalchmai	2	10	10
Rehoboth	0	15	4
Berca	0	17	11
Hebron	1	14	4
Beaumaris	14	2	6
Cana	4	10	0

112 15 3

Home Mission.... 10 0 0

102 15 3

FLINTSHIRE.

Per C. D. Williamson, Esq.

Holywell.

Tabernacle English Chapel, Rev. J. Jones	3	8	9
Chapel Street Welsh Chapel, Rev. J. Jenkins	13	9	5
Per Rev J. Jenkins and C. D. Williamson, Esq.	7	2	4

Exs. 10d.; 23l. 19s. 8d.

Greenfield.

Rev. R. Evans.

Ebenezer Chapel ..	2	2	1
Alpha ditto	1	0	0
A. & J. Dickinson, Box	0	8	3
Per C. D. Williamson, Esq., and Rev. R. Evans ..	7	1	0

10l. 6s. 4d.

34 6 0

DENBIGHSHIRE AND

FLINTSHIRE AUXILIARY.

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Rev. H. Pugh, Secretary.

DENBIGHSHIRE.

Wrexham, Rev. R. Williams	2	15	0
Wern, Rev. W. Lloyd	1	13	1
Llanarmon, Rev. J. M. Ellis	2	8	5
Colwyn, Rev. W. Parry	1	0	8
Llanusan, Rev. J. Bowen	0	5	6
Rhin	0	4	2
Llandegle, Rev. S. Evans	2	16	9
Bwlch Gwyn, do.	0	17	1
Rhosllanerchrugog	5	12	0
Rhosmedre, Rev. R. Thomas	1	7	0

Llansantffraid, Rev. E. Owen ..	3	13	0
Pentrefoelas	4	7	0
Llangollen, Rev. E. Evans	2	14	8
Denbigh, Rev. B. Williams	26	10	8

FLINTSHIRE.

Rhes-y-Cae	2	10	4
Salem	0	13	1
Soar	1	0	6
Jerusalem	0	6	0
Nannerch	0	10	8
Bagillt, Rev. William Evans	0	18	2
Sion	0	13	0
Mostyn, Rev. Hugh Pugh	1	8	8
Newmarket, Rev. Robert Parry ..	0	7	4
Horeb Dyserth, Rev. L. Everett ..	0	10	4
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Penuel, Rev. H. Rees	1	10	0
Caergwrle	0	13	9
Wyddgrug, Rev. Isaac Harries ..	12	0	8

80l. 0s. 7d.

DENBIGHSHIRE.

Abergele, Mr. J. Parry (D.)	1	0	0
Ruthin, Pendre Chapel, Rev. R. E. Williams	3	5	6

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Mr. W. Anwyl, Treasurer.

Rev. C. Jones, Secretary.

Dolgelly.

Per Rev. T. Davies	3	10	0
Thomas Davies, Esq. (D.)	100	0	0
Mrs. Anwyl	0	10	0

Barmouth, per Rev. James Jones	5	12	0
Llanelltyd, per Rev. C. Jones ..	3	6	4
Ditto, per Rev. H. Ellis	1	0	0
Bethel, Rev. M. D. Jones	1	0	0
Rhydycerwen, per Rev. H. Ellis ..	0	5	6
Aberllefenni, per Rev. W. Rees ..	1	10	3
Bala, per Rev. J. Peters	3	5	0
Llandderfel, per Rev. M. D. Jones	0	12	0
Penystreet, Traosfynydd	1	6	8
Bettws Gwerfll Goch	0	8	0
Towyn, per Rev. Jas. Thomas ..	8	1	0
Brithdir, Rev. R. Ellis	3	8	9
Llandrillo, per Mr. T. Davies	0	6	5
Penygraig Corris, per John Owen ..	0	4	6
Jerusalem, per Mr. J. Roberts	1	2	6
Ganllwyd, ditto ..	1	0	1
Silo, Llanfachreth	2	2	6
Ebenezer, Traosfynydd	0	8	4
Llanegryn, per Mr. Evan Rowland ..	1	10	7
Llanthangel	1	5	0

141l. 15s. 4d.

Rev. E. Williams.

Maentwrog, per Rev. J. Jones ..	3	15	11
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Dinas District.

Dugoed	1	15	6
Tafolog	1	14	1
Cynwarch	1	5	3
Cwmcewydd	2	4	11
Cerist	3	17	6
Dinas	3	1	4
Pennant	0	13	6
Llanerchfyllid ..	0	12	0

Exs. 10d.;

18l. 18s. 7d.

Cefallcoedlog.

Penal, per Mr. M. Davies	3	10	6
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Ffestiniog.

Bethania, Rev. D. Ll. Jones	9	10	6
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Llanfachllyn, Rev. R. Thomas	7	8	2
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CARNARVONSHIRE AUXILIARY.

Mr. J. Hughes, Carnarvon, Treasurer.

Rev. W. Ambrose, Portmadock, and Rev. D. Roberts, Carnarvon, Secretaries.

Abererch, per Rev. E. Morris	5	5	2
Chollog, ditto	1	7	0
Abersoch, per Rev. D. Jones	2	15	2
Bwlchlocyn, ditto	1	19	1
Capel-newydd, ditto	1	12	2
Amana, per Rev. W. Griffith	1	12	6
Bethmaes, ditto ..	1	7	0
Bangor, per Rev. R. Thomas	24	3	7
Bethel, per Rev. D. Griffith	5	8	0
Bethesda	20	0	7
Bettws-y-coed	1	11	3
Betulah	1	2	1
Bontnewydd	3	1	2
Bozrah, per Rev. T. Edwards	1	0	6
Carnarvon, per Rev. D. Roberts ..	20	17	4
Carmel, per Rev. E. Stephen	3	9	0
Capel-helyg, per Rev. D. Jones	3	0	3
Ceidio, per Rev. R. Rowlands	3	2	0
Conwy, per Rev. J. Roberts	8	10	6
Crom-y-glo	1	10	0
Ditto, (1861)	0	4	0
Dolyddelen	0	14	6
Dwygyfylchi	7	1	0
Ebenezer, per Rev. T. Edwards	3	15	0
Foel Tryfau	0	8	5
Goshen	0	9	9
Henrhyd, per Rev. J. Rowlands	4	10	3
Llanaelhaiarn, per Rev. E. James ..	1	8	10
Llanberis	2	8	0
Llanestyn, per Rev. R. Rowlands	0	17	10
Llanrug, per Rev. G. Thomas	1	9	7
Nazareth, per Rev. J. Morgans	0	10	2
Nedra, per Rev. W. Williams	4	11	10
Penmaenmawr ..	2	16	7
Penmorfa	5	18	4
Penstr	0	9	3

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Gilbert... 0 2 6 Mr. J. Sim... 0 2 0 Mr. R. Stevens... 0 5 0 Mr. J. Tester... 0 2 6 Mr. W. Diack... 0 5 0 Mr. W. Esplin... 0 5 0 Mr. J. Tennant... 0 4 0 Mr. E. Bain... 0 2 6 Mr. R. Bruce... 0 1 0 Mr. G. Gregg... 0 1 0 Mr. J. Stevenson... 0 2 6 Mr. W. Walker... 0 2 6 Miss Dingwall Fordyce... 0 10 0 An Established Church of Scot- land Divinity Student... 0 2 6</div>	<div>White Stripes Meeting... 0 8 6 Capt. Dengall... 3 0 0 George Street Church... 3 17 7 Albion Street Mis- sion... 0 15 0 Executors of the late George Gor- don... 10 0 0 Female Auxiliary. Mrs. W. Leslie, Treas. Subscriptions & Donations. Mrs. N. Smith... 1 0 0 Mrs. J. Keith... 0 10 0 Miss Melville... 0 10 0 Miss Russell... 0 10 0 Mrs. W. Stevenson 0 10 0 Mrs. J. Matthews. 0 10 0 Miss Stevenson... 0 10 0 R. S. 0 10 0 Mrs. J. Leslie and Daughters... 0 10 0 Mrs. Wood... 0 8 0 Mrs. Richmond... 0 6 0 Miss Watson... 0 6 0 Mrs. A. Leslie... 0 5 0 Mrs. J. Tennant... 0 5 0 Mrs. A. C. Barker. 0 5 0 Mrs. Capt. Thom- son... 0 5 0 Mrs. Richmond, for Female Edu- cation in India.. 0 8 0 Mrs. Cruickshank, ditto... 0 5 0 Mrs. A. Wigham, ditto... 0 5 0 Master W. Keith, for Benares... 0 5 0 Miss Catherine Jane Fraser, do. 0 2 6 Mrs. Hodge... 0 5 0 Mrs. Connon... 0 5 0 Mrs. Knox, New Deer, for China. 1 0 0 Ditto, for South Africa... 1 0 0 Miss Leslie, for South Seas... 1 0 0 Ditto, for Mada- gascar... 1 0 0 Free Holbairn Sabbath School, per Mr. Smith, for ditto... 0 10 0 Sinclair's Hall ditto, per Mr. Gordon... 1 0 0 Mrs. Yeata... 0 5 0 Meeting in Trades' Hall... 0 18 7 Mrs. Wallace... 0 6 0 Legacy of the late Mr. George Gor- don and Spouse, per Executors... 9 19 6 George Street Con- gregational Ch. Sabbath School. 0 17 6 Ditto, Prayer Meetings... 0 10 2 Sums under 5s... 10 18 7 87 14 4</div>	<div>Miss Melville... 0 14 0 Miss Milne... 0 16 0 Miss J. Gilbert... 0 18 0 Miss C. Gilbert... 0 9 9 17 7 1 Juvenile Collectors. Miss M. Arthur... 0 16 10 Miss A. Esplin... 0 11 6 Miss H. Milne... 0 11 10 Miss M. Soutar... 0 18 0 Miss W. Tulloch... 0 15 4 Miss E. Mathieson 0 15 0 Miss J. A. Ross... 0 1 4 Miss I. McNaugh- ten... 0 4 5 Miss E. Lindsay... 0 5 9 Miss I. Leslie... 0 19 0 43 8 4 Deduct, for Maga- zines, Reports, &c. 2 4 8 41 3 8 Woodside Congre- gational Church 1 0 8 Rev. D. Simpson (D.) 1 0 0 Blackfriars Street Chapel Branch. Collected by— Miss A. Glegg... 2 2 6 Miss McKechnie.. 2 0 0 Miss Reid... 1 15 4 Collected by Mrs. Gillan. Rev. D. Simson, for Madagascar.. 1 0 0 R. S. F. Spottis- wood, Esq. 1 0 0 Smaller Sums... 2 2 6 Collected by— Mrs. Munro... 4 0 5 Miss McKenzie... 0 17 0 Miss Mowat... 1 17 0 Miss Rust... 0 17 1 Miss Hannan... 1 7 10 Boxes... 4 5 4 Public Collections 6 6 7 Sabbath School... 0 7 4 Exs. 17s. 3d.; 29l. 2s. 9d. 121 16 9 Deduct Treasurer's Expenses, Paid for Advertis- ments, Bills, &c. 1 3 10 120 13 11 Brechin. Mr. W. Carnegie... 2 10 0 Mrs. P. Guthrie.. 1 0 0 Ditto, for China.. 0 10 0 Campbeltown. Congregational Church. For a Native Boy at Bangalore... 3 0 0 Dundee. Lindsay Street Chapel. Rev. D. Cook. Collection... 2 0 0</div>
<div>SCOTLAND. Aberdeen. Auxiliary Society. Mr. Geo. King, Treas. Wm. Lewis, Esq.. 7 10 0 J. Matthews, Esq. 1 1 0 Hugh Ross, Esq.. 1 1 0 Mr. and Mrs. Neil Smith... 2 2 0</div>	<div>Less Commission to Collector... 1 6 6 28 7 6 Dec Street Church Collection... 2 8 7 Ditto, for Children of Missionaries.. 0 12 11</div>	<div>Of the above sum of 87l. 14s. 4d., the following Collectors obtained the sums attached to their names:— Miss Macray... 3 12 6 Miss Leslie... 3 2 6 Miss Stevenson... 3 0 0 Mrs. J. Keith... 1 12 0 Miss Murray... 1 6 4 Mrs. Maitland... 1 6 0 Mrs. Thomson... 0 15 0</div>	

Locher Sabbath School, for Madagascar		Collected by Miss Drew.		General Fund.	
1 10 6		George Halden . . .	0 5 0	Hugh Brown . . .	2 0 0
		Mrs. Tellan . . .	0 5 0	W. H. Mitchell . .	5 3 0
		Mrs. Laird . . .	0 3 0		
		Mr. Sanderson . .	0 7 6		
		Mr. Drew . . .	0 8 0		
Dunkeld, per Mr. J. Scott, Monthly Prayer Meeting.		Collected by Miss Muir.		High Place Chapel Society, for Religious Purposes.	
1 9 0		Mrs. Martin . . .	0 8 0	Alan Nisbeth . .	10 10 0
A Few Friends . .	0 11 0	Mrs. Francis . . .	0 10 0	John Taylor, Junr.	1 0 0
		Mrs. Cowrie . . .	0 10 0	James Russell . .	1 3 0
		John Peterson . .	0 2 0	Mrs. Jas. Russell .	1 0 0
		James Gibson . .	0 10 0	Robert Goodwin .	10 0 0
		J. H. Stott . . .	0 2 0	Sir James Ander-	
		John Bartholomew	0 5 0	son . . .	3 3 0
		Patrick Ritchie .	0 5 0	Alexander Anderson	1 1 0
		Thomas Fairgrieve	0 10 0	James Black . . .	1 1 0
		W. Auld . . .	0 2 0	Hugh Moncrieff .	1 0 0
		Mrs. W. Auld . .	1 0 0	J. D. Bryce . . .	3 0 0
		Magnus Peterson .	1 0 0	John King, of Le-	
		John Anderson . .	1 0 0	vanholm . . .	1 0 0
				William Kidston	
				and Son . . .	1 0 0
				James Hannan . .	1 0 0
				James Playfair .	1 0 0
				N. Stevenson . .	1 0 0
				David Anderson .	1 0 0
				John Anderson . .	1 0 0
				David Wilson . .	1 1 0
				Blackie and Son .	1 0 0
				James Lumsden . .	1 0 0
				Ralph Wardlaw .	1 1 0
				Robert Cassels .	1 1 0
				James McFarlane	
				P. Henderson and	
				Co.	1 1 0
				W. Kerr	2 0 0
				William Kidston .	1 0 0
				J. B. Kidston . .	1 0 0
				W. G. Allard . .	1 0 0
				Kelly and Co. . .	1 0 0
				William Ewing . .	1 0 0
				Thomas Francis .	1 0 0
				James Burns . . .	1 0 0
				W. Walls	1 0 0
				William M'Lean,	
				Plantation . . .	1 1 0
				Joshua Buchanan	
				and Son	1 0 0
				J. J. Ker, (2 years)	2 0 0
				James Graham . .	1 0 0
				William Govan and	
				Son	1 1 0
				Andrew Mitchell .	1 1 0
				Southern Reformed	
				Presbyterian	
				Church Sabbath	
				Schools	1 10 0
				Montrose St. U.P.	
				Church Mission-	
				ary Committee .	3 3 0
				James Gray, Ayr	
				Ex-	14 0 0
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Church) Juvenile Missionary Association 1 10 0 Hutcheson Town United Presbyterian Church Sunday School 2 0 0 Great Hamilton Street Congregational Church Sunday School 0 11 6 Miss Boothby's Sunday School 0 5 6 Miss Blyth's ditto 0 5 0 Camlachie Mission House Sunday School, for China 0 10 0 Ditto, ditto, for Africa 0 10 0 Ditto, ditto, for India 0 10 0 Parliamentary Road United Presbyterian Church Sunday School 1 10 0 Canning Street Sunday School, for "John Williams" 0 5 0 St. Vincent Street United Presbyterian Church Juvenile Missionary Society 3 0 0 Stone and Shotts Sunday School Society 3 0 0 St. George's in the Fields Round Toll Sabbath School, for Madagascar, per R. Stirral 0 10 0 North Woodside and Spring Bank Sunday School Missionary Society, for Lifu 0 10 0 Ditto, ditto, for Madagascar 1 1 0 53 7 7 Less Expenses of Religious Institution Rooms, Printing, &c. 3 7 3 50 0 4 New City Road United Presbyterian Church. Rev. D. Pinet. Sabbath School Children 2 0 0 Miln Bank Sabbath School 0 9 0 Miss Harley's Pupils, for the Native Girl, Jane Harley, at Calcutta 4 0 0 Greenock. Robert Begg 3 0 0 James Morton 2 2 0 Robert Macfie 2 0 0 David E. Barclay 1 1 0 Robert Cowan 1 1 0 John Gray 1 1 0 John Haddow and Company 1 1 0 John Kerr 1 1 0 Abram Lyle 1 1 0	John Macgregor 1 1 0 James McBride 1 1 0 H. T. Patten 1 1 0 Robert Steele and Company 1 1 0 James Stewart 1 1 0 William Stewart 1 1 0 U. Walton 1 1 0 Archibald Adam 1 0 0 Robert Binnie 1 0 0 Caird and Co. 1 0 0 J. J. Grieve 1 0 0 Walter Grieve 1 0 0 T. O. Hunter 1 0 0 C. P. Hunter 1 0 0 Wm. Marshall and Son 1 0 0 Kenneth McLea 1 0 0 James McLean 1 0 0 Scott and Co. 1 0 0 William T. Templeton and Co. 1 0 0 James Innes Lang 1 0 0 Wm. Anderson 0 10 6 C. S. Caird 0 10 6 Wm. McArthur 0 10 6 R. and S. Neill 0 10 6 John Cunningham 0 10 0 Rev. J. M. Jarvie 0 10 0 Rev. Dr. McCulloch 0 10 0 Miss Marshall 0 10 0 Robert Mc Kenzie 0 10 0 Robert Wright 0 10 0 J. L. 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Edgar 0 1 9 11 15 0 Appropriated thus:— For Native Girl in Mr. Jones's School, Coimbatore, to be called Marie Maggie Mack 3 0 0 For Native Boy in Mr. Bradbury's School, Berhampore, to be called George Dobson 3 0 0 For Mr. Muirhead, at Shanghai, to aid in extending the Gospel in China 3 0 0 For the Rarotonga Institution for Native Preachers 2 15 0 11 15 0 Lerwick, Shetland. Congregational Church. Rev. J. McKinven. Annual Meeting 30 16 10 Perth Auxiliary. J. Gray, Esq., Treas. Legacy by late Miss Forester, per N. and D. Wedderspoon 45 0 0 Donations & Subscriptions. A Member North U. P. Church 10 0 0 James Balmain 10 0 0 David Morton 5 0 0 J. & E. Mitchell 3 0 0 E. J. & F. 2 0 0 James Honey 2 0 0 Mrs. Newlands 1 0 0 Mrs. Milne, Viewlands 1 0 0 A Friend 1 1 0 William Trew 1 1 0 Robert Hay 1 0 0 Robert Storer 1 0 0 James Readdie 1 0 0 J. & H. Sandeman 1 0 0 J. B. Deas 1 0 0 James Whittet 1 0 0 John Gray 1 0 0 John McNeill 0 10 0 David Mackenzie 0 10 0

THE EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

JUNE, 1862.

The Rev. Thomas Hartwell Horne, B.D.

A MEMOIR.

LIKE many other eminently useful men, Mr. Horne was unable to boast of an honoured ancestry. His parents were humble, but respectable and pious. He was born on the 20th October, 1780. His father was very anxious that his son should have the best instruction he could procure, the elements of which he received in the ordinary schools of the day. When about eight years of age, through the instrumentality of a friend of his father, the opportunity was afforded him of receiving the rudiments of a classical education at Christ's Hospital. While here he made great proficiency in his studies, principally by his own untiring industry, and partly through the private help kindly given him by Samuel Taylor Coleridge, with whom for two years he was a contemporary at Christ's Hospital. He passed much earlier than usual from the lower school to the upper one, in which he attained the rank of deputy Grecian. Just as the period of his pupilage was expiring, in the summer of 1795, his father died, leaving him an orphan, with five others. Having no opportunity of proceeding to one of the Universities to finish his education, he was obliged to apply himself to some useful calling in order to obtain a livelihood. Being low of stature, and of rather weak physical constitution, he was unfitted for any laborious employment; so upon leaving Christ's Hospital, at the age of fifteen, he sought and obtained a situation as barrister's clerk. In this capacity he spent the next eight years of his life, diligently discharging his duties, and studiously and industriously employing the time at his own disposal. Without even a friend to direct his studies, he resolutely applied himself to the cultivation of literature. Before he had passed the fourth year of his clerkship, he mastered the French language, and about the same period adopted the profession of literature as a means of increasing his pecuniary resources. His first publication appeared in the year 1800; and its contents gives us a view of the thoughts that occupied his mind at this period, and also of the way that God was

leading him, to bring him to a knowledge of Himself. This, his first literary effort, was the result of investigations made to satisfy his own mind. A novel of French origin, but of infidel tendency, had crossed his path, and after reading its pages, his faith in the truth of revelation was somewhat shaken. An earnest spirit like his was not to be overcome by mere doubts. He must investigate their nature and origin, and see if they rested on any sound basis. He then engaged in a course of study on Christian evidences, and rose from it with a calmed mind and strengthened faith. His views upon that subject are contained in his first work, entitled "The Necessity and Truthfulness of the Christian Revelation," published when he was only nineteen years old. His faith in revealed religion being thus confirmed, he appears to have taken a more than ordinary interest in the religious movements of the day. Soon after the appearance of the work just named, a copy of the "Memoirs" of the celebrated Luckington fell into his hands, and that book, and the odium at that time cast upon the Wesleyan Methodists, induced him to go and judge of them for himself. With this design he visited Great Queen-street Chapel. On that occasion the preacher was the "venerable" Joseph Benson, and his theme, "The folly of irresolution in the momentous concerns of the soul." This discourse deeply affected Mr. Horne, and after perusing Fletcher of Madeley's "Appeal to Matter of Fact on 'Man's corrupt and lost Estate,'" he was brought as an humble penitent to the throne of grace. There he found mercy, to his unspeakable joy; "adoring his God and Saviour that he had experienced such a salutary change!" For many years he continued in communion with the Wesleyan Methodists, to his own spiritual advantage. But although in that portion of the visible church he had received his spiritual life, Mr. Horne preferred the Episcopal form of Church government, and wishing to become an ambassador for Christ, he decided upon taking orders, if possible, in the Established Church. This step rendered his separation from the Wesleyan Society necessary, but to the end of his life he always cherished the deepest regard for that body, and kept up an affectionate correspondence with its leading men. Having become a decided Christian, he was led diligently to study his Bible. This he did in a more than an ordinary studious manner; and his careful use of all the means within his reach testified to the intensity of his desire to understand the meaning of the sacred pages. For seventeen years he devoted all the time he could spare from his ordinary literary pursuits to biblical studies; and the scarcity of works on sacred criticism at that period, and the difficulties he experienced, induced him to attempt the composition of a Comprehensive Manual on the subject. This work appeared in the year 1818, under the title of "An Introduction to the Critical Study and Knowledge of the Holy Scriptures," in three volumes. It was received in a most favourable manner, and not only obtained an exten-

sive circulation in the Universities and other theological institutions of Great Britain and Ireland, but was adopted as a text-book in various Universities and theological seminaries in North America. The criticisms of the press were of the most favourable kind, and the work at once took its position as a standard authority in biblical literature. It gained for Mr. Horne the reputation of a Christian scholar, which the subsequent editions of this, his great work, have proved he richly deserved. Notwithstanding his devotedness to this employment, numerous other productions issued from his prolific pen. They related chiefly to law, commerce, and agriculture. Some were original, some compilations, and others only translations. Amongst those relating to agriculture, we must notice one, on account of its singularity, as being the production of a theological writer. It is entitled "The Complete Grazier;" and as Mr. Horne would not allow his name to appear in connexion with the work, the publisher ascribed its composition to a "Lincolnshire Grazier," which Mr. Horne used to say "ought to have been a Lincoln's Inn Grazier." This work shows the care with which he studied his subjects; for although compiled by a person unused to anything connected with "grazing," it rapidly passed through several editions, and is even sold at the present day as a standard work upon that subject. In addition to the above, but in another department of literature, there are two other productions of Mr. Horne at this time, which are peculiarly interesting, as showing the practical tendency, as well as the philanthropic bent of his mind. The one is entitled "Hints on the Management of Sunday Schools," which was published in 1807, and the other was "A Spelling and Reading Book," for the same useful institutions. Both these are anonymous. About six years previous to the publication of his "Introduction," in the year 1812, Mr. Horne married a pious lady, the eldest daughter of John Millard, Esq., of Cordwainers' Hall, by whom he had two daughters, one of whom is living at the present moment. For forty-six years this lady proved a true help-meet for him, and he ever cherished the deepest love for her memory.

Soon after the publication of his "Introduction," Mr. Horne had the gratification of seeing the long-cherished wish of his heart gratified, and the desire of his father that he should become a minister in the Church of England accomplished; for in 1819 Dr. Howley, at that time Bishop of London, ordained him. Mr. Horne being without the usual academical education, his ordination caused a considerable stir at that period; but so great was the reputation his "Introduction" had gained for him, that it was soon silenced. The Bishop rightly judged the composition of such a work, under such inauspicious circumstances, a proof of Mr. Horne's fitness for holy orders; and when told of Mr. Horne's want of an academical education, used to point to his book, as a justification of ordaining him. On the appearance of the "Introduct-

tion" in 1818, the University of King's College, Aberdeen, conferred upon Mr. Horne the honorary degree of M.A., and in 1829 he performed, at the University of Cambridge, the necessary academical exercises for the degree of B.D. The performance of those exercises was characterized with such ability, as to leave behind Mr. Horne, at Cambridge, a lasting reputation; and it was remarked to a gentleman who went through the same exercises last year with great credit, "that no one had ever kept his act so well since the time when Mr. Horne took his degree." He commenced his labours, as a minister of the Gospel, as curate to the Reverend Samuel Crowther, of Christ's Church, Newgate Street, then one of the most celebrated evangelical preachers of the day. After several years of labour under Mr. Crowther, he accepted the position of reader at Welbeck-street Chapel, Marylebone, which he held till the year 1833. The reputation of Mr. Horne increased with his age. In 1831, while reader at Welbeck-street Chapel, Dr. Bloomfield, the successor of Mr. Horne's former patron in the see of London, collated him to the little prebend of Sneatny, in the Cathedral of St. Paul, as a proof of the high estimation in which he held his labours. From the period of his ordination to that of the event just mentioned, he continued his literary labours with unabated zeal. Among the numerous productions which he carried through the press, we notice the following:—

- "The Scripture Doctrine of the Trinity Defended;"
- "A Manual of Parochial Psalmody;"
- "A Selection of Psalm and Hymn Tunes;"
- "A Manual for the Afflicted;"
- "An Epitome of the Critical Introduction;"
- "The Works of Bishop Beveridge [now first collected], with a Memoir, and a Critical Examination of his Writings," 9 volumes 8vo;
- "Romanism Contradictory to the Bible;"
- "A Catalogue of the Library of . . . Queen's College, Cambridge, methodically arranged," 2 volumes.

This list, which is far from complete, will furnish the reader with some idea of the extraordinary industry and diversified literary talent of Mr. Horne. In the year 1824, on account of his literary reputation, he was engaged by the Trustees of the British Museum to make a class catalogue of the printed books in the National Library. That project was afterwards abandoned, but Mr. Horne was still employed, as Assistant Librarian, upon the New General Alphabetical Catalogue, suggested by Mr. Panizzi.

Dr. Howley, Mr. Horne's former patron, when elevated to the see of Canterbury, continued to cherish the deepest regard for him, and, at the close of the year 1838, presented him with the "rectory of Saint Edmund the King and Saint Nicholas Acon," in the city of London. Upon his appointment, the parishioners received Mr. Horne with every

mark of respect; and when—by his preparing the rectory-house, at a very heavy expense, for the reception of his family—it was manifest he intended to reside amongst them, such was the cordiality of their feelings that they passed an unanimous vote of thanks to the archbishop for having given them such a pastor. Mr. Horne's character favourably contrasted with his two predecessors in the living; for they appeared to care only for the amount of emolument they could derive from the living. They had been non-resident, and had let the rectory-house for the purposes of commerce. No sooner was Mr. Horne settled amongst his flock, than their spiritual wants became the engrossing topic of his thoughts. He catechised the young of the flock, visited the sick and the afflicted, and attended to the temporal necessities of any that might be in need. For above twenty-eight years did he, as "a man of God," discharge most conscientiously the duties of a pastor, gaining the esteem of all. But while he was most attentive to the solemn responsibilities of his ministerial office, he found leisure to continue those literary labours which formed the genial employment of his ever-active mind. This he was enabled to do, partly from the smallness of the population of the parishes which formed his pastoral charge, and partly by his allowing himself only a few hours for sleep. To the close of life he wrote many useful works, and kept up a very extensive literary correspondence, particularly with those engaged in controversy with the Church of Rome. "His Protestant Memorial," published in 1834, is invested with peculiar interest, as being the means of causing the tercentenary of the English Reformation to be observed, not only in Great Britain and Ireland, but also on the continent of America. Before this period, the English Reformation had never been commemorated, and Mr. Horne perceiving that it arose from the gradual nature of that change in England, and the want of some definite event worthy to be fixed upon as a date for its celebration, suggested that the date of the publication of the first edition of the entire Scriptures in English was most appropriate. On October 4, 1835, the blessing of the Reformation was the grand theme of pulpit discourses, and at Birmingham medals were struck to commemorate the occasion. In 1855 Mr. Horne published the "Communicant's Companion, containing an Historical Essay on the Lord's Supper, with Meditations and Prayers." His last literary production was "A Pastoral Letter," to which was appended, "A Sermon on 1 Timothy i. 15." This was published on his completion of the twenty-eighth year of his pastoral labours, in 1861. His daily increasing infirmities making it evident they would never hear his voice again, he printed this pastoral letter, and circulated it amongst them as a proof of the care he entertained for their souls.

In 1846 Mr. Horne "carefully revised throughout" his great work, which was then increased from three volumes to five. This was the ninth edition, and the last wholly edited by himself. This edition still

further increased the reputation of its venerable author, and, although necessarily selling at a high price, in ten years it had become rather scarce, when a new edition was demanded, in which the latest results of English and foreign biblical criticism should appear. Mr. Horne was too far advanced in age, and too much encompassed with physical infirmity, to undertake the literary labour necessary to bring his work up to the required standard; accordingly, two of the most eminent biblical critics, Drs. Davidson and Tregelles, were employed to revise the work, and make such additions as were necessary. A portion of Mr. Horne's work was afterwards re-edited, with additions, by the Reverend J. Ayre, of Hampstead. The judicious labours of Mr. Ayre gave great satisfaction to Mr. Horne. For the last thirteen or fourteen years of his life he suffered very much from successive winter attacks of chronic asthma-bronchitis, and at last peacefully expired, soothed by the presence of his only surviving daughter, on the 27th January, 1862, in the eighty-second year of his age.

From whatever point of view we contemplate the venerable author of "The Critical Introduction," his character commands our admiration and esteem. He was a monument of untiring industry and patient investigation. No amount of labour would deter him from reading both sides of a subject. As a pastor he was no hireling, but most faithful and loving, ever caring for the sheep. His Christianity was of a most sterling and evangelical character. He realized, with deep feeling, "God's love" to him "in Christ," and this produced works of faith and labours of love in abundance. The catholicity of his mind was very great, for he gave the right hand of fellowship to every Christian man; and he helped, by his writings, his influence, and his purse, the cause of Christ in various sections of the visible Church. He always took a lively interest in missionary operations, and used to read the monthly missionary intelligence of the various denominations with great delight, thanking most devoutly the great Head of the Church when His cause appeared to be prospering on the earth. In the communication of information he was always most liberal, and his extensive theological library was ever at the use of any who were defending the Gospel of Christ. But his chief eminence was as a Christian writer on "the Holy Scriptures," and his "Critical Introduction" will always hold a place in our English literature. Seldom has it fallen to the lot of any one to receive so many testimonies to his usefulness. Many of his works have been translated into various languages; and the whole Christian world venerates his name. His personal habits were plain and simple. He was most generous-hearted and benevolent. Liberally did he contribute towards the support of various Christian societies and philanthropic institutions, and the cry of distress never reached his ear in vain. All who knew him cherish the most affectionate regard for his memory. Amidst all his literary and pastoral engagements he never neglected the

culture of his own spirit. His Christianity was of a deep personal character, and eminently devotional. He followed the apostolic example, taking heed that while he preached to others he gave all diligence to make his own calling and election sure.

His sole ground of hope was in God's mercy, through the atonement of His Son. One of his favourite hymns was that beginning with, "Jesus, refuge of my soul," the lines of which were often on his lips. As the writer of this memoir was privileged to be often in his company during his last illness, he can bear testimony to the Christian patience with which he bore his sufferings, and to the bright hope of immortality which cheered his last days.

C. M. TURPIN.

The Haunts and Homes of the Ejected.

III.—STRATFORD-UPON-AVON.

Two hundred years ago a great war was waging in England. There was no audible shock of arms, no visible pomp and circumstance of common battle, no dull material weapons of steel or lead: it was the keener strife of thought and conviction and passion, and results were involved more vitally affecting the welfare and happiness of this country than in many a blood-stained field. Hearts and homes then endured a conflict, of which, two centuries afterwards, we Englishmen still bear the laurel or the scar.

At that time, as well as now, the Church of England was rent by the divided hosts of the High Church and the Low. Then, as now, there was a party, who, though ministering in a Protestant church, and declaring by the Homilies that the Church of Rome is a "withered old, filthy harlot," were yet Romanists at heart, and believed that men are saved by ceremonials and sacraments. On the other hand, there were the Low Churchmen, who at the beginning of that century had begun to be conspicuous, and who were known by the nickname Puritans. The full history of that mighty race has yet to be written—"the last of all our heroisms;" for though the annals of that time have been searched by laborious men, and though enormous folios have been "edited as you edit wagon-loads of broken bricks and dry mortar, simply by tumbling up the wagon," there are still thirty to forty thousand unread pamphlets on the civil war alone in the British Museum—"Large files of mouldering wreck," says Thomas Carlyle, "wherein, at the rate of perhaps one pennyweight per ton, lie things memorable."

But whatever be unknown, this is known,—that the High Church party strove not only for supremacy, but for exclusiveness in the church, and that by stress of force and craft they first introduced into

the Book of Common Prayer matters which the Puritans notoriously loathed, and then obtained from parliament an Act of Uniformity requiring—*what had never been required before*—that every clergyman should declare his belief of all contained in the Prayer Book. To subscribe their assent to practices and doctrines which they opposed and were known to oppose, or else to resign their livings, their homes, and their churches, and henceforth to preach no more; to be knaves or outcasts; to lose a good conscience, or to keep their conscience and lose all beside: such was the cruel alternative which had been elaborately designed for them and was now thrust upon them. “I wish it had been otherwise,” said a nobleman to one of the ejected, shortly before Bartholomew Day; “but they were resolved to reproach you or undo you.” Among those 2,000 who resigned their livings rather than violate their conscience, were no fewer than five-and-thirty in the county of Warwickshire, more especially to one of whom we wish briefly to advert.

The river Avon takes its rise at Naseby, passes Sulby Abbey—a shrine the reader has already visited—forms one of the boundaries of Northamptonshire, winds along a devious and beautiful course through the counties of Warwick and Worcester, and unites with the Severn at Tewkesbury in Gloucestershire. On its way it touches the town where

“His first infant lays sweet Shakspeare sung;
There the last accents falter’d on his tongue.”

And here probably the poet, having retired from London and abandoned the stage, listened in the parish church to the preaching of the Puritan clergyman the Rev. Richard Byfield, and his evangelical teachings may have had no unimportant share in leading Shakspeare to such reflections as those suggested in his will: “First, I commend my soul into the hands of God my Creator, hoping, and assuredly believing, through the merits of Jesus Christ my Saviour, to be made partaker of life everlasting.”

Yet it may be that of the myriads who have visited this town as the birthplace, the chosen retreat, and the grave of Shakspeare, few have spared a thought for one whose name, though not emblazoned on the heraldry of men, is enrolled on high, and who, though he received little abiding earthly fame, is of that nobler rank of spiritual heroes who have *suffered* for truth and conscience and Christ.

The venerable church, with its nave and transepts, chancel, aisles, and spire, and encircled by lofty elms, stands near the river’s brink. It is approached by an avenue of lime trees arched overhead, which, when we visited it on a lovely morning last May, formed a bower of richest verdure covered with the blue canopy of heaven, conducting to the porch. Two hundred years ago the vicar of Stratford was the Rev. Mr. Bean, “a student and a solid preacher.” William Shakspeare had ere this done his life-work and gone to his account, and for nearly half

a century his dust had been lying beneath a freestone slab in the chancel that bears the following grim inscription:—

“ Good friend, for Jesus’ sake, forbear
To dig the dust enclosed here :
Blest be y^e man y^t spares these stones,
And cyrst be he that moves my bones.”

In 1662 the vicar is living in the peaceful vicarage behind the Free Grammar School founded by Edward VI., and where Shakspeare received his education. He zealously discharges the duties of his sacred office, enjoys the esteem of his parishioners for his private character, and for “his judicious and useful sermons,” and gathers large congregations in his spacious church, while his fame as “indeed one of the most celebrated preachers in the country” spreads around.

But one day the quiet of that home is rudely broken. The tardy post had previously brought anxious intelligence from London of the strife of parties in church and state, of the conference at the Savoy Palace, and of the attempted revision of the Book of Common Prayer; and now the vicar learns the fatal tidings of the Act of Uniformity. How keen must have been the pang that smote the heart of the pious man, as he saw the possibility—the probability—the certainty of his having to resign all for conscience’ sake!

“The parsonages in many parts of England, as the corn was ripening in the summer of 1662, must have been the scenes of some memorable struggles between conscience and care, faith and feeling. Good men were reduced to a sad dilemma. The alternative was not the parish church or the conventicle, tithe or voluntary contribution, but preaching as a Conformist or silence—a legalized income or beggary. They were men—they were husbands—they were fathers; they had their quiet studies, and they saw their families in comfort—their wives sitting in the snug parlour of the rectory—their children sporting in the garden, or over the glebe. To leave these tranquil homes, to exchange them for abject poverty,—here was a trial of faith, more easily talked of than thoroughly realized.”*

We fancy we can see the good man first pondering the cruel dilemma alone, retiring to his study to read once more the sad intelligence, trying if some fresh aspect of the matter would relieve any of his forebodings, and asking God to sustain his faltering heart and sorely-tried faith. He looks at his pleasant vicarage and stately church, and a thousand happy and holy memories arise. “And must I leave them all?” he asks. “This home where I have lived these many years, the old church where I have preached Christ’s holy Gospel, the parish where I have laboured and am beloved,—must I rend all these tender ties? And yet I must, unless I conform; and conform I cannot. I

* Spiritual Heroes. Rev. John Stoughton.

cannot say and swear to that which I do not believe. I can keep my conscience, though I lose all beside. I can be true to God, though man be so false and cruel to me. And by God's help, I will."

The last Sabbath came—August 17th, 1662—the 2,000 clergymen, the most godly, and many of them the most influential in city, town, and village, took a sad and affectionate farewell of their congregations. Of this heroic band, the vicar of Stratford-upon-Avon was one. An immense congregation filled the church, to listen to their pastor there for the last time: then came the tender farewell words—the solemn benediction—the tearful groups retiring from the sanctuary—the Sabbath closing in a darkness that might be felt over the Church and land of England.

The last day came—the 24th of August, already branded with the infamy and scathed with the curse of ninety years before, when the blood of 30 or 40,000 Protestants of France called unto God from the ground. That day dawned upon the 2,000 in the possession of position and competence; it ended leaving them homeless and penniless, cast, amid the scoff of men, upon the care of Him who feeds the ravens when they cry. No stores of learning, no high repute of private worth, no love of liberty, no eminence of Christian graces, saved them: nay, these were their offence. If they had had less conscience, less religion, less morality, they would have been welcome to remain at the altars of the church. But they were true to their Master. The next day dawned upon many a vacant living, many a shepherdless flock, and many a clergyman who, in the judgment of the law, were accounted "as if they were naturally dead." "O my country! what a parricide was thine! what contests didst thou prepare for thyself! what delays hast thou set, by that deed, to thy destinies! How slowly art thou recovering from that wound! Let that day be darkness; let it not be joined unto the days of the years, let it not come into the number of the months!"

The vicar of Stratford-upon-Avon was called to share a full measure of the persecutions to which the Nonconformists were then and long exposed. He attempted to preach privately the Gospel he loved so well from house to house in different parts of the town, until anxiety and impaired health induced sickness from which he never recovered, and he entered upon his reward. We will admit—though at the confession some would smile and others sneer—that in our recent visit to Stratford-upon-Avon we were more touched by the memories of the faithfulness and the sufferings of the man of God, than even by the interesting associations connected with the life and death of the man of genius.

Other scenes of historical and ecclesiastical interest may be found in this county. One of them is Kenilworth, where once the canon and priors of the Augustine order had their spacious Abbey, beautiful domains, and ample revenues; where Queen Elizabeth was entertained

by the Earl of Leicester "with excessive cost." There lived and laboured in after days one among that noble army of confessors and martyrs who resigned their benefices rather than renounce the truth. He was young, says the Nonconformists' Memorial, when he came to the living of Kenilworth, and when he left it; "but when he was older he never repented of his choice to suffer affliction with so many of the servants of Christ. When cast out of Kenilworth, and hotly pursued in the country, he hid himself in a wood, and afterwards went to London."

The town of Bedworth, on the road between Coventry and Nuneaton, was another scene of Christian heroism. The clergyman of the parish was Dudley Ryder, an ancestor of Lord Harrowby. His exemplary piety and zeal, and his close and affectionate preaching were a means of great usefulness; but when the time of trial came he dared not do evil that good might come, dared not forfeit a good conscience in order to continue his ministry, and in 1662 he resigned the valuable living he had long held. At the same time, by his Nonconformity, he lost the goodwill of a relative, and with that goodwill an excellent estate. On his ejection he withdrew with his family to a small village in the neighbourhood, till the "Five Mile Act"—which forbade any Nonconformist minister to live within five miles of the place where he had previously officiated—compelled him to retire. After several removals, he preached for some time at Lynn Regis, but persecution at length altogether silenced him, and he died in 1683.*

Another home and haunt of the Ejected in this county is the neighbourhood of Stretton-under-Fosse, near Rugby, where an Independent church exists as a part of the fruits of the labours of Nonconformist ministers. One of these was the Rev. W. Gilpin, rector of Brinklow, who was a type of the old Puritan, preaching "in his ruff to the last." Some used to compare him to father Latimer. He was generally beloved by good people in that part of his country for his great piety, humility, calm and peaceable temper, contentedness in a mean condition, and the faithful discharge of his office."† Another ejected clergyman in this neighbourhood was Mr. Loseby of Copston, who continued silent for ten years because he could not conform, but afterwards preached in his chapel by the connivance of the Earl of Denbigh. A few miles from Stretton is the sequestered village of Withybrook—so named from the willows that grow on the bank of a brook—the vicar of which was among the Ejected. It is recorded that "it pleased God to bless his ministry to the conversion of many souls, both in the town and neighbourhood; and he had, in six or seven years, a set of as judicious, godly, and peaceable Christians about him as could not easily

* Independency in Warwickshire, by Revs. John Sibree and M. Caston. Ward and Co. 1855.

† Nonconformists' Memorial.

be met with," though before his coming the people were not "used to preaching," and were generally "very ignorant and loose."

Another of the 2,000 Confessors was the Rev. Richard Southwell, who had been minister of the Chapel of Ease in Wilnecote near Tamworth. "He was a worthy divine," says the Nonconformists' Memorial, "an excellent preacher, and one that laboured diligently in his Master's work, both before and after his ejection. Having no estate, he was obliged, in order to support himself and family, to apply himself to husbandry, and to fare hard. He frequently preached in his own house, and other places in the county, though he exposed himself to danger by it."

Such were some of that noble army of confessors and martyrs who witnessed and suffered for the name of the Lord Jesus. Long did the reign of persecution last, and heavy were the penalties it exacted. The trials of the 2,000 clergymen were shared, during the following ten years, by thousands of other Nonconformists, who endured fines, imprisonment, transportation, or voluntary exile for conscience' sake; from 5,000 to 8,000 died in prison, and the fines and depreciation of property lost by Nonconformists between the Restoration and the Revolution are estimated at not less than £12,000,000.

Our readers will feel with us, that it is right that these events should be recalled. Our world has been too poor in such memories to suffer them to pass away unheeded. Not on stony tablets merely, but on living hearts, would we impress the mighty lesson. True, we can do little for the departed compared with what they have done for us. But it is well that we should know their names, that we should visit the spots that gave them birth, that we should learn where their sacred dust lies buried, that we should read their histories, grow familiar with their deeds, and strive to catch their glorious mantle. Beside their graves we shall be warned of the peril and guilt of deception, that bigotry fails of its own ends, that persecution recoils upon itself, that we must use liberty without licence, and be content with unity without uniformity. There, also, we shall be taught the awful authority of conscience, the majesty of duty, and the glory of suffering for Christ. Let us prize more highly the liberties we enjoy, let us guard them more jealously, let us transmit them untarnished to those who shall come after us. And while we stand, with uncovered head, by the dust of the mighty dead, and thank God for the deeds of the Two Thousand, let us not forget the service and the suffering of the pious vicar of Stratford-upon-Avon.

F. S. W.

Afraid to Die.

"It is appointed unto men once to die." The fact is beyond dispute. The man would be deemed insane who should gravely declare that he expected his present life to last for ever. Yet how practically unmindful are we of this solemn truth, and what need we all have to present the prayer, "So teach us to number our days, that we may give our hearts unto wisdom!"

How many memorials of death are there on every side if we would only read them aright! You enter an old church, and you find its walls studded with monuments of the dead; whilst in the churchyard, side by side, lie the dead of successive generations. You read history. What is it? Almost entirely a record of things which were done by men that are dead. Take up a newspaper, and you are almost sure to find in it a column of births, marriages, and deaths. You never walk along the streets but you may see people in mourning for the dead. Who is there that has not lost a child, a parent, or a friend? And how often are we horror-stricken as we hear of some great calamity, the sinking of an ill-fated vessel, or the explosion of a coal-pit, by which, as in a moment, hundreds of souls are launched into eternity!

But it is one thing to say, "Yes, this is indeed a dying world!" and another to feel, "I have to die."

You do not know *where* you will die—at sea or on land; in your own country or in one far distant; in your own dwelling or in some one else's; in your bed or whilst engaged in the occupations of life.

You do not know *when* you will die; ten years hence, or twenty, or thirty, or only one, or but a month, or but a week, or but a day, or but a moment.

You do not know *how* you will die, whether suddenly or after long warning; whether surrounded by loving friends or all alone; whether by disease or by some fatal accident; whether by the sickness you have feared or by some complaint of which you never heard. On every one

of these points your own anticipations and those of your friends may be entirely disappointed.

But on the fact itself there can be no mistake. The sands of your life will all run out; you will grapple in mortal conflict with the King of Terrors, and the King of Terrors will prevail; and you will stand a naked disembodied spirit before the Judge for doom.

And you are AFRAID TO DIE. We don't mean to say that the fear troubles you much just now. You may have succeeded in getting rid of the thought; or you may regard death as such a distant thing that it hardly seems a reality; or you may flatter yourself that between the present and the time when you will die, you will in some way or other be prepared for it. But let anything bring it close to you, as that which might happen very soon, then would you not be afraid? You were sick, and you did not know but that the sickness might be fatal. Do you not remember how you trembled? Would you not travel to the very ends of the earth rather than die? Would you not submit to the severest operation rather than die? And, rather than die, would you not endure the loss of all you have? Like that poor fellow who had been toiling for years in the diggings of Australia, and who thought to swim ashore from the wreck of the *Royal Charter* with the gold he had won so hardly in his belt, but who was glad to cast it from him into the sea that he might escape with life, would you not sacrifice everything rather than die?

How is this?

Death is an *untried thing*: that is one reason. You could now endure bravely things at which you once trembled, because you know them. You do not know what it is to die, and you never will know but once, and that once is the once you dread.

It involves terrible separations. This is a beautiful world, even though so much of it is blasted by sin. What bright sunshine there is on it! What

fair flowers are there, and what glorious prospects! And what acquisitions men often make! With what proud satisfaction they often say, This house, these pictures, that wide domain, are mine! And then, how close and tender the relationships of wife and children and friends! No wonder that whilst these things remain, or till the power of enjoyment is gone, men should be unwilling to die.

Besides, death is commonly preceded and attended by great suffering. The dying do not always suffer so much as they seem to suffer; but often the pangs of dissolution are terrible enough. Assuming it as probable that such pangs may be theirs, men are afraid to die.

But we have not yet reached the great terror. People who have nothing—men whose every tie has been sundered—the old—the friendless—the captive—the pauper in the parish workhouse—the sufferer whose life for years has been one long hour of pain—all fear to die. What is there yet, then?

Your own conscience has already answered the question. There is something after death. We are sinners. None of us ever passed a day without sin, and not one sin is forgotten. And “the world to come”—the world to which death dismisses us—is not another world of probation, but a world of doom. We die that we may stand before our Judge and have pronounced upon us the award of a final destiny. These are the persuasions, sometimes dim and indefinite, and sometimes clearly defined, which give the greatest terribleness to death. There is a policeman moving along the streets of that great city. Numbers observe him, but they regard him with indifference. He has a message for some one on his way, and he delivers it. The man looks at him and listens to him without fear, for he has a quiet conscience. But the officer proceeds to a low quarter of the city, where everything tells of wretchedness and vice. The houses are dilapidated, the windows are broken, there are unmistakable tokens of neglect and degradation on every side; and groups of desperate-looking men, and

fallen women, and squalid children, too plainly indicate that there are none but outcasts there. Now his appearance does excite alarm. They try to carry it off with an air of indifference, but many a furtive glance is directed towards him, and many a cheek grows pale. How is it? One of those men is a burglar, another a forger, and the hands of one of them were not long ago imbrued in blood; and each one thinks it possible that the officer may be in quest of him, and that he may have to answer for his crime at the bar of his country. It is “conscience makes cowards of them all.” And so when God’s messenger Death approaches, men tremble because he reminds them of the law they have broken, of the judgment which is at hand, and of everlasting condemnation and woe. “The sting of death is”—not that death is an untried thing; not separation from all that men have loved; not suffering—but “sin;” and “the strength of sin is”—not an excited imagination—but “the law;” that law whose curses will be inflicted by “the living God,” and which will endure for ever (1 Cor. xv. 56).

But you NEED NOT FEAR TO DIE. You may be so prepared for death that you shall meet him without a particle of dread, and even with triumphant joy. Do you ask how? We reply, through the Lord Jesus Christ. He came that He might “abolish death;” that “He might destroy him that had the power of death, that is, the Devil;” and that He might “deliver them who through fear of death were all their lifetime subject to bondage” (2 Tim. i. 10, and Heb. ii. 14, 15).

The fear of death is overcome through Jesus Christ, because for His sake sin is completely forgiven. “The sting of death is sin,” but if sin be pardoned the sting is destroyed. Now the very purpose for which the Lord Jesus died was, that we might be forgiven all our trespasses; “He died for our sins, according to the Scriptures.” (1 Cor. xv. 3.) “The blood of Jesus Christ his Son cleanseth us from all sin.” As soon as the sinner truly believes in the Son of God, casting himself as a poor broken-hearted peni-

tent on God's mercy in Christ, he is completely pardoned. No sin he has ever committed, however great, or however deeply buried in the long-forgotten past, is exempted. Memory may recall it; "the accuser of the brethren" may bring it to remembrance; but the believer may calmly say, "I know it; I did the deed, and a grievous sin it was; but I believe in Jesus, and I know that with all my sins besides it is freely forgiven." Thus, then, the power of death is broken, and the fear of death removed, by a living faith in Christ. He who is conscious of such a faith may look forward to the closing hour with a calm and holy confidence; for he has God's own promise that he shall come into condemnation no more.

Yet there is more than even that. The Psalmist speaks of the time of death as the time when "heart and flesh faileth." The body is enfeebled, and often in consequence the mind is enfeebled too. No doubt Satan frequently plies his fiercest assaults, knowing that his hour is short. Then, too, it is not a trifle that all is untried, and that we must enter on a state of being which is entirely unknown. But the Lord Jesus is nigh to sustain and comfort the departing soul. You remember, perhaps, a time when your child was afraid to go alone through some dark passage, or along some gloomy road. You took him by the hand and led him on, and you felt as that hand grasped yours it did not tremble; and though he did not tell you in so many words that he was not afraid, the calm, clear, ringing tones of his voice assured you that he was as devoid of fear as you were yourself. So, as the Christian stands at the entrance of the dark valley, the Saviour says, "Be not afraid, I will be with thee, I will sustain thee; no enemy shall harm thee; my holy angels shall convey thee to thy rest, and thou shalt be blessed with me for evermore."

Multitudes have thus, believing in the Lord Jesus Christ, been delivered from

the fear of death. The aged Simeon was not afraid; but as he took the infant Redeemer in his arms he said, "Lord, now lettest thou thy servant depart in peace: for mine eyes have seen thy salvation, according to thy word." Stephen was not afraid; for he saw heaven opened, and Jesus standing at the right hand of God; and lifting up his prayer, "Lord Jesus, receive my spirit," he fell asleep. Paul was not afraid: "For to me," said he, "to live is Christ, and to die is gain." He could even exclaim in exultant triumph, "O death, where is thy sting? O grave, where is thy victory?" And so have countless numbers, young and old, rich and poor, feeble and strong, overcome the fear of death; and so, beloved reader, may you, if with all your heart you believe in the Lord Jesus Christ. Never yet did He forsake the soul that trusted Him, and be assured He will not abandon *you*.

Do not say, "I will think of these things some day." Think of them now. Do not say, "There is time enough; for I am young and strong, and have before me many a year of life." It may be so, but it may be otherwise. Who of all those hundreds who perished in that ill-fated vessel which was lately wrecked on our shores expected to die so soon? Who of all those hapless men who perished in that awful coal-pit explosion, ere he descended to his work, took his last farewell of wife and children, expecting to see them no more? How few are there to whom, when death actually comes, it does not come as a surprise! So all your anticipations of life may be cut short by an early death. Is it then right or wise, when at any moment you might be confronted with the last enemy, to delay your preparation for a single hour? Hear the solemn injunction of your Lord, and hearing it obey: "Be ye therefore ready also: for in such an hour as ye think not, the Son of Man cometh,"

The "Dissenting Interest" of London,

ANNO DOMINI 1695.

IN Dr. Williams' Library, of which we spoke recently, are many rare ecclesiological treasures which will well repay industrious research. Amongst them we found three manuscript folio volumes, about 800 pages each, the "magnum opus" of some student; the "index rerum" of a thoughtful observer, who in faultless caligraphy and with matchless patience has from all quarters gathered up in these massive books the essence of almost everything that had been said or written about Nonconformity, down to the year 1695. That year sealed the book. That year the unknown writer probably rested from his labours. Who he was, what he was, why he undertook all this "painfull task," no one now can tell. But as the ancients offered incense to their heroes only after sunset, we here gladly offer ours to the memory of this unknown contributor to Nonconformist literature.

Turning over these dust-covered folios, alas! too innocent of studious fingers (O, why is this library so deserted, so neglected, and so inadequately catalogued?), we lighted on the following preface to the "Statistics of the Dissenting Interest in London, in 1695." It is, in fact, the manuscript "Year Book" of that date, and we may safely say it has never before been published. The extract is long, but it is worth all the time spent either in copying or reading; these veterans lingered lovingly over such materials; let us linger too, even though we make but slow progress; we cannot know too much of our "forefathers" and their "beacon-lights."

The old incognito thus writes:—"As Bishop Hooper did, so all the first Reformers and their followers, within a while called Puritans, and afterwards Nonconformists, did;—they put themselves upon the Searcher of hearts, that it is not obstinacy, pride, vainglory, &c., but mere conscience that makes them refuse Conformity, and that after the diligentest use of the properest means.

And all that I have heard from them to this day, declare solemnly that if they were persuaded they could conform without sin, they would. If these first Reformers and their followers, who are acknowledged by their adversaries to be—*First*; some of them very universal scholars of eminent ability, learning, and prudence, as well as piety;—*Secondly*, and generally; men of competent learning for the ministry, godly and profitable preachers, not chargeable with insufficiency, error, or scandal;—if they should suffer themselves to be put, or to be kept out of the church, and thus lose their public capacity of glorifying God, by the converting of souls, and their cures to be voided or filled with such as were utterly unfit for their calling, and herein pretend conscience, and yet be predominantly actuated by obstinacy, vainglory, &c., they were of all men most miserable, and neither fit to live in the Church nor in the world. Yet the present Nonconformists think, as the first Reformers did, and the most impartial learned men do think to this day, that in the beginning of the Reformation the Church of England had done better, if it had kept to the rule of the Scriptures, and to the example of the apostles, and had made none other terms indisputably necessary to Church communion than they did.

"Besides, the Nonconformists have given the greatest possible proof of their sincerity in their declarations, professions, and solemn appeals, that men can give or receive. For—1. Divers of them laid aside all thoughts of preferment, when there was the opportunity of gaining the very greatest* in the Church.

* This is no exaggeration. For instance, Dr. Bates, "the silver-tongued," at one time chaplain to Charles the Second, ejected from St. Dunstan's in the West, that church in the Strand just before you come to Temple Bar, "might have had any bishopric in the kingdom, had he deserted his cause and his principles." But he could not conform; con-

2. Others refused preferment when it was offered to them. 3. Others that had some preferment in the church were by their Nonconformity kept from greater. 4. Others were made incapable of any. 5. Multitudes of them were turned out of their preferments successively in Queen Elizabeth's, King James the First's, and King Charles the First's and Second's reigns; denying themselves, their worldly interest, ease, and contentment, and all of them have been exposed to the displeasure of the Government, the rage of their enemies, and many of them to impoverishments and imprisonments, to the want of certain dwelling-places of their own, and of safety and freedom from dangers in others dwellings, and many of them to the want of the necessities of life, and more than a few of them to death itself in their imprisonments."

And now let us follow the statistics. We know they are not the pleasantest of all literature; nevertheless, on such naked facts and figures all safe deductions must be based. As John Foster says, suggestively, "The smallest thing rises into consequence when regarded as the commencement of what has advanced, or is advancing, into magnificence. The first rude settlement of Romulus would have been an insignificant circumstance, and might justly have sunk into oblivion, if Rome had not at length commanded the world." We copy, verbatim, the apparently "insignificant circumstance"

science and the "*ex animo* consent and assent" refused to shake hands; and he tells us in the conclusion of his "Farewell Sermon," preached August 17, 1662, some quiet, calm words, that are the echo of words spoken eighteen centuries since, before the Jewish star-chamber (Acts iv. 19), "I know you expect I should say something about my Nonconformity; I shall only say this much. It is neither fancy, faction, nor humour, that makes me not comply, but only the fear of offending God. And after the best means used for my illumination, such as prayer to God, discourse, and study, I am unable to be satisfied concerning the lawfulness of what is required. If it be my unhappiness to be in error, surely men will have no reason to be angry with me in this world, and God, I hope, will pardon me in the next."

VOL. XL.

of Nonconformity in London, in 1695, and congratulate ourselves on the preservation of such details in these columns, from very possible destruction in a dedicated library.

"In August, 1695,

"There were within and without the Lines of communication of London these Meeting Places for Religious Worship, and these Ministers preached at them:—

Mr. Richard Adams,* in Southwark.

„ Vincent Alsop,† Westminster, in the Almonry.

„ Thomas Kentish, his assistant.

Dr. Samuel Annesley,‡ Little St. Helens, Within Bishopsgate.

Mr. Geo.§ Barker, Miles Crooked Lane.

„ William Bates, Hackney.

„ Blakey, Founders' Hall.

„ Bragge, sen., Pewterers' Hall, Lime-street.

„ Bragge, jun., his assistant.||

„ Daniel Burgesse, Bridges-street, in Covent Garden.

„ Richard Bures, Cross-street, in Hatton Garden.

„ John Horsman, his assistant.

„ Andrew Burnet, in Barbican.

„ Cawthorne,¶ Newington Town, in Middlesex.

* Fellow of Braze-nose College, Oxford. John Howe preached his funeral sermon.

† He was considered the "South" of Dissenters. He escaped apprehension for preaching, after being silenced, by refusing to tell his Christian name. Wood, in his "Athen. Oxon." says, "I believe it was Ben, or Vin!"

‡ He was first cousin of the Earl of Anglesey. His portrait is in the Committee-room of the Library; and a beautiful miniature (not engraved) in the Library edition of "Calamy's Ejected Ministers." Cromwell nominated him as Lecturer at St. Paul's; and his son Richard to St. Giles, Cripplegate. Baxter said of him, "He was a most sincere, godly, humble man, totally devoted to God." His daughter was wife of John Wesley.

§ It should be *Matthew*. He was ejected from St. Leonard's, Eastcheap. He died 1698.

|| Both father and son were buried in the same vault as John Bunyan, at Bunhill Fields who was buried there fifteen years before.

¶ "A holy, exemplary, and unblameable man. For his Nonconformity in 1662, he had always great peace and satisfaction, as he declared a few days before his decease."

Z

Mr. Chancey, Marke Lane.

- „ Terry, his assistant.*
- „ Chester,† Gravel Lane, Southwarke.
- „ Thomas Cole,‡ Tallow Chandlers' Hall, by Dowgate.
- „ Trayle, his assistant.
- „ Cotton, Hodgsden Square, near Shoreditch Church.
- „ Cross, Ropemakers' Alley, in Little Moor Fields.
- „ Cruso, near Aldgate.
- „ Geo. Day,§ Radcliffe.
- „ Thos. Doelittell,|| Monkwell Street, near Cripplegate.
- „ Evans, Bednall Greene.
- „ Stephen Ford, Miles Crooked Lane.
- „ Clark, his assistant, who keepeth a Lord's day evening lecture there.
- „ Fydoe, Black Friars.
- „ R. Frankland, Plasterers' Hall, in Addle Street.
- „ Fra. Glascock, Dirty Lane, near Drury Lane.
- „ Humes, his assistant.
- „ Thomas Gouge, Thames Street, at y^e 3 Cranes.
- „ Geo. Griffith, Basinghall Street.
- „ Geo. Hammond, Coleman Street.
- „ Hill and Mr. Carlisle, Swallow Street, in St. Martin's fields; but at present there is no settled minister there.
- „ John Howe,¶ Silver Street, near Cripplegate.
- „ Reynolds, his assistant.

* An Oxford man; "well versed in all the ancient learning of the Greek and Latin Fathers, and one who reigned both in his chair and in the pulpit. Died 1716.

† He was one of the few ministers who remained in London during the "time of the plague, and was instrumental for the good of many souls."

‡ He was the tutor of the "great Mr. Locke," whose sympathy with the Nonconformists is well known.

§ He was ejected from Wiveliscombe. Dr. Bates says of him, he was "a well-accomplished and approved minister of Jesus Christ, very holy and exemplary in his conversation."

|| See a very interesting account of him, with portrait, in "Non. Con. Memorial," vol. i., p. 80. Edit. 1775.

¶ Of this great divine we need say no-

Mr. James John, St. Catharine's.

- „ Edward Lawrence,** near the Royal Exchange.
- „ Stephen Lobb, New Street, in Fetter Lane.
- „ Samuel Moreland and Mr. Barson, Fetter Lane. Lectures there every Lord's day, at 5 o'clock in the evening, for servants, &c.
- „ Thos. Long, Glovers' Hall, in Beech Lane.
- „ Nath. Mather,†† near Lime Street.
- „ Richd. Mays, Salter's Hall.
- „ Nat. Taylor, his assistant.
- „ Matt. Meade, Stepney.
- „ Richd. Saunders, his assistant.
- „ Monts, Wapping.
- „ Thos. Miles, Southwarke, near St. Magdalen Church.
- „ Nisbet, Aldersgate Street.
- „ Nat. Oldfield, Southwarke, near Deadman's Place.
- „ Durant, his assistant.
- „ Samuel Pomfret, Gravel Lane, near Houndsditch.
- „ Thomas Powell, High Hall, near Carter Lane.
- „ John Quick,‡‡ Bartholomew Close.
- „ Joseph Reade,§§ St. Giles in the Fields.

thing in addition to former particulars, except to add that, with Dr. Bates and Mr. Alsop, he founded the Salter's Hall Lecture. His last words were, "I expect my salvation, not as a profitable servant, but as a pardoned sinner." He was "the most philosophic, the most majestic of Puritan divines."

** He was one of the Shropshire ministers. Being ejected from his vicarage, he said, "I have eleven strong arguments against Nonconformity, viz.,—a wife and ten children, but I shall answer them by faith in God." He died Nov. 1695.

†† One of the four celebrated sons of Mr. Richard Mather, of Dorchester. He was one of the lecturers at Pinner's Hall. He was buried in Bunhill Fields, in 1697.

‡‡ "He was dragged from his pulpit in the midst of the morning sermon, Dec. 13, 1663, and committed to gaol for preaching without episcopal ordination, and after excommunication."

§§ At one time Richard Baxter's assistant at Kidderminster. He, too, was taken out of his pulpit, in 1676, and committed to prison

Mr. Marmaduke Roberts, no meeting place of his own, but he often preacheth for Mr. Stancliffe.

„ Thomas Roe, Embroyderers' Hall, Gutter Lane.

„ Showers, Jewin Street.

„ Rogers, his assistant.

„ Samuel Slater,* Crosby Square, Within Bishopsgate.

„ Richd. Stratton,† adjoining to Haberdashers' Hall.

„ Freake, his assistant.

„ Rich. Taylor, Little Moor Fields.

„ Edward Veale, Wapping.

„ Matthew Vincent, Southwarke, near the Mint.

„ Peter Vinke,‡ Dalston.

„ Richd. Wavell,§ Pinner's Hall.

„ Masters, his assistant.

„ Jerome White,|| Cuckold's point, beyond Redrith, i.e. Rotherhithe.

„ William Wickens,¶ Newington Greene, Middlesex.

„ Bennett, his assistant.

for preaching. "He was a very serious and affectionate preacher, and many had reason to bless God for him."

* It appears that he had here a "very considerable congregation;" and it is recorded of him that "he always had a large stock of sermons beforehand."

† This is doubtless an error for "Stretton." In 1683, he was imprisoned, with ten other ministers, in Newgate, for refusing to take the Oxford oath. He was the intimate friend of Tillotson, for whom he once preached in St. Lawrence Church.

‡ Rector of St. Michael's, Cornhill, at one time. The bosom friend of John Howe, who describes him as "a universal scholar." A man also whose "humility shone through all his excellencies; he was great in every man's eyes but his own."

§ He was not ejected but silenced. Being offered a good living if he would conform, he said he could not satisfy his conscience if he did, and would cast himself upon Providence. "Upon a warrant issued against his body and his goods, he was forced to desist from preaching; but some time after, he became pastor to a people at Pinner's Hall."

|| He had been one of Oliver Cromwell's private chaplains.

¶ "One of the last on whom he laid hands was the excellent Mr. M. Henry, in 1687."

Mr. Daniel Williams, Hand Alley, near Bishopsgate.

„ Calamy, his assistant.

„ John Worven, Southwarke.

"Very many of these keepe Lectures on Lord's days in the evening, and many of them upon Weeke days. It is thought there is full Two Hundred Nonconformist ministers usually reside in the city, who generally have some stated Ministeriall Worke in it, or near it.

"These above mentioned are Presbyterians and Independents.

"Anabaptists.

"In Newgate-street, near the Bagnio, it was Mr. Hanserd Knollys, his meeting place.

Mr. Benj. Shuck, at Horsley Down, in or near Southwarke.

„ Harris.

„ Plant.

"Nonconformable Ministers residing in London, that have no stated Worke :— viz. :—

"Mr. Alsop; Mr. Archer; Mr. Baker; Mr. Edwards; Mr. Nabbs; and Mr. Trough."

Such are the simple Nonconformist statistics for the city of London for the year 1695. In these pages, printed for the first time, they will furnish useful material for the future historian of Dissent. We have given it unaltered, adding only a few brief foot-notes touching some of the men who baptized our inheritance of civil and religious liberty with their tears, their prayers, and their blood. But what a picture of the vitality of truth do these outlines present. Thirty-three years had passed since that "most religious king," * James, the worst of

** "One of the alterations in the Prayer Book, now introduced, was that in which the king is styled 'our most religious king.' This expression gave great offence, and must have astonished the profligate king and his witty friends, who often asked him, 'what must all his people think when they heard him prayed for as their most religious king.' He was known to be a libertine, gambler, and infidel." —From "Two Hundred Years Ago." By Rev. D. MOUNTFIELD, M.A., Incumbent of Oxon., Salop.

the Stuarts, threatened to make the "knaves conform, or he would harrie them all out of the land." Two thousand of these "knaves" refused to comply: they demanded for themselves, and for us, "liberty to know, to utter, and to argue freely, according to conscience." * Then came the Act of Uniformity, which, says John Locke, "was fatal to our church and our religion, in throwing out a very great number of worthy, learned, pious, and orthodox divines."

Fortunately for this country, James was a Roman Catholic as well as a bad man. Good Philip Henry said of that "Black" day, "even this is for our good, though we know not how nor which way."

But there was One above who was overruling for highest purposes of good the fanaticism, folly, and crimes of the king, and his venal counsellors, and abandoned courtizans. The iron hoof of tyranny trod once too often on the prostrate but uncrushed people of these realms. Roused to indignation and quickened almost into madness, they compelled the coward, because guilty king, to abdicate his throne; and the "most religious king" crept out of the country like a dishonoured thing, abandoned both by God and man. Then came 1688, the Revolution, and King William, to "rescue this country from the miseries of Popery and slavery." Those intervening years had not destroyed the truth that was living and growing secretly in the hearts of Nonconforming ministers and people.

* "Milton-Areopagitica, vol. i., 325. Ed. 1808.

"Truth crushed to earth must rise again,
The eternal years of God are hers;
But Error wounded shrieks amain,
And dies amidst her worshippers."

From their retirements in and about London,—some from the mansions of the nobility, where they had been sheltered, others from abodes of deep poverty,—came forth the godly men whose names we have chronicled, and founded the churches whose localities we have indicated. Some of these Dissenting churches are now extinct, but in their places have arisen a multitude of others. But at their formation, when the enforced silence of these godly men was broken, when from their free lip and full heart the "everlasting Gospel" was again proclaimed to the hungry citizens of London, the grand words of Milton, spoken of the Reformation, received their second illustration—"In the midst of this obscurity the light of the Reformation flashed forth; at which, methinks, a sovereign and reviving joy must needs rush into the bosom of him that reads or hears, and the sweet odour of the returning Gospel imbathe his soul with the fragrancy of heaven! Then was the sacred Bible brought out of the dusty corners where profane falsehood and neglect had thrown it; the schools opened; Divine and human learning raked out of the embers of forgotten tongues; the princes and cities trooping apace to the newly-erected banners of salvation; the martyrs, with the irresistible might of weakness, shaking the powers of darkness, and scorning the fiery rage of the old red dragon."

B.

Reviews.

HISTORY OF THE DEVELOPMENT OF THE DOCTRINE OF THE PERSON OF CHRIST. By Dr. J. A. DORNER. Translated by W. L. ALEXANDER, D.D., and D. W. SIMON. (Edinburgh: Clark.)

NEW WINE IN OLD BOTTLES. By the Rev. J. B. HEARD, A.M. (London: Hatchard.)

It is of more importance than we can express, to distinguish between the Bible as a Divine revelation and theology as a human science. The facts and principles of the Christian religion are contained in the New Testament, and have received no addition since the canon of Scripture was closed. They are as unalterable as

the stars, which have been looking down on the face of the world in their own changeless lustre ever since God made the heavens and the earth. But human conceptions of these facts and principles—still incomplete, and often inaccurate—have passed through a varied process of advancement. The ideas of truth taken from revelation, and implanted in the mind of the Christian Church, began to grow from the moment they took root. If God's thoughts be above man's thoughts, if His teaching touches on mysteries far surpassing what we can understand, it is only what may be expected, that in the process of time, as men study God's lesson-book, they should see more and more into the depths of its meaning—that their spiritual intelligence should grow under the culture of a devout reflectiveness. To *comprehend* Divine truth fully may be impossible; but to *apprehend* it with increasing precision and accuracy, with a grasp more tenacious, and, at the same time, a touch more delicate, is a practicable pursuit—an accessible privilege. Nobody can read church history without seeing that the development of theological science is a fact, that with regard to all the great verities of the Gospel, Christian knowledge, in its highest measure of attainment, has not been an instantaneous inspiration, but the result of gradual study and thoughtfulness. The Bible is the seed-plot of all Christian doctrine. The Bible is the standard by which all Christian ideas are to be tried. "The Bible, and the Bible alone, is the religion of Protestants." But to understand theological science, its present condition and future prospects, the errors by which it is encumbered, and the controversies to which it gives rise, we must carefully investigate the history of past opinion, and mark the stages through which human inquiry has struggled on the way to the goal it has reached.

Hence we estimate as of high value all carefully prepared accounts of the development of Christian doctrine. The Germans are far beyond us in this department of theological literature. It is a national reproach that we are left

behind at such a distance. English scholars might produce works on such subjects far better suited to English taste and forms of thought. Native productions would be far more useful. But for the present we must be content with the fruits of foreign industry, and be thankful. This book, by Dr. Dorner, is certainly a noble one; the work of a hard thinker, a ripe scholar, and an apparently devout Christian. With indefatigable industry and untiring patience he tracks the windings and perplexities of early thought respecting the adorable person of Christ, traces out the rise and progress of pestilent heresies, explains the subtleties of metaphysical speculation, and unfolds the way in which orthodox opinions have held their ground, and resisted the encroachments of Arian tendencies. We commend the treatise, as one of rare worth, to the careful perusal of all theologians. The translation seems to be of high merit.

We have coupled with this valuable work another, recently published by a clergyman of the Church of England, who writes with more than ordinary vigour. We do not like the title of the book. It conveys little idea of what the book is about. It is a kind of riddle, the meaning of which one has to guess. Publishers are always craving at the hands of authors, telling and taking titles; and authors, to please them, often do very foolish things. The book is, in fact, an answer to the "Essays and Reviews," and a very capital one too. We have read it through with great pleasure and satisfaction. It is short, pithy, and to the point; not at all captious, but grappling with what is really objectionable; full of intelligence and learning, but without pedantry or affectation; often richly suggestive, and always fresh, genial, courteous, and pleasant; in short, the book of a Christian scholar and gentleman. But why do we bracket it along with Dorner's book? On account of the eighth chapter, entitled "An Analogy between the Controversy on the Doctrine of the Person of Christ, and that on the Doctrine of Inspiration." It is a short but able

essay. We do not agree with the author in all he says; but in the main he carries our judgment along with him. Waiving all controversy on minor points, we will satisfy ourselves with simply giving the outline of his thoughts, as much as possible in his own words.

The great controversy of the first four centuries on the person of our Lord, both God and man, is full of instruction and guidance to us in the controversy of these latter days as to the real nature of Scripture, human and divine. The form of error is different; but as the principle of the attack is the same in both cases, so the line of defence must be the same. The stages, moreover, which the one controversy passed through, so much resemble those which the other appears destined to pass through, that our study of the one period will throw light on the other. There is more than a fancied resemblance between the attempts to rationalize away the dualism of the Word made flesh, and the dualism of the word written with pen and ink.

Dr. Dorner lays down the following principles, and they are very suggestive when viewed in reference to the controversy on inspiration:—1. That the germs of the doctrine of the person of Christ, as held by all orthodox churches, are contained principally in a concrete form in the New Testament, and that the New Testament is the absolute doctrinal form. 2. That the mission of the Church, intellectually considered, has been to develop these germs; not, however, to originate any new elements. 3. That during its history the Church has actually and progressively developed these germs, now giving prominence to one and then to another aspect of the person of Christ. 4. That in the midst of all its conflicts, confusion, and even corruption, the Church has been enabled, by the Spirit of God, with sure tact, and as it were instinctively, to turn its back on dangerous principles which it had itself cherished, and vigorously to oppose erroneous tendencies at which it had winked.

We have thus a lesson to learn from the experience of past controversies in

church history. Truths which at one stage are to be contended for as the very life of the Gospel, when they reach another stage pass into dogmas; their importance is gone, and they become only questions which minister strife not godly edifying. We must bear this in mind in seeking for a definition of inspiration. When we reach a certain point we must stop, on peril of losing all that is worth contending for. Having settled our four epithets for plenary inspiration, corresponding to the "*truly, entirely, without confusion, and without disjunction,*" of the doctrine of the incarnation, all beyond this is dreary dogma, in which we make heresies in the act of defining them. Like the cruel process of vivisection, life escapes us the moment we detect it. The Scriptures will not bear this kind of treatment: we must say of them as of Him,—

"Thou seemest human and divine,
The highest, holiest manhood Thou."

But there we must stop.

We are thus prepared to see how far we can carry our definitions of inspiration. Our rules are drawn from the experience of a former controversy.

1. We will not define at all until driven to it by the definitions of those who define only to destroy. 2. We will not carry them further than the early Church saw fit to carry her definitions of the incarnation.

The two controversies, indeed, have much in common. The inspiration of Scripture bears the same relation to its authority that our Lord's incarnation does to His mission and miracles. That which is first in order of time is last in order of proof. The incarnation, from the nature of the case, cannot prove itself. All depends upon it, and yet, like the foundation of a building, it cannot itself be seen, or its strength examined. But just as the firmness of the edifice proves the foundation to be a good one, so the reality of Christ's miracles, death, and resurrection, proves that His immaculate birth was equally real. We reason backwards from what we do know by experience to that which necessarily we can only receive by revelation. So with

inspiration. To assert it on the doctrine of the Bible, would be to raise suspicions at once. As the incarnation differs from all mere theophanies, so does the Bible from such pretended revelations as the books of Mahomet or Mormon. The Koran was given by the Almighty to Gabriel, and by Gabriel dictated to Mahomet: here you feel you have not got a book revelation, but the sibylline leaves of an enthusiast, the vaticinations of one who for the moment was held suspended between heaven and earth, like Socrates in a basket in the clouds. Mahomet's book is like the legend of his coffin, raised above the earth, balanced between the counter forces of magnetism and gravity. So it is with the pretended book of Mormon. It was not revealed, but dictated. The Bible, on the other hand, like our Divine Lord, appeals to testimony. "I can of mine own self do nothing. If I bear witness of myself, my witness is not true." It is the same mystery in both cases, how the human and the Divine elements could coalesce—two natures in one person. "How that thou, being a man, callest thyself God," was the difficulty felt by the Jews; and the difficulty of our day is, that a book written by men, and having on its face the stamp of its entire humanity, should also be from God.

It is with the mystery of inspiration as with the mystery of the incarnation. Many of those who were most familiar with Christ after the flesh never could rise to apprehend his Deity: so the critic and the grammarian may be so familiar with the human element of the Bible as not once to apprehend the Divine. The book of God should be put into the hands of men as Jesus of Nazareth appeared on earth. The Lion of the tribe of Judah comes out of the Lamb as it had been slain: the human side appears first, and the Divine shines through and through it, the longer we look. The doctrine of inspiration is like the doctrine of the person of our Lord in this, that the indwelling of the Deity in the humanity was constant, but the manifesting forth of that Deity only occasional: so in like manner we distinguish between the in-

spiration which is constant, and the revelation which is only in certain books, or parts of books, in the Bible. Whatever inspiration is—and we shrink from defining it, as we do from defining the indwelling of Deity in the man Christ Jesus—it is constant as the Divine presence in the person of Christ. There is a miraculous element in the Word of God, authenticating the Divine nature of all the rest. It breaks in on us in the same way that the miracles do in the life of our Lord.

The stages through which the controversy about inspiration has passed, or is likely to pass, are similar to those through which the doctrine of the incarnation has passed.

1. As in the first centuries the question was mooted whether Christ was God or man, so for a century or more after the Reformation the chief question was whether the Bible was an entirely human or an entirely Divine book. 2. As between Nice and Chalcedon, the question arose about two natures in one person, so through the critical divines of Germany the human and Divine element in Scripture have begun to be distinguished, and the Nestorian and Eutychian parties correspond to the semi-Rationalist party on the one hand, and to the supporters of verbal inspiration on the other. 3. As the controversy on the person of our Lord was worn out when it reached the age of the Monothelites and Dyothelites, so the question of inspiration is nearly exhausted when it runs up into nice distinctions between inspirations of suggestion or assistance, and the like. 4. Here we leave off at the point where the controversy becomes unprofitable. As at Nice, the Church settled that Christ was *both* God and man, and at Chalcedon decided that there was but one person of the two natures, human and Divine, so, during the Deistical controversy, we determined that there is such a thing as a revelation from God, and during the controversy with Rationalism, that this revelation was committed to inspired men to write in a book. As the Western Church saved itself for the time from the decrepitude which passed over the East,

by cutting the controversy short at Chalcedon, and refusing to listen to the appeals of Nestorian and Eutychian partisans, so should we do with the similar controversy which the exigencies of Protestantism, as a book religion, has called into existence. In Pope Leo's letter to Flavian we have a striking example of the moderation and wisdom of Latin Christianity, the reward of which was a rapid extension of that Christianity. So it will be with us if we go and preach the Gospel with the Bible in our hands: the evidence of its inspiration will be felt in its acceptance. As the revelation of Jesus Christ wins its way, the inspiration of the messengers of Jesus Christ will be cheerfully admitted: for "the disciple is not above his Lord, nor the servant above his master; it is enough for the servant that he be as his master."

We have thus, by an interweaving of abridged paragraphs and sentences, endeavoured to give some idea of an argument unfolded with considerable force and skill. The conclusion is in harmony with our own deliberate judgment, that we can no more accurately define the nature of inspiration than we can the hypostatic union in the person of Christ. Mr. Heard's book deserves very careful study upon this important point, and upon others connected with the great Rationalistic controversy of the day. However much any one may have read about "Essays and Reviews," we would advise him by all means to peruse thoughtfully "New Wine in Old Bottles," the latter part of which he will relish all the more for studying along with it Dorner's admirable and exhaustive history.

Brief Notices of Books.

The Religions before Christ: being an Introduction to the History of the First Three Centuries of the Church. By EDMOND DE PRESSENSÉ. Translated by L. CORKRAN. (Edinburgh: Clark.) M. de Pressensé is well known as an eloquent French writer, and here we have a good rendering in English of his able, readable, and brilliant treatise on the religion and philosophy of Paganism, together with the formation and decline of Judaism. The key-note of the book is struck in the following sentence:—"I have raised no altar to human pride, for I believe no fact comes out more clearly from the study of the different civilizations, than man's utter powerlessness to save himself; while, on the other hand, I know nothing more calculated to rejoice the Christian's heart than the firm persuasion that God has, from the beginning, included the whole race of Adam in his beneficent designs; and that, as Paul says, 'He hath determined the times before appointed, and the bounds of their habitation.' " The book contains a lucid explanation of ancient philosophical and religious opinions, but with a few exceptions,—the account of the Platonic philosophy is one—we miss what we looked for, i.e., the relation in which they stand to the Gospel, and especially such notices

of those longings after deliverance and prefigurations of redemption as Dean Trench has so well brought out in his "Unconscious Prophecies of Heathendom." But as this book is a pure history, it might not admit of such notices.

Sermons by Jabez Bunting, D.D. Vol. II. (London: Mason.) A few months ago we noticed very favourably the first volume of Dr. Bunting's discourses. Whether this second volume be better than the first, or we have come to the reading of it in a frame of mind more sympathetically attuned to our task, we cannot tell, but certainly the pleasure and profit we have derived from this series of discourses far surpasses what we experienced in the perusal of the former. The sermons are most admirable. So thoughtful, so plain, so thoroughly worked out, so devout, so practical, so good. The man who delivered them could have been no common preacher, and the volume having in it so little of mannerism, being so full of common sense and sterling English, is—looking at it from only a literary point of view—likely to live a far longer life than volumes of more pretence and of dashing originality. "Freshness" is a good word enough as used in reference to preaching and writing, but it is getting terribly hackneyed, and is often

very cantingly used. There is a lack in Dr. Bunting's sermons of what some young pulpit critics would style freshness, but they all have on them more or less of the bloom and beauty of that thoughtfulness and feeling which ripen with Christian experience, and which a simple-minded and devout habit of life preserves from being brushed off by contact with the world.

Geneva, Past and Present, with Notes of a Journey to Naples. By EDWARD MAHON ROOSE. (Edinburgh: Black.) The description of places in the author's southward tour is so exceedingly meagre and poor that it will not increase the information of the untravelled, and scarcely aid the reminiscences of those familiar with the grand old Italian cities. We happened to be on the very spot described when reading the descriptions, and felt how very defective and uninteresting they are. The account of Geneva is pretty full, and there is some useful information afforded, but the sweeping accusations, which we find of a want of hospitality on the part of the citizens are at least questionable; the experience of some we know being the opposite of Mr. Roose's. He criticises the Evangelical alliance. In some respects it is open to criticism; but the spirit in which the criticisms are written is only adapted to annoy and irritate. Mr. Roose is evidently a man of strong prejudices and hasty judgment. The temper of the book is not what we can commend.

The Providence of God Viewed in the Light of Holy Scripture. By THOMAS JACKSON. (London: Mason.) This is a thoroughly good treatise on an important subject. The author treads in the footsteps of Flavel, Charnock, and Sherlock, not that he borrows their matter, or imitates their style—he thinks for himself—or, rather, follows Bible teaching according to his own interpretations—but there is a good old-fashioned English theological character about the book such as is seen in the divines we have named.

The Exiled Family and their Restorer: an Allegory for Young Christians. By J. E. J. A very pleasant little book to put into the hands of the young. The meaning of the Allegory is clear, so that it will be readily understood, and it seems well adapted to the purpose for which it is meant, "to elucidate the position in which a Christian stands with respect to the moral law." We think it will be read with interest and profit by those for whom it is especially intended.

Household Proverbs; or, Tracts for the People. By the Author of "Stories of

Washington," "Sunlight through the Mist," &c. 1d. each, or 7s. per 100. The above taking series of stories, drawn from the every-day life of the working classes by one intimately acquainted with their social state and habits, will, it is believed, be read with deep interest; especially as the authoress, like a prudent physician, proves she understands most of the evils to which poverty is heir before she prescribes a remedy. We commend the series very earnestly to all tract distributors and visitors of the poor.

Records of the Poor. By the author of "Thoughts upon Thought," &c. (London: A. W. Bennett.) We have here some very striking narratives well told, "showing that godliness is profitable for the life that now is and that which is to come." The little book is admirably suited for loan libraries, and we cordially commend it to those who are interested in the temporal and spiritual welfare of the humbler classes of the community.

Peace in Jesus, in Life, and Death. A brief Account of the Religious Experience and Last Hours of Ann Ellmers, an earnest and useful Sunday-school Teacher. By WILLIAM O'NEILL. (London: The Book Society.) The title of this little book very happily suggests its character. By faith in the Redeemer Ann Ellmers was enabled to exhibit Christian graces in deep affliction.

Lectures on the Prophecies of Zechariah. By the Rev. R. WARDLAW, D.D. Edited by his Son the Rev. J. S. WARDLAW, A.M. (Edinburgh: Fullarton.) We are glad to meet Dr. Wardlaw as a commentator on somewhat new ground. We are badly off for expositions of the minor prophets. A good book on Zechariah was wanted. The present production is a child of Dr. Wardlaw's old age. The sermons were composed and delivered when in his seventy-second year. While indicative of the maturest judgment and the reverential caution belonging to advanced Christian life, they lack nothing of the acuteness and vigour of his earlier days. The author wisely sought a happy medium between extreme liberalism and extreme spiritualism, and obtained what he sought. Hence he admits the future restoration of the Jews to their own land, while he is not blind to the relations of Jewish prophecy to the Christian Church. In these respects we are of one mind with him. The work has our hearty commendation, and we thank Mr. Wardlaw for his careful discharge of the duties of editorship.

The Story of Martin Luther, just pub-

lished by Shaw and Co., London, is a book for young persons, edited by Miss WHATELY, the daughter of the Archbishop of Dublin. It has been compiled from D'Aubigné's "Reformation," Milner's "Church History," Middleton's "Life of Luther," and the "Table Talk." The compiler is stated by Miss Whately to be one who has long been actively engaged in the cause of education. The whole style of the book corresponds with its professed design, and will, we believe with the editor, be found to answer the purpose, and "to present much valuable information in a small compass and an attractive form."

The Rev. W. Niven, the well-known and highly-esteemed incumbent of St. Saviour's, Chelsea, has published *Thoughts on the Kingdom of God*. (London: Hatchard.) The author is a millennarian, but though we do not adopt his conclusions, we commend the spirit in which the book is written.

Mr. George Dodd has prepared another useful and pleasant little work entitled *Where do we get it, and How is it Made?* being a familiar account of the modes of supplying our every-day wants, comforts, and luxuries. It contains an ample store of useful information.

Obituary Notices.

MR. EDWARD SWAINE.

THE sudden and unexpected death of the late Mr. Edward Swaine has given a painful shock to a wide circle of appreciative friends. Very few laymen in his denomination have been longer before the public than he; none could maintain a more blameless character, or be possessed of a more benevolent spirit or courteous demeanour. It is forty years since he became a deacon of the church assembling in Craven Chapel. He was present at the opening of that sanctuary; was one of its first deacons; was its firm friend through all its vicissitudes; and having been the coadjutor and friend of its former pastor, Dr. Leifchild, he died its senior deacon, and the affectionate friend and fellow-helper of its present minister, Rev. John Graham. Mr. Swaine took an earnest interest in all public questions touching the liberties and progress of his fellow-men. For many years a director of the London Missionary Society, he conscientiously gave its affairs an amount of time and labour which many wondered he could spare. But his heart yearned for the salvation of the heathen. In the objects and operations of the Liberation Society, as well as those of the Pastors' Insurance Aid Society, he was vividly interested; indeed, of the latter society he was the principal founder and worker, and was its treasurer till his death. He laboured earnestly for the elevation of the working classes, and was a zealous supporter of their claims to a larger participation in political influence. He had long been a

member of the Committee of the Congregational Union, whose meetings he constantly attended. From his great respect for the judgment of others, as well as from his retiring disposition, he seldom spoke at the meetings of the Union; but when he did deliver his mind on any subject, no man was heard with greater attention and respect. His lamented death, as well as that of other brethren, threw a solemn shade over the last meetings of that body, and was affecting alluded to by the chairman and several speakers.

Mr. Swaine was born in London, September 21st, 1795. More than fifty years since, when only a youth of about fifteen, he became a teacher in the Orange-street Sabbath-school. There is no record—at least none known on earth—of how he was led to decision for Christ. His elder sister, who still survives him, remembers that, prior to that period, he one Sunday came home deeply affected by a sermon, and retired to his room. Subsequently she saw written in large letters on the wall of his room the words—"Holiness to the Lord." This he appears to have taken for the motto of his life; and seldom has it been written more deeply by God's Spirit on a human heart, or been more conspicuous in the conduct. Though of a spare frame, Mr. Swaine was very healthy, and capable of prolonged exertion in business or study. From an early day he improved his mental powers, and cultivated his heart most assiduously. The poetic, the philosophic, and the practical, were beautifully blended in him; and although he wrote several books of

great acuteness and research, yet he delighted to say, "I never neglect my business." He had varied talents highly improved, and he constantly and joyfully dedicated them all to God in faithful, unremitting service. He was very firm in his principles as a Nonconformist; yet such was his amiability of heart and gentleness of manner, that he never was known to give offence in discussion. Indeed, he was on terms of intimacy with many brethren, from whom, as a Nonconformist, he widely differed. His attention to increasing public claims told visibly on his health for many months past. He had several sudden and acute attacks of internal inflammation. When recovering from one of them, he said very solemnly to a Christian friend, "Brother B——, I believe my work is nearly done." Shortly afterwards that friend remembered the words, and shed farewell tears by his grave. Mr. Swaine attended a meeting on the evening of April 6th; and on the morning of the 22nd, before eight o'clock, he expired in perfect calmness and peace, in the sixty-seventh year of his age. From internal inflammation and obstruction he suffered great pain for some days; but, when he knew he was to die, he met it calmly as the will of his long-trusted and loving Father. He took a tender leave of his family, and also of his pastor and Mrs. Graham, and expressed the most implicit and unwavering trust in the propitiation of the Lamb of God and in the mercy of God. His pastor testified, in his funeral sermon, that he had never seen, in a ministry of more than twenty years, a more calmly triumphant death than that of Edward Swaine. It was the meet conclusion to a long life of piety, duty, and peace. Mr. Graham's funeral sermon and memorial sketch of Mr. Swaine are in the press, and will give a fuller view of his life and character to his wide circle of Christian friends.

MRS. BUCK, OF ROSS.

Mrs. Buck was born at the Town Castle, Frome, in the county of Hereford, November 4th, 1819. Although in her youth she received an excellent moral training, she does not appear to have been brought to the knowledge of "the truth as it is in Jesus" until she was about twenty years of age; and the means of accomplishing this were the company and conversation of an eminently pious young lady, a member of the Established Church. From that period she utterly renounced the vain and unsatisfying

pleasures of this world for higher and nobler enjoyments. She also endeavoured to impart spiritual benefits to those with whom she was closely connected by the ties of nature, a work in which she met with many difficulties at first. She also began zealously to exert herself in behalf of the young, the ignorant, and the afflicted, in the locality where she resided.

Some time after this she removed to Hereford, and enjoyed the ministrations of the Rev. John Venn, which were greatly blessed to her edification and growth in grace.

But when, in the providence of God, she was led to remove to a part of the county where she could not hear the truths of the Gospel in the Established Church, she felt very grateful to be permitted to hear them in a Congregational chapel.

Subsequently she was led to examine into the foundations of the two systems; the result of which was a decided preference for that of Nonconformity, and she cast in her lot with its disciples and friends. At the same time she cherished a spirit of fervent charity towards "all who love our Lord Jesus Christ in sincerity," to whatever denomination of Christians they belong.

Having first united herself with the church of Christ at Langrove, then under the pastoral charge of the late Rev. John Bulmer, about nine years ago she was led, at the period of her marriage, to the town of Ross, where, by Divine grace, she was enabled greatly "to adorn the doctrine of God our Saviour" by her spirit and deportment.

Her exertions as a Sunday-school teacher, as Secretary of the Auxiliary Religious Tract Society, as a collector in behalf of missions, and for the prosperity of other institutions, were incessant and persevering, being sometimes far beyond her strength. By the grace of God she was not only a Christian, but one of a high order; exceedingly amiable and kind in her temper and demeanour, and manifesting much devotional feeling, greatly loving the Divine word and the ordinances of Divine appointment, and daily "walking with God." So highly did she prize the sanctuary, that nothing but absolute necessity kept her from its various services.

The great desire of her heart was that Christ might be glorified. That this might be accomplished, she was willing to labour even in the humblest capacity, —to suffer, or to make sacrifice. This was

not only evinced when permitted to engage in active service, but also when stretched on the bed of languishing disease. Fully expecting her dissolution, with her panting breath she recommended the Saviour, whom she had found so precious to her, to all who visited her. "Look to Jesus," she exclaimed; "he will save you." "None but Jesus can do helpless sinners good." This was inseparably connected with much genuine humility. She "esteemed others better than herself." To one who called upon her during her last illness, she said, "Be a follower of me, as far as I have been of Christ; but, alas! this has been very imperfectly: but I know that Christ does not reject the weakest and humblest of His people; and this is my encouragement and my support, 'He is able to save to the uttermost.'"

During her last illness, in which, although she felt no acute pain, she suffered greatly from extreme exhaustion, and difficulty of breathing, not the slightest murmur, or even lamentation, proceeded from her lips, but the language of grateful praise was often heard, and sometimes she would endeavour to unite in the service of holy song, until her strength completely failed.

Often did she endeavour to comfort her beloved friends, who were deeply pained at the expectation of her departure. "I am very near home," she said, on one occasion, "and you will soon follow me." Passages of Scripture and hymns were often upon her lips.

More than once she repeated the well-known words—

"How sweet the name of Jesus sounds,
In a believer's ear."

* * * * *

"Till then, I would Thy love proclaim,
With every fleeting breath;
And may the music of Thy name
Refresh my soul in death."

She was mercifully kept from those doubts and fears which have been felt by some of the most eminent servants of the Most High at the close of their earthly pilgrimage. Only a few hours before her departure, when she felt that the coming of the Lord drew nigh, and articulation was beginning to fail, she made a last effort, and one that seemed far beyond her little remaining strength, to take a solemn farewell of those dearest to her on earth, commending them individually to God. She then requested that she might be left to her own meditations and prayers, evidently expecting almost immediately to yield up her spirit into the hands of the Lord Jesus. But she was spared a few hours longer, and permitted most fervently to unite in prayers presented on her behalf; and was sometimes heard to pray for her own speedy deliverance, if consistent with the Divine will, saying, "Why are His chariot-wheels so long in coming?" "Come, Lord Jesus, come quickly. Amen."

Without a movement, or even a sigh, she gently breathed out her spirit into the hands of Him "who has abolished death, and brought life and immortality to light." This solemn event took place on March 10, 1862. It was improved at the Independent chapel, Ross, on the following Lord's-day, to a deeply affected auditory, in a discourse preached by the Rev. R. Stevens, M.A., of Coleford; and, subsequently, at Langrove, by the Rev. W. Pinn, the pastor of the church at that place.

"May we die the death of the righteous, and may our last end be like hers."
Ross. W. F. B.

The May Meetings.

THE reports of our religious society presented at the meetings just held, warrant us to record progress in the spiritual enlightenment of Europe, and an ever-increasing amount of success in the conversion of the heathen. None labour in the service of the Gospel in vain. Zeal and liberality abound more and

more at home; and foreign lands catch the spirit of Britain. So the great fact becomes greater and greater every year. The church has, no doubt, her difficulties at home, and her agents, wherever they work in the field of the world, have their trials: nevertheless, let the church take courage,

the Divine purposes of mercy are, in every region of the earth,

"Unfolding every hour."

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.—The nineteenth annual meeting of the above Society was held on the 25th of April, at Freemasons' Hall. Wilbraham Taylor, Esq., in the chair. Mr. Yonge read an abstract of the report. It pointed out prosperity everywhere. The income amounted to £6,274 17s. The claims of this good cause was advocated by the Rev. J. M. Tilcomb, Rev. W. Bevan, Rev. J. Aldis, Rev. J. D. Brocklehurst, Rev. R. Herschell, Dr. Bendiz, and by the Rev. L. Herschell. Exclusive of the British empire, the Society carries on mission operations in France, in Germany, in the Danubian provinces, and in Northern Africa, and in every place God adds his blessing to the faithful testimony of Jesus—the MESSIAH.

BAPTIST HOME MISSIONARY SOCIETY held its annual meeting, under the presidency of Edward Miall, Esq., at the Metropolitan Tabernacle, on Monday evening, the 28th of April. In all the departments of its labours encouraging success had been witnessed, and during the summer months open air services had been numerous and useful. The receipts of the Society had been, during the year, £1,843 11s. 6d. Rev. J. H. Millard, the Rev. H. Dowson, of Bradford; the Rev. J. Aldis, of Reading, and the Rev. H. Stowell Brown, of Liverpool, were the speakers. Each one seemed to feel that the past, the present, and the future prospects inspired hope, confidence, and courage.

UNITED METHODIST FREE CHURCHES.—The fifth annual meeting was held at Exeter Hall, on Monday evening, April 28th. Charles Cheetham, Esq., in the chair. The foreign stations of the Society are at Jamaica, in Western and Eastern Africa, Australia, and in China. The income of the Society, for its home and foreign objects, reached the sum of £11,178 18s. The Rev. S. S. Barton,

the Rev. Marmaduke Miller, the Rev. J. Gutheridge, the Rev. J. Mann, the Rev. Matthew Baxter, and the Rev. J. Everett, urged the claims of the Society, and the necessity of being "true to our holy principles and professions, and using all means to overthrow sin and error, by extending the kingdom of truth and righteousness, until He, whose right it is, shall reign from the river even to the ends of the earth."

BAPTIST (IRISH) SOCIETY.—The annual meeting was held at the Metropolitan Tabernacle, on Tuesday evening, April 29th. Sir S. Morton Peto, Bart., M.P., in the chair. The special aim of this institution is stated to be the establishment of permanent agency in the cities and large towns of the sister kingdom, and to secure self-sustaining churches. The income of the Society, from all sources, amounted to £3,000, being a sum considerably larger than had been received for several years past. The advocates of this good cause were the Rev. Messrs. Dowson, of Bradford, Tucker, of London, Medhurst, of Coleraine, and Mursell, of Kettering. It was stated, with emphasis, that there was not one of the agents but who preached the Gospel faithfully, and could gather a crowd of anxious listeners around him.

THE BAPTIST MISSIONARY SOCIETY.—The seventieth annual meeting of this Society, ever favoured with the rich blessing of God, was held at Exeter Hall, on the 30th of April. Edward Baines, Esq., M.P., was the chairman. Dr. Vaughan, the Rev. E. White, the Rev. C. D. Grosvenor, of New York, W. H. Watson, Esq., the Rev. A. Mursell, Sir S. Morton Peto, Bart., and the Rev. P. Goff, were the speakers. The speaking was good, earnest, liberal, intelligent, comprehensive, and practical. We are thankful to report that the income of the Society, from all sources, has amounted to £33,151 4s. 10d., a larger revenue, except the Jubilee year, than was ever contributed before. "The review of the Society's labours," the report concludes, "combined with the

gradual increase of the funds, for carrying on the work, and the more numerous and more hopeful character of the offers for mission service, furnish the most ample encouragement to renew and increase our efforts to save a fallen world."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The Archbishop of Canterbury in the chair. This Society was established 161 years ago. Its income was £89,312. The Chancellor of the Exchequer, the Bishop of St. Helena, Sir Stafford Northcote, Bart., M.P., Earl Nelson, Sir W. W. Burton, late Chief Justice of Madras, Sir H. E. F. Young, and the Rev. Dr. Newman, Dean of Cape Town, were the speakers. The Church of England gave too contracted, sectarian a character to the speeches for our taste or principles. St. James's Hall was its place of meeting.

TURKISH MISSIONS' AID SOCIETY.—The anniversary of this Society was held on Wednesday, the 30th of April, at Willis's Rooms. The Earl of Shaftesbury in the chair. Rev. W. Veitch offered prayer. Rev. H. R. Birch read the report, which was one of the most cheering ever presented to the supporters of this good work. Contributions from all sources and for all purposes amounted, during the year, to £5,104 18s. 4d. Dr. Davis, Rev. S. Minton, Rev. G. Washburn, and Colonel Walker addressed the meeting. The noble chairman, at the close of the meeting, stated—and the statement embodied the spirit of the report and the speeches—that he believed that a more meritorious body of men never existed than the American missionaries labouring in the Turkish Empire; and he also believed that the system which was being pursued by the Society, namely, that of sustaining a body of men whose great experience, whose able administrative qualities, and whose thoroughly missionary spirit, were well known, and giving them all the assistance in their power, instead of forming a separate organization, was by far the best system that they could follow for the evangelization of the Turkish Empire.

THE BOOK SOCIETY FOR PROMOTING RELIGIOUS KNOWLEDGE AMONG THE POOR.—On the 30th of April the 112th annual *soirée* and public anniversary meeting of this Society was held at Radley's Hotel. C. Reed, Esq., was the chairman. Being unable to attend at the commencement of the meeting, his place was taken by Mr. Deputy Judge Payne, who introduced the business of the evening in a speech abundantly characteristic of himself. After prayer by the Rev. Evan Davies, the Rev. I. Vale Mummery read the report. The receipts amounted, during the last year, to £7,002 5s. 11½d. Revs. R. Fletcher, Dr. Barber, W. P. Tiddy, J. S. Pearsall, J. P. Chown, of Bradford, and T. Alexander, M.A., were the advocates of the good cause. The following resolution will indicate with great clearness the progress this more than centenarian Society is making—constantly making:—"This meeting learns with pleasure that the Society's business has considerably increased; that so many new subscribers have been secured; that the packets of small books and tracts, specially suited for Sabbath-school rewards, have been supplied, at a greatly reduced rate, to nearly 2,000 of our Sunday-school teachers, and that the various grants have been so acceptable and useful."

PROTESTANT ALLIANCE.—This Society held its public breakfast at St. James's Hall, under the presidency of the Earl of Shaftesbury. J. Macgregor, Esq., read an abstract of the report. The Rev. Dr. Wylie, of Edinburgh, G. H. H. Oliphant Ferguson, Esq., and T. Chambers, Esq., addressed the meeting in powerful speeches. The topics brought specially before the meeting were—1. Mr. Turnbull's case. 2. The demand of the Romish priests that a creed register shall be kept for all workhouses, workhouse and district schools. 3. Priests and others of their creed to have, on the ground of their faith, the right of appeal in case of any dispute. 4. Priests to have unrestrained access to all workhouses for *instruction and devotion*. 5. Separate educational establishments to be

provided by the State for Catholic children. 6. That the State shall provide Romish chaplains for union houses. Such, in part, is the network Rome is now providing for England.

WESLEYAN MISSIONARY MEETING.—The anniversary of this Society was held at Exeter Hall, 5th of May. Dr. Smith, of Camborne, in the chair. The income amounted to £137,280 0s. 7d. The President of the Conference, the Rev. Dr. Tidman, Rev. J. Baker, Rev. G. Perks, Dr. Cairns, Dr. Hannah, the Rev. T. Adams, Rev. T. A. James, Rev. M. Punshon, Rev. T. Jackson, and the Rev. John Scott were the speakers. It was reported that the returns from most of the stations in Asia and Africa showed a small, steady, gratifying increase in the various departments of missionary labour. Spain, Portugal, and Italy were not passed over in silence, further efforts are in contemplation in the latter; the former need the exercise of patience, prudent, godly effort, and prayer.

AGED PILGRIMS' FRIEND SOCIETY.—The fifty-fifth annual meeting of the above Society was held at the London Tavern on Monday evening, May the 5th. The attendance was large. Joseph Payne, Esq., in the chair. The minute secretary read the report. The beneficiaries of the Society during the year numbered 504. Including receipts, asylum fund, &c., its income was reported to be £4,177 6s. 2d. Speeches were made by Revs. Dr. Allen, J. Wells, B. S. Hollis, J. Gadsby, Esq., Revs. J. W. Gowing, J. Jay, and J. Wells. The Right Hon. the Earl of Roden has accepted the post of President to the Society. John Gadsby, Esq., had brought into the treasury of the Society during the year the munificent sum of £1,114. How many pilgrims it made to sing!

CHURCH MISSIONARY SOCIETY.—The annual meeting was held at Exeter Hall, on Tuesday, the 6th of May. The Earl of Chichester in the chair. The income, from all sources, was about £160,000. The meeting was addressed by the Bishop

of Ripon, by Canon Miller, by the Hon. A. Kinnaird, M.P., by the Rev. J. Fitzpatrick, from the Punjaub, the Bishop of Sierra Leone, the Dean of Carlisle, Rev. J. Thomas, from Tinevelly, and by Canon Stowell. The lengthened report was full of cheering facts as to the steady progress of the work, and so affording a stimulus to go forward in making further exertions for evangelizing the world. *The speakers at all the meetings of this Society are always Episcopalian.*

BRITISH AND FOREIGN BIBLE SOCIETY.—The annual meeting of this great and glorious institution was held on Wednesday, the 7th of May, in Exeter Hall, The Right Hon. the Earl of Shaftesbury in the chair. The 85th Psalm was read, and prayer offered by the Rev. S. B. Bergne. The Rev. C. Jackson read a letter expressing cordial attachment to the Society from the Archbishop of Canterbury, though unable to attend; also a letter from the Bishop of London to the same effect, as well as one from the Bishop of Winchester. The report, read by the Episcopalian Secretary, was full of encouragement. The Word of God is not bound; everywhere it accomplishes God's mission of mercy. Spain, foremost in its utter prostrate servitude to the priest; and Portugal next in the same abject position, are the only countries in Europe from which the light Divine is altogether shut out. Even there we cannot but believe that this is the dark hour preceding the dawn. The income of the Society, from all sources and for all purposes, has amounted to the noble sum of £168,443 15s. 5d. The total issues of the Society have now amounted to nearly forty-one millions of copies. As its mission is to the whole race, its motto is "Onward" till its mission is accomplished. The Bishop of Bangor, Canon Stowell, the Rev. J. Rattenbury, the Rev. M. Richardson, the Rev. H. Allon, the Rev. W. Taylor, of Canada, the Rev. Dr. Turner, from the South Sea, and the Dean of Carlisle, were the speakers. Nobly did they set forth the

triumphant fact, and nobly did they illustrate the fact by many examples, that a living power everywhere accompanies God's word; and that that Christianity that comes out of it, and rests upon it, has for its very essence an elevating and a sanctifying energy which converts man everywhere into the image of Christ.

LONDON CITY MISSION.—On Thursday, the 8th of May, the annual meeting of this noble work and mission was held at Exeter Hall. Joseph Hoare, Esq., in the chair. The hall was full. The Rev. J. Garbet, one of the secretaries, read the report. The receipts of the Society were, during the year, £37,150 1s. 10d. The Hon. A. Kinnaird, M.P.; the Rev. W. Chalmers, Lord Charles Russell, the Rev. C. Kemble, the Hon. and Rev. B. W. Noel, the Rev. S. Thornton, the Rev. A. Macaulay, and the Rev. J. Carvel were speakers on the occasion. The adaptation of the Society for the work it is so successfully carrying forward, and the need of doubling the number of its agents, were set forth with much power, and doubtless the annual meeting will give to its operations a happy impulse. A more important population than that of London there is not, on the face of the earth, to be evangelized.

RELIGIOUS TRACT SOCIETY.—The sixty-third annual meeting of this great Institution was held at Exeter Hall, on the evening of Friday, the 9th of May. Lord Radstock in the chair. Prayer was offered by the Rev. J. C. Robinson. The Secretary read the report. The publications issued from the depôts of the Society have amounted to more than forty-one millions. If to these be added the probable issues from foreign depôts, the total circulation will amount to about forty-seven millions of publications. Grants have been made to the value of about £13,500. The total benevolent receipts, including legacies, were reported to be £12,770 9s. 3d. The Rev. F. Tucker, the Rev. Canon Stowell, the Rev. Dr. Tidman, the Rev. J. Leighton, from India, and the Rev. J. B. Owen

advocated the claims of the Society. The fact that the Society afforded a platform for the manifestation of Christian union was largely the theme on which most of the speakers dwelt. All felt that the amount of good the Society was accomplishing was incalculable.

THE SUNDAY SCHOOL UNION.—The annual meeting of this intensely interesting Society was held at Exeter Hall, on the evening of Friday, the 9th of May. The Hon. Arthur Kinnaird, M.P., in the chair. W. H. Watson, Esq., one of the secretaries, read the report. There seems to be 893 schools at least in London; 17,039 teachers, and above 190,000 scholars. The benevolent income of the Society has been £1,244 2s. 3d. Assistance has been afforded, during the year, to 321 schools. The Rev. Dr. Spence, the Rev. F. Tucker, Rev. F. Greves, Charles Reed, Esq. Mr. Penrose, and the Rev. F. Rogers were the speakers. This Society is labouring emphatically for the future, and preparing the agents who are hereafter to carry on the work of God in our country and in other lands, and hence its vast importance, and its incomparable interest.

THE IRISH EVANGELICAL SOCIETY, now amalgamated with the Irish Congregational Home Mission. — The annual meeting was held at the Poultry Chapel, on Monday, May 12. Eusebius Smith, Esq., in the chair. The Rev. T. Aveling, the Hon. Secretary, read the report. The income during the year had reached nearly £3,000, but the Society was in debt to the amount of about £700. S. Morley, Esq.; Rev. H. Ollard, Rev. J. de Kewer Williams, Rev. J. Bain, Charles Jupe, Esq. and the Rev. J. Sibree spoke to the various resolutions with which they were entrusted. It was felt by all that the work before the Society was attended with many serious difficulties, which needed every Christian grace in their fullest exercise, but still that there were encouragements not a few. Changes of an important and obvious kind had taken place in Ireland within the last twenty years, and changes were still in

progress, and it was thought that they must tend in the direction, in the end, of enlightened scriptural religion. The field was there, the incorruptible seed was scattered, and the harvest was coming. This was the law of heaven, and the priest cannot destroy it.

RAGGED SCHOOL UNION.—The annual meeting was held at Exeter Hall. The Earl of Shaftesbury in the chair. The hall was crowded. Dr. Merle d'Aubigné, the Rev. N. Hall, Lord Stratford de Redcliffe, Hon. Arthur Kinnaid, Sir R. Carden, Bart., and Rev. W. Cadman, were, with many others of note and influence, on the platform. The report blamed the Royal Commissioners — commended a Committee of the House of Commons in correcting the Royal Commissioners. The union had in connexion with it above 52,000 scholars, and nearly 3,000 voluntary teachers. Its total income during the year was £8,600. The advocacy was hearty and earnest.

BRITISH AND FOREIGN SCHOOL SOCIETY.—The fifty-seventh annual meeting of this Society was held at the School-house, Borough-road, on Monday, the 12th of May. Earl Russell in the chair. Lord Lyveden, Sir Walter Stirling, Sir J. Kaye Shuttleworth, Bart., and other gentlemen of influence, were present. The speakers were the Rev. H. Allon, Mr. Bruce, M.P., Lord Lyveden, Sir Walter Stirling, Rev. F. Tucker, and Earl Russell from the chair, who was full of matter and full of utterance, as is his wont on the subject of education, but "*in connexion with religious liberty which pervades all our institutions.*"

CONGREGATIONAL UNION OF ENGLAND AND WALES. (Thirty-second annual Assembly).—The preliminary meeting for the arrangement of the business of the session was held on Monday evening, May 12th, at the Congregational Library. The assembly met on Tuesday morning, May 13th, at the Rev. Thomas Binney's Chapel, Weigh House, Fish-street-hill. The Rev. Samuel Martin, of Westminster, the chairman for the year 1862-1863, presided, and, after devotions, delivered an admirable address to the union,

cordial in its welcome; tender in its reference to the dead; wise, catholic, and firm respecting the Bicentenary; and full of holy counsels and advice on various topics requiring the attention of the members. The assembly expressed its approbation not only by its usual formal vote, but by a request for the immediate publication of the address. The Rev. Dr. Wilks, of Montreal, was introduced as delegate from the Congregational Union of Canada; the Rev. W. Cuthbertson, of Sydney, as delegate from the unions of New South Wales, Victoria, and South Australia; the Rev. J. Bain, as delegate from the Congregational Union of Ireland; the Rev. Dr. Wickson, late classical tutor of the Congregational College, Toronto, was also introduced. The Rev. George Smith read the annual report; and the Rev. John Corbin read a report from the Bicentenary Committee, both of which were approved and adopted. The Rev. George Smith and the Rev. Robert Ashton were re-appointed joint secretaries of the union for the year ensuing. Resolutions were adopted on American slavery; the American war; the progress of truth in Italy, and the attempt to prevent its spread in Spain by persecuting the Protestants who dare to read the Scriptures for themselves. On Friday, the 16th of May, a private and confidential meeting was held at the Weigh House Chapel. The principal topics of the conference were the admission of ministers to the denomination; of candidates to vacant pulpits; of students to the colleges; and of members to the churches. The meetings were more largely attended than usual, and were characterized by great earnestness and devoutness, and were closed on Saturday morning, the 17th, by a social breakfast in the school-rooms attached to Westminster Chapel, provided by the chairman and his friends. The assembly adopted a resolution, recommending all the ministers and members of the union, and of the denomination, to unite in special prayer on the first Sabbath in June, for the speedy termination of the American war, and of slavery with which the war is so seriously complicated.

HOME MISSIONARY SOCIETY.—The forty-second annual meeting was held at the Poultry Chapel, on Tuesday evening, May the 13th. Samuel Morley, Esq., the Treasurer, in the chair. Rev. T. James offered prayer. The report, read by the Rev. J. H. Wilson, the Secretary, was a valuable and elaborate document. It was full of principles, facts, operations, and purposes. The chairman spoke with his accustomed earnestness. The Rev. J. C. Harrison looked at the past and contrasted it with the present, and was full of hope in regard to the future. Dr. Morton Brown looked at the country at large in its commercial sufferings and its spiritual destitution, notwithstanding the richest established church in the world, and rejoiced that the Gospel was a remedy and a solace for all man's woes, and that the Society was nobly applying it as means were placed at its disposal for doing so. Dr. Wilkes, of Montreal, brought his Canadian experience to bear on the work at home. Rev. Mr. Jones, of Bridgewater, was full of thankfulness for the spiritual good he knew to be done in the country by the agents of the Society. Rev. A. M'Auslane, of Finsbury Chapel, saw the missionary model in our Lord, and in the Home Society he discovered an embodiment of the Master's Spirit, and hence he was hearty in its advocacy. Rev. W. Cuthbertson, of New South Wales, felt that the work to which he had consecrated himself, and the work of this Society was one, and hence on its platform he was at home, and doing there, as elsewhere, his Divine Master's work.

CONGREGATIONAL BOARD OF EDUCATION.—The annual meeting of this Society, established for the purpose of promoting voluntary and religious education, was held at the Congregational Library, Blomfield-street, on Wednesday, the 14th of May. Samuel Morley, Esq., in the chair. The attendance was good. Rev. W. Burgess offered prayer. Rev. J. W. Unwin, president of the Training Institution at Homerton, read the Report. There are forty-four students in the house. The receipts of the Board from

all sources have been £1,973 2s. 4d. The chairman adduced facts and illustrations to show that the views held by the Board would ultimately prevail. The *Westminster Review*, the *British Quarterly*, the *Times*, and the *Daily News*, with other journals, were setting forth the principles on which the Board was founded. Benjamin, Scott, Esq., the Chamberlain of the City of London, followed in the same strain, and adduced the Report of the Royal Commissioners in support of free voluntary education. Rev. John Pillans expressed his cordial sympathy with the principles of the Board; Dr. Vaughan dwelt on the deviations and shortcomings of the Privy Council; E. Baines, Esq., M.P., congratulated the Board, and was full of facts in illustration of the shameful waste of public money in Government educational proceedings; Rev. A. Mackennal, Rev. J. C. Harrison, and C. Jupe, Esq., followed, and expressed strong convictions on many of the subjects in debate between the advocates of voluntary and Government education.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—The annual breakfast connected with this Association took place at the Institution, Aldersgate-street, on Tuesday, the 15th of May. Sir S. M. Peto, Bart., M.P., in the chair, who addressed the company in an earnest practical speech. He was followed by an Episcopalian minister, the Rev. W. Thorold, Rector of St. Giles, by a Wesleyan minister, the Rev. M. Brocklehurst, and by an Independent minister, the Rev. J. Graham. All spoke well. Let the Christian families, let religious commercial houses, and let the churches of the metropolis take special interest in, and special charge of, the young men of London, and they will benefit the whole world.

FOREIGN AID SOCIETY.—The twenty-second annual meeting of the above Society was held at the Hanover-square Rooms, on Thursday, May 15th. The Earl of Galloway in the chair. Prebendary Burgess read the report, which set forth Protestant labours and suc-

cesses on the continent, and appealed earnestly for more help for Italy. The income of the Society amounted to £2,419 10s. 6d. J. C. Colquhoun, Esq.; MM. Merle d'Aubigné; Bersier, of the Evangelical Society of France; Grandpierre, of Paris; Anet, of Brussels; and Professor Revel, of Florence, addressed the meeting. The *home* sphere of this Society is almost exclusively in the establishment; its *foreign* sphere, any section of the church that effectively prosecutes the work of evangelization. With a more efficient organization and agency the income of this Society, we are fully convinced, might be trebled. Two thousand pounds is a mere nominal sum from the sources to which Prebendary Burgess and his companions in this work of love have free and welcome access.

EVANGELICAL CONTINENTAL SOCIETY.—The annual meeting was held in the lower room, Exeter Hall, on Thursday, the 15th of May. Samuel Morley, Esq., in the chair. The Rev. C. Dukes, M.A., offered prayer. The Rev. J. Shedlock, the Secretary, read the report, which glanced rapidly at the work of God on the continent. The income of the Society has amounted to £1,762 14s. 4d. The Rev. F. Tucker, Dr. Merle d'Aubigné, M. de Pessensé, M. de Faye, of Lyons; Hon. and Rev. B. W. Noel, M. Bersier, and Pasteur Naville, of the Vaudois Church, spoke. While France and Belgium have been aided, Italy has not been forgotten.

NEW COLLEGE.—The annual *soirée* took place on Saturday, May the 17th, at the College, St. John's Wood. After refreshments, the company retired to the library. The Rev. S. Martin, of Westminster, offered prayer. Edward Baines, Esq., M.P., Rev. T. Jones, Rev. W. H. Parkinson, Rev. J. B. Johnson, Rev. Dr.

Wickson, of Toronto, Rev. B. V. Pryce, Dr. Davies, of Regent's Park College, Rev. J. H. Wilson, and Dr. Halley, the President of the College, were the speakers. The gathering was large, the speaking hearty, the spirit social and Christian.

THE COLONIAL MISSIONARY SOCIETY.—The annual meeting was held at the Poultry Chapel, on Monday evening, the 19th of May. E. Ball, Esq., M.P., in the chair. Dr. Tomkins offered prayer. The Rev. T. James read the Report, which glanced at the great work of evangelization as it stood connected with the Society in the vast and numerous colonies of Great Britain. The Rev. T. W. Aveling, Rev. Dr. Wilkes, Rev. W. Cuthbertson, of Sydney, Rev. J. B. Paton, and Mr. Douglas, of Cavers, were the speakers on the occasion. The income during the year had amounted to £5,137 6s. 3d. Is this a moiety of what the churches ought to contribute to establish unfettered Christianity in these future empires of Anglo-Saxons? Let every reader of these lines answer the question.

PEACE SOCIETY.—The forty-sixth anniversary was held at the Finsbury Chapel, on Tuesday evening. Joseph Pease, Esq., the president of the Society, in the chair. Mr. Richard gave some extracts from the statement of the committee with regard to the operations and prospects of the Society. They had endeavoured to bring their sentiments regarding the American war to bear upon the public mind both in England and America. The committee looked with interest and hope to the second Exhibition of the Industry of all Nations recently inaugurated. They had not been unmindful of the opportunity afforded for the diffusion of peace principles. The income of the Society during the past year was £3,155 18s. 3d.; the balance in hand was £994 17s. 3d.

Diary of the Churches.

TRUSTEES' MEETING.

THE usual May meeting of the Trustees of the EVANGELICAL MAGAZINE was held at the Guildhall Coffee House, after the missionary sermon at Surrey Chapel, on Wednesday, May 14th. The Rev. Dr. Burder, the chairman of the Trustees, presided. The Revs. S. B. Bergne, J. Stoughton, J. C. Harrison, H. Allon, Dr.

Thompson, Dr. Macfarlane, Dr. Brown, T. James, J. Kennedy, J. Kelly, H. J. Gamble, G. Smith, S. Thodey, J. Viney, J. G. Miall, &c., were present. Letters expressing regret for unavoidable absence had been received from the Revs. Dr. Raffles, J. Clayton, J. Parsons, T. Binney, J. Alexander, E. Mannering, E. R. Conder, and others.

An interesting conversation took place with regard to the present character and position of the Magazine, which were regarded by all the speakers of the day as highly gratifying and encouraging. The Treasurer announced the receipt of £40 from the Rev. A. Raleigh, as the result of a sacramental collection at Hare-court Chapel, Canonbury, for the MAGAZINE FUND. Several of the brethren urged the desirableness of our churches giving the whole or a part of a sacramental collection, year by year, during the summer months, to this purpose, as many widows are still anxiously waiting for their turn to be added to the list of grantees. I. V. M.

April 10.—Donaghmore, Ireland. The Rev. J. T. Lane was ordained pastor of Pennel Independent Church. The introductory discourse was delivered by the Rev. J. E. Judson, of Newry; the usual questions were proposed by the Rev. J. G. Manly, of Dublin; the ordination prayer was offered by the Rev. N. S. Sheppard, of Sligo, and the charge to the minister was given by the Rev. J. De Kewer Williams, of London. Several other ministers were present, and took part in the devotional exercises.

April 15.—Bristol and Gloucestershire Union. The annual meeting of the above union was held at Highbury Chapel, Bristol, when Mr. S. S. Marling, of Stroud, presided. The Rev. E. J. Hartland, the secretary, read the Report, which concluded with a statement as to the mode in which the Bicentenary was to be celebrated. The Revs. J. Glendenning, S. Hebditch, D. Thomas, H. J. Roper, with Messrs. Wills, Somerville, &c., took part in the proceedings.

— Irish Evangelical Society. The third committee meeting of the Irish Evangelical Society and Congregational Home Mission was held in York-street Chapel, Dublin, on this and the following two days. The sittings commenced at ten o'clock a.m., and continued till seven p.m., with short intervals for refreshment. The Reports of various deputations were presented, and a large amount of interesting and important business transacted. The Rev. J. G. Manly was appointed as Secretary in Ireland, and the Rev. W. Tarbotton as Secretary in England. The Revs. Dr. Urwick, T. W. Aveling, G. Smith, J. De Kewer Williams, J. B. Paton, B.A., H. Ollard, N. Sheppard, R. Sewell, A. King, and Messrs. S. Morley, G. Foley, C. Jupe, P. Tait, W. Shaw, H. Leechman, Dr. Collins, and others, took part in the proceedings.

— Congregational Chapel, Gosport. A public meeting was held in the Lecture-room, South-street, to celebrate the extinction of the debt on this place of

worship. Addresses were delivered by the pastor, the Rev. A. Ewing, A.M., the Revs. J. Cousins, W. Young, B.A., E. G. Cecil, J. Smedmore, &c.

April 16.—Tetbury, Gloucestershire. A public meeting was held in the Old Independent Chapel to promote the raising of funds for the completion of a new place of worship. H. P. Wills, Esq., of Cotham-park, Bristol, presided. The pastor reported that upwards of £900 had been received. The Revs. W. Wheeler, J. Stratford, J. Williams, J. S. Binder, &c., delivered addresses.

— Somerset Association. A meeting of this association was held in the Lecture-room of North-street Chapel, Taunton. J. P. Spencer, Esq., of Oak-hill, presided. After prayer had been offered, the Rev. E. H. Jones, the Secretary, stated that the assembly had been called to consider the best way of celebrating the Bicentenary in the county. An interesting conference on the subject followed, the Revs. W. Guest, J. Lecoteur, W. H. Griffiths, M.A., J. Webb, &c., taking part in the deliberations.

— Congregational Union of Ireland. The annual meetings of this Union commenced this day in Zion Chapel, Kingsinn-street, Dublin. The Rev. George Smith was introduced as the delegate from the Congregational Union of England and Wales. Addresses were delivered by the Revs. J. Kydd, T. W. Aveling, J. De Kewer Williams, J. B. Paton, B.A., R. Sewell, J. G. Manly, and others. The ministers and delegates met again on the following morning in York-street Chapel, when, after devotional exercises, the Rev. Dr. Urwick, the Chairman of the Union, delivered the annual address. Various meetings of importance occupied the attention of the brethren assembled. The proceedings were brought to a close on Friday evening with a sermon preached by the Rev. George Smith.

April 18.—Ashton-under-Lyne. The spacious new Sunday-schools erected by the Independents in this town, the four-

dition-stone of which was laid twelve months ago, were opened this day. The Rev. J. G. Rogers, B.A., the minister, offered prayer, and the Rev. A. McLaren preached a sermon from Matt. xiv. 19, 20. In the evening a public meeting was held, when addresses were delivered by the Revs. A. Raleigh, H. W. Parkinson, T. Green, R. W. Davies, &c.

April 18.—Eccles. A meeting of the members of the Congregational Chapel in the above place was held in the schoolroom this evening to welcome the Rev. G. H. Brown, of New College, London, who had recently accepted an invitation to the pastorate. Sir Elkanah Armitage presided. Mr. Gibb, the senior deacon, Mr. J. Haworth, the Superintendent of the Sunday-school, and other friends, addressed the assembly.

— Walton, Norfolk. The Bicentenary Memorial Schoolroom, in connexion with the Congregational Church, was opened by a public meeting this evening. The Rev. H. Cope, the pastor, presided. Addresses were delivered by the Revs. H. Kiddle, R. G. Williams, G. E. Gull, B.A., J. H. Tillett, &c.

— Bolton. The corner-stone of a new Congregational Church was laid in George's-road by Thomas Barnes, Esq., M.P. The Rev. W. H. Davison, the pastor, gave a history of the progress of the Independents in Bolton, and stated the circumstances which led the congregation to erect their new church, which is intended to seat 1,250 persons, the cost of which will be between £5,000 and £6,000. Towards this sum upwards of £3,000 has already been subscribed.

— Clitheroe. The foundation-stone of a new Congregational chapel was laid by R. S. Ashton, Esq., J.P., of Darwen. The chapel will seat 700 persons, and will cost £3,000. The committee have already collected £1,660. The Revs. W. Roaf, A. Frazer, M.A., J. B. Lister, T. Davies, A. F. Abbot, and others, took part in the proceedings of the day.

— Preston. The Bairstow-street Independent schools, the foundation-stone of which was laid in August last by Mr. Councillor Teale, were formally opened this day. They are intended for the use of the congregation worshipping in Cannon-street, under the pastorate of the Rev. A. Reed, B.A. The total cost has been £2,400. A sermon was preached on the occasion by the Rev. Dr. Raffles. The Revs. R. Slate, A. Reed, Dr. Spence, the Mayor of Halifax, Dr. Bell, Messrs. Simpson, Cotman, &c., took part in the engagements.

April 18.—Uffculme, Devon. The foundation-stone of a new Independent church, to be built as a memorial of the Bicentenary ejection of 1662, was laid in this town. H. O. Wills, Esq., of Bristol, laid the stone. The Rev. J. Leconteur delivered an address, after which prayer was offered by the Rev. E. H. Jones. In the evening a public meeting was held, when several addresses were delivered.

April 21.—Denbigh. A conference of ministers and delegates was held on this and the following day at the Independent Chapel, to discuss the desirability of North and South Wales co-operating in their Bicentenary celebration. The proceedings were opened on Monday, when two sermons were preached by the Rev. N. Stevens and the Rev. W. Rees. The meeting for business took place on Tuesday morning, when it was resolved that £20,000 should, if possible, be raised in Wales this year:—£10,000 for building the college, and £10,000 as a loan fund for the building of new chapels. About £2,000 was subscribed during the day.

— Westbury, Wilts. The Rev. T. Hind, of the Old Meeting, was presented this evening, by the young people connected with his Bible-class, with a handsome clock, and an appropriate address.

April 22.—Presentation to the Rev. Dr. Raffles. This afternoon the Rev. Dr. Raffles, the venerated pastor of Great George-street Chapel, Liverpool, was presented, by the Mayor of the town, in the name of the doctor's congregation and other friends, with an elegant illuminated address on parchment and a magnificent silver casket of great value, in commemoration of the fiftieth anniversary of his ministry in that place. The presentation took place in the Board-room of the Free Library. The inscription on the casket was as follows: "To the Rev. Thomas Raffles, D.D., LL.D., F.S., the eloquent preacher, the faithful pastor, the loving and genial man, this casket is presented, to commemorate a pastorate of fifty years." Dr. Raffles acknowledged the gratifying testimonial in suitable terms. The Revs. E. Mellor, M.A., J. B. Brown, B.A., C. M. Birrell, C. Ginsburg, Messrs. J. Laird, M.P., J. C. Ewart, M.P., T. B. Job, W. Crossfield, &c., were present, many of whom took part in the interesting proceedings.

— Congregational Union of Scotland. The jubilee meetings of this union were held in Edinburgh on this and the following days. The annual meeting of the Theological Hall took place on Tuesday morning in the Augustine Church, W.

P. Paton, Esq., presiding. A service was held in the afternoon, when the Rev. Dr. Alexander delivered an inaugural address on the opening of the Theological Session and Hall. A conversazione took place in the Music Hall in the evening, W. E. Baxter, Esq., occupying the chair. The Rev. G. D. Cullen read a paper on the "History of the Theological Hall." The Rev. J. G. Miall addressed the assembly as a deputation from the Congregational Union of England and Wales. On Wednesday and Thursday important meetings were held, at which the Rev. Messrs. Batchelor, Cox, Spence, Johnston, Whyte, Russell, with Messrs. Black, Gibson, Leslie, and others, took part in the proceedings.

April 22.—Durham and Northumberland Association. The annual meetings were held at North Shields on this and the following day. On the preceding Sunday a general exchange of pulpits took place among the ministers connected with the association, and collections were made in the different chapels on its behalf. The Association Sermon was preached in St. Andrew's Chapel on the Monday evening, by the Rev. J. C. Geikie, from 1 Tim. iv. 16. The members of the churches who were present united after the sermon in the ordinance of the Lord's supper, at which the Rev. A. Reid presided. On Tuesday morning the ministers and delegates met for the transaction of business under the presidency of the Rev. A. Jack. In the evening a public meeting was held, over which Mr. Robert Forth presided. The Revs. S. Goodall, T. G. Kightley, H. T. Robjohns, J. Wills, W. Ayre, and others, delivered addresses.

— Chapel-street Chapel, Manchester. A valedictory meeting was held in the schoolroom of the above chapel, when a portrait of the Rev. S. Clarkson (who has resigned his pastorate) was presented by the Chairman, R. Rumney, Esq., on behalf of the church and congregation, to Mrs. Clarkson. A resolution was adopted expressive of cordial esteem towards the pastor and his wife, and best wishes for their future welfare. Addresses were also delivered by Revs. Dr. McKerrow, P. Thomson, M.A., Rev. J. Muncaster, H. Lee, Esq., W. Warburton, Esq., &c.

— Stoke-upon-Trent. The Rev. J. W. Walker, B.A., of Springhill College, Birmingham, was publicly ordained as pastor of the church assembling in the Independent Chapel in this town. The Rev. R. McAll read the Scriptures; the Rev. Professor Watts delivered the introductory discourse; the Rev. S. B. Schofield asked the usual questions; the Rev.

Professor Barker offered the ordination prayer; and the Rev. E. R. Conder, M.A., gave the charge to the pastor, founded on 2 Tim. iv. 1, 2.

April 23.—Chatham. A Bicentenary conference, promoted by the Kent Congregational Association, was held this day in the jubilee schoolroom of Ebenezer Chapel. Between fifty and sixty ministers and delegates of Congregational churches in the county were present. The chair was taken by the Rev. G. L. Herman, the minister of the place. The Rev. H. Baker explained the object for which the conference had been summoned, after which several resolutions of a practical character were adopted. A public meeting was held in the evening, R. H. Shrewsbury, Esq., in the chair. The Rev. J. Corbin explained the operations of the Central Committee. The Rev. Messrs. Hine, Mullinger, French, Cresswell, Ward, Turner, Balley, Rees, Blandford, Parrett, Verrall, Pulling, and others, took part in the engagements of the day.

— Sneinton. The Rev. Allen Mince, B.A., of Springhill College, Birmingham, was ordained to the pastorate of the Congregational church assembling at Albion Chapel. The Rev. W. Stevenson, M.A., read the Scriptures; the Rev. J. Masham, B.A., delivered the introductory discourse; the Rev. J. Wild proposed the usual questions; the Rev. T. R. Barker offered the ordination prayer; and the Rev. R. W. Dale, M.A., gave the charge. In the evening the Rev. Dr. Alliott preached to the people.

— South Staffordshire Union. The forty-eighth annual meeting of this union took place in Walsall on this and the following day. On the Tuesday a public meeting was held in the Bradford-street Congregational Church, S. S. Mander, Esq., presiding, when addresses were delivered by the Revs. J. Cooke, R. Ann, and J. G. Jukes. The annual assembly of the Union was held in Bridge-street schoolroom, R. S. Hudson, Esq., in the chair, when the usual business was transacted. In the evening the association sermon was preached by the Rev. R. D. Wilson.

— Winsham, Somerset. Special services in connexion with the ordination of the Rev. W. Gooby, late of Alexandria, Egypt, as pastor of the Congregational Church, were held this day. The Rev. W. Willis read the Scriptures, and offered prayer; the Rev. H. Shrimpton delivered a discourse on the nature of a Christian church; the Rev. W. Standerwick proposed the usual questions; the Rev. J. Gooby, father of the pastor,

offered the ordination prayer; the Rev. R. Ferguson, LL.D., gave the charge to the minister, and in the evening preached to the people. The Revs. W. Densham, S. Bates, J. Hargreaves, and other friends, took part in the services.

April 24.—Middlesbro', Yorkshire. A public meeting was held in the Congregational Chapel to celebrate the extinction of the remaining debt of £1,750. Isaac Wilson, Esq., presided. Congratulatory addresses were delivered by the Revs. J. C. Potter, D. Wainwright, R. Harley, R. Balgarnie, D. W. Purdon, C. T. Trigg, the pastor, &c.

— Cheshire County Union. The annual meetings of the above association were held in Hyde this day. The meeting for business took place in Zion Chapel, Joseph Thompson, Esq., presiding. Grants to the churches receiving aid were voted, and new stations taken up. In the evening a Bicentenary meeting was held in Union-street Chapel, Alderman Sunderland in the chair, when addresses were delivered by the Revs. A. Clarke, S. W. McAll, M.A., C. Chapman, W. Urwick, M.A., &c.

April 27.—Shrewsbury Welsh Memorial Chapel. The first public services were held this day in the above place of worship. Sermons in English were preached morning and evening by the Rev. J. C. Galloway, M.A., of London, and a Welsh service was held in the afternoon. The following inscription is placed above the door:—"The Tabernacle, a memorial of 1662. Erected 1862." The building will seat about 400 persons.

— Saltaire. The Congregational Chapel in this place having been closed during six months for alterations and improvements, was re-opened this morning, when a sermon was preached by the Rev. R. Balgarnie. In the evening, and on the day following, services were held in connexion with the ordination of the Rev. H. Martyn Stallybrass to the pastorate of the church. Dr. Fraser delivered the introductory discourse; the Rev. Professor Creak asked the usual questions; the Rev. E. R. Conder, M.A., offered the ordination prayer; the charge to the pastor was given by his father; the Rev. E. Stallybrass, late Missionary in Siberia; and the sermon to the people was preached by the Rev. Dr. J. R. Campbell.

April 28.—Beaufort. A meeting of the church and congregation was held at Carmel to take farewell of the Rev. T. Rees, on his removal from Beaufort to Swansea, and to present him with some

testimonial of their affectionate esteem. The testimonial consisted of a purse of gold and a suitable address. D. S. Lewis, Esq., was called to the chair. The Rev. Messrs. Hughes, Thomas, Scott, Jones, Davies, Williams, Ellis, &c., took part in the proceedings of the evening.

April 29.—Dorset. The half-yearly meetings of this association were held at Weymouth on this and the following day. On Tuesday evening the Rev. J. G. Rogers preached in Nicholas-street Chapel. On Wednesday morning a prayer meeting was held, after which the pastors and delegates met to receive the reports of the deputations appointed to visit the churches in that county, and to vote grants to the various fields of effort. In the evening there was a public meeting in the new Congregational Chapel. The speakers were the Revs. R. T. Verrall, B.A., N. B. Randall, M.A., B. Grey, B.A., &c.

— Essex Association. The annual meeting of this association was held at Thaxted. A sermon was preached by the Rev. H. P. Bowen. Isaac Perry, Esq., then took the chair, and gave an address at the opening of the general business which followed. The Rev. B. Dale, M.A., read the Report of the Committee, after which addresses were delivered by the Revs. T. W. Davids, T. B. Sainsbury, S. T. Williams, J. R. Goulty, B.A., B. Johnson, &c.

— Chesham, Bucks. The Rev. J. H. Snell was ordained pastor of the Independent Church in this place. In the afternoon the Rev. G. Mann read the Scriptures; the Rev. G. J. Adeney delivered the introductory discourse; the Rev. J. Ashby proposed the usual questions, and offered the ordination prayer. In the evening the Rev. David Thomas, of Stockwell, formerly pastor of the church, gave the charge to the minister. The Revs. J. Pearson, W. Payne, S. K. Bland, &c., took part in the services.

— Ross. The annual meetings of the Herefordshire Congregational Association of Ministers and Churches were held at the Independent Chapel, Ross. The meeting for business was in the morning, and the public meeting in the evening, at which the Rev. W. F. Buck, the pastor, presided. After prayer by the Rev. W. Pinn, and some introductory remarks by the Chairman, the Rev. Messrs. Hill, Jones, Ingham, and Bowles gave addresses on "the Ejection of 1662." The first pastor of this church, the Rev. A. Collier, was one of the ejected clergymen.

April 29.—Market Weighton. The Rev. S. Jones was publicly set apart to the pastorate of the church assembling in the Congregational Chapel in this town. The Rev. W. White conducted the devotional exercises; the Rev. E. Jukes delivered the introductory discourse; the Rev. J. Sibree asked the usual questions, and offered the ordination prayer; and the Rev. J. Frost gave the charge to the young minister. In the evening the Rev. H. Ollerenshaw, of Hull, preached to the people.

— Hampshire Association. The half-yearly meetings were held at Fordingbridge on this and the following day. On Tuesday evening the Sunday-school Union in connexion with the association held its annual meeting. W. Tice, Esq., presided. On Wednesday morning the sermon was preached by the Rev. S. Knell. At the close of this service the members of the association remained for the despatch of business, when, among other matters, two Evangelists were appointed, one to Cadnam, New Forest; the other to Hurstbourne, near Andover. The committee for promoting the building of a chapel at Bishop's Waltham presented an encouraging report. In the evening addresses were delivered on the subject of the Bicentenary celebration.

— Bexley Heath. A commodious gallery having been erected in this place of worship, an opening service was held, when a sermon was preached by the Rev. James Anderson, Missionary from the East Indies.

April 30.—Wavertree, Liverpool. The Rev. Edward Hassan, late of New College, London, was this day ordained to the pastorate of the church and congregation worshipping in Trinity Chapel, Wavertree. In the afternoon the Rev. Dr. V. M. White read lessons from Scripture, and offered prayer; the Rev. Professor Newth, of the Lancashire Independent College, delivered the introductory discourse; the Rev. E. Giles asked the usual questions; the Rev. John Kelly offered the ordination prayer; the Rev. Dr. Halley gave the charge to the minister. In the evening the Rev. James Mann conducted the devotional exercises, and the Rev. Dr. Raffles preached the sermon to the people.

May 1.—North Riding Association.

The annual meeting of this association was held at Northallerton. The ministers and delegates met in the morning for the transaction of the usual business. A public meeting took place in the evening, when the Revs. A. B. Attenborough, N. Wainwright, R. Baggallay, T. Yeo, and others, took part in the proceedings.

PASTORAL NOTICES.

The Rev. W. Tarbotton has resigned his pastoral charge at Barnstaple, and has been appointed Secretary for England of the Irish Evangelical Society and Home Mission.

The Rev. Henry Madgin, late of Tunbridge Chapel, Euston-road, London, has accepted an invitation to the pastorate of the Independent Church, Upminster, Essex.

The Rev. W. D. Corken, of Carrickfergus, Ireland, has announced his intention of resigning the pastorate of the Independent Church in that town, in consequence of the continued indisposition of his wife, arising from the severity of the climate.

The Rev. W. C. Shearer, M.A., of Edinburgh University, and of Cheshunt College, has accepted an invitation to the pastorate of the Independent Church, Soham, Cambridgeshire.

The Rev. George Stewart, of Mitcham, Surrey, has accepted an invitation from the church assembling in St. James's Chapel, Newcastle.

The Rev. H. H. Scullard has resigned his pastorate of the church assembling in Beaumont Chapel, Woodbridge, and accepted an invitation to become pastor of the Congregational Church, Belper.

The Rev. Charles Goward, of Airedale College, has accepted an invitation to become the pastor of the church and congregation assembling in Oxton-road Chapel, Birkenhead.

The Rev. William Mace has removed from Ashton Keynes to Wroughton, near Swindon, Wilts.

The Rev. Mr. Hall, of Hackney College, has accepted an invitation from the church at Hounslow to become its pastor.

The Rev. Thomas Morgan, of Harts Hill, Warwickshire, has removed to Theddingworth, Leicester.

THE
Missionary Magazine
AND
CHRONICLE.

**ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.
SIXTY-EIGHTH GENERAL MEETING.**

AT no previous period in the history of the Society have its constituents assembled under circumstances of deeper and more solemn interest than on the occasion of the late Anniversary. The Friends of Missions, instead of being diverted from their great enterprise by the diversified and ever-multiplying claims upon their benevolence, have discerned in the signs of the times, concurrently with the new and wonderful openings which God, in His gracious providence, has afforded for the wider spread of the Gospel, particularly in China and Madagascar, a strong additional motive to work while it is day, since the night cometh when no man can work. At the various meetings and services peculiar to the hallowed season, the numbers who attended, and the absorbing interest excited, were such as to convince alike the friends and the opponents of Evangelical Missions, that they retain an abiding hold upon the sympathies of British Christians.

MONDAY, MAY 12th.

New Broad Street Chapel.—An early Morning Prayer Meeting was held, specially to implore the Divine blessing on the several Services of the Anniversary.

Weigh House Chapel.—Service for the Juvenile Friends of the Society. Rev. CALEB SCOTT, of Lincoln, commenced with reading and prayer. Rev. EUSTACE R. CONDER, M.A., of Leeds, preached from John iii. 26, and Rev. R. BEST, of Bolton, offered the concluding prayer.

TUESDAY, MAY 13th.

Guildford Street Welsh Chapel.—A sermon was preached, in the Welsh language, by the Rev. DAVID ROBERTS, of Carnarvon.

WEDNESDAY, MAY, 14th.

Surrey Chapel.—After the usual Liturgical Service, which was read by Rev. NEWMAN HALL, prayer was offered by Rev. G. W. CONDER, of Leeds. Rev. ANDREW THOMSON, D.D., of Edinburgh, preached from Judges v., and latter half of the 28th verse. Rev. J. ROWLAND, of Henley on Thames, presented the concluding prayer.

Tabernacle.—Rev. C. CLEMANCE, of Nottingham, read the Scriptures and prayed. Rev. J. P. CHOWN, of Bradford, preached from Acts ii., and first twelve verses. The services were concluded by Rev. JOSEPH STEER, of Sudbury.

FRIDAY, MAY 16th.

SACRAMENTAL SERVICES.

Craven Hill Chapel.—Hon. and Rev. B. W. NOEL, M.A., presided. Addresses, prayers, &c., by the Revs. A. REED, B.A., W. MILNE, M.A., B. NORTH, H. B. INGRAM, A. McMILLAN, and MR. BALL, M.P.

Stepney Chapel.—Rev. JOHN KENNEDY, M.A., presided. Addresses, prayers, &c., by the Revs. W. DORLING, W. BEVAN, Dr. WILKES, J. VINNY, and J. E. RICHARDS.

Craven Chapel.—Rev. JOHN GRAHAM presided. Addresses, prayers, &c., by the Revs. R. PARKINSON, W. GUEST, W. FAIRBROTHER, and W. SPENCER.

Union Chapel, Islington.—Rev. JOHN KELLY presided. Addresses, prayers, &c., by the Revs. J. SIBBEE, R. BRINDLEY, and J. S. WARDLAW.

Kingsland Chapel.—Rev. J. JEFFERSON presided. Addresses, prayers, &c., by the Revs. J. B. FIGGIS, B.A., W. H. HILL, J. BAIN, T. W. AVELING, C. DUKES, M.A., and E. M. DAVIS, B.A.

Hanover Chapel, Peckham.—Rev. JAMES ROWLAND presided. Addresses, prayers, &c., by the Revs. W. H. DYER, W. THOMAS, S. J. LE BLOND, W. P. TIDY, and J. H. WHITE.

Trevor Chapel, Brompton.—Rev. JAS. G. MIALI presided. Addresses, prayers, &c., by the Revs. R. D. WILSON, R. SKINNER, E. H. DELF, R. MACBETH, W. F. CLARKSON, B.A., J. BIGWOOD, and W. M. STATHAM.

Greenwich Road Chapel.—Rev. PATRICK THOMSON presided. Addresses, prayers, &c., by the Revs. J. A. MACFADYEN, M.A., and T. MANN.

Eccleston Chapel.—Rev. ARTHUR TIDMAN, D.D., presided. Addresses, prayers, &c., by the Revs. A. F. BENNETT, B. PRICE, R. BRUCE, G. ROSE, R. J. SARGENT, S. MARTIN, and S. PEARSALL.

Park Chapel, Camden Town.—Rev. J. C. HARRISON presided. Addresses, prayers, &c., by the Revs. H. TARRANT, R. DAWSON, B.A., and E. S. PROUT, M.A.

New Tabernacle.—Rev. R. FERGUSON, LL.D. presided. Addresses, prayers, &c., by the Revs. J. DEIGHTON, EDWIN DAVIES, G. GOGERLY, C. CLEMANCE, B.A., J. GLANVILLE, E. CORK, and W. GRIGSBY.

Falcon Square Chapel.—Rev. HENRY ALLON presided. Addresses, prayers, &c., by several Ministers.

THE 68th Anniversary Meeting of this Society was held on Thursday, May 15th, at Exeter Hall, and, notwithstanding unfavourable weather, was very numerously attended. The Chair was taken at 10 o'clock by Lord Radstock. On the platform were, in addition to the speakers, E. Baines, Esq., M.P., G. Hadfield, Esq., M.P., J. Kershaw, Esq., M.P., E. Ball, Esq., M.P., J. Sidebottom, Esq., Isaac Perry, Esq., W. Willans, Esq., W. D. Wills, Esq., C. Jupe, Esq., J. K. Welch, Esq., C. Curling, Esq., T. Spalding, Esq., C. E. Mudie, Esq., J. Spicer, Esq., W. R. Spicer, Esq., Eus. Smith, Esq., J. East, Esq., W. M. Newton, Esq., W. H. Ropes, Esq., &c.; Rev. F. Trestrail, Secretary of the Baptist Missionary Society; Dr. Davis, Secretary of the Religious Tract Society; Revs. J. G. Miall, Dr. Morton Brown, Newman Hall, Dr. Ferguson, G. Smith, T. W. Aveling, James Kennedy, J. S. Wardlaw, R. Sargent, E. J. Evans, R. Dawson, W. Gill, G. Gill, W. Harbutt, &c., &c.

After the 72nd Psalm, commencing "Jesus shall reign where'er the sun," had been sung, the Rev. John Graham offered prayer.

The Rev. Dr. TIDMAN read the Report:—

THE Directors, in presenting to the friends and supporters of the Society a concise abstract of its history throughout the past year, perform this duty with an ever deepening conviction of the sanctity and grandeur of the enterprise to which they are committed; of the weakness and imperfection of the services they render; and of the low amount of zeal and energy hitherto put forth by the Church, compared with the claims of the Redeemer and the wants and miseries of the heathen world. They are equally sensible of the limited measure of success hitherto attained, and of the gigantic obstacles to further progress; and, under the force of these convictions, they must renounce the case as hopeless and yield to despair, but for the promise and the oath of Him they serve, that success equal to our largest hopes is as certain as though already won; and that the feebleness of the agency employed for its attainment, and the power of opposition put forth in resistance, will only render the final triumph of the Gospel more signal and glorious.

But while deeply conscious of their absolute dependence on the grace and omnipotence of God, the Directors would lay upon His altar their tribute of gratitude for the multiplied indications of His divine regard which have attended the interests of the Society throughout the Sixty-eighth year of its history, just closed.

The fidelity and attachment of the Society's friends have been evinced by their unabated liberality; and, during a season of great depression in many branches of industry and commerce, they have supplied a revenue equal to its ordinary expenditure.

Between the Directors in town and country, confidence and harmony have continued undisturbed, and their half-yearly Meetings have been distinguished by fraternal union and reciprocated affection. Of this the last Report of the Country Representatives, dated March 25th, will supply evidence.

"The Meeting of Delegates assembled this morning rise from their work under the powerful conviction that the present is a period of almost unparalleled interest and importance in the history of the London Missionary Society.

"The liberty of Christian profession and worship restored to the persecuted Church of Madagascar; the highly satisfactory communications recently received from the Rev. William Ellis, assuring the Society of the favour with which English influence and Missionary operations are likely to be regarded in that island, together with the immediate departure of Six Brethren to resume the long suspended work of God among the native population, ought surely to be regarded as answering the prayers of Christians at home, and followed by cheerful expressions of gratitude, and augmented liberality in the service of the Lord Jesus.

"The enlargement, present and prospective, of the Society's operations in India and China, cannot but be regarded with interest by the Churches in England, and may very

properly suggest the importance of a combined and strenuous effort to raise the permanent annual income of the Society to at least £100,000.

"The number of candidates for employment in Missionary service, and the great proportion of applicants who are deemed eligible to be admitted to a course of training for the work, are also regarded by the Delegates as facts of promise and of hopefulness for the future; and they cannot withhold the expression of their gratification at the statement of the Foreign Secretary, that, though twenty labourers will be sent forth during the present year, the Society will still have forty students in course of preparation for various fields of Missionary labour.

"On a deliberate review and careful investigation of the last half year, the Delegates feel that the gentlemen intrusted with the direction of the Society are given to it for such a time as this. Their unwearying assiduity, their practical wisdom and great efficiency in regard to questions of finance and matters relating to the general operations of the Society, entitle them to the warm thanks and unreserved confidence of the Churches.

(Signed) "J. G. MIALL, Chairman,
"JOHN GLENDENNING, Secretary."

Of the Missionaries of the Society, whose names are given in the last Report, amounting to one hundred and fifty-three, one only in actual service, the Rev. J. M. LECHLER, of Salem, has been stricken by the hand of death. The Rev. Dr. BOAZ, also, who had previously, from failure of health, relinquished his pastoral charge in Calcutta, while zealously engaged in promoting the interests of the Society at home, was in the month of October called to his rest.

TWENTY-SEVEN new labourers have been added to the Missionary staff—a much larger increase than has been made, in the same period, for many years past. In this addition are included four Hindoo Christian Brethren, three of whom had prosecuted an appropriate course of study during the preceding four years in the Institution at Bhowanipore, and were ordained to the work of the ministry in Union Chapel, Calcutta, in March, 1861; and the fourth, who, in the early part of the present year, was ordained at Bangalore, with a view to be stationed at Belgaum, where he has laboured for some time past in the character of an Evangelist.

The number of the Society's Missionaries for the present year is ONE HUNDRED AND SEVENTY. They are appropriated as follows:—Polynesia, Twenty-five; West Indies, Twenty-two; South Africa, Thirty-seven; China, Nineteen; India, Sixty-one; and Madagascar, Six.

The number of *Native Agents*, including *Teachers*, *Catechists*, and *Evangelists*, cannot, from its frequent increase, be stated with precision, but the aggregate exceeds EIGHT HUNDRED.

The number of *Missionary Students* is the same as that reported last year—FORTY; the Candidates received being equal in number to those who have entered on their work.

While the facts just enumerated, connected with the home interests of the Society, cannot fail to awaken our thankfulness, the aspect presented by the several fields of actual Mission labours is equally encouraging. The older Missions of the Society, with rare exceptions, have advanced in strength and prosperity; and new Stations have been established in every chief section of its operations. And while Polynesia and Africa, India and China, have yielded their increase, the clouds which for thirty years have poured down desolation and death on Madagascar, have fled before the breath of Jehovah; the Sun of Righteousness has arisen on the land with healing in His wings; and the soil, fertilized by the blood of the martyrs, already abounds with thanksgiving and praise. Such are the rich, the unmerited rewards vouchsafed to our imperfect labours; and the Directors and Friends of the Society may heartily unite this day in the devout acknowledgment, "Hitherto hath the Lord helped us."

But the Directors have been reminded, during the past year, of their peculiar obligations to those devoted friends of the Society by whom, in its earliest efforts, it was

fondly cherished and generously sustained. One of their oldest colleagues, their ingenuous and truthful friend, their heavenly-minded and Christ-like Brother, HENRY TOWNLEY, has exchanged earth for heaven. Nearly half a century has passed since, awakened from a death of sin by the Spirit of God, and constrained by the love of the Redeemer, he came forth, amidst ridicule and scorn, from the circles of fashion and frivolity in which his youth had been dissipated, relinquished the emoluments of an honourable and lucrative profession, and went, at the call of his newly-chosen Master, far hence to preach the Gospel to the Gentiles. In the Metropolis of India he laboured with untiring energy as a self-denying Missionary, till compelled, for the preservation of life, to revisit his native land; and, with generosity rarely equalled, the entire cost of his Mission, amounting to many thousand pounds, he presented as a free-will offering to the Society and to God. Though disappointed, by the prohibition of his medical advisers, in his ardent hope of returning to India, he carried in his bosom, throughout his protracted course of home labour, the heart of a Missionary, and ever proved himself the faithful, loving friend of this Society. In its counsels he assisted by his wisdom and experience; in its trials, his faith and courage cheered the timid and desponding; in its moments of embarrassment, his generosity was never tardy nor stinted; and, as he reclined on his dying pillow, he praised God that he had lived long enough to witness, through its labours, the wide extension of the Saviour's Kingdom in the vast regions of pagan darkness and moral death.

The Financial Statement for the year presents the following items and results:—

INCOME, 1861-62.

ORDINARY.

Subscriptions, Donations, and Collections	£46,475	5	4
Legacies	5,940	11	6
Fund for Widows and Orphans and Superannuated Missionaries	3,364	2	11
Australia and Foreign Auxiliaries	2,333	5	10
Dividends, &c.	1,022	0	0
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	59,135	5	7
Missionary Stations	15,062	18	6
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	74,198	4	1.

SPECIAL.

For the Extension of Missions in India	909	1	3
Ditto ditto China	1,533	15	0
For the Relief of Sufferers from Famine in Southern India	767	12	0
For the Re-establishment of Mission in Madagascar	1,821	7	4
For Central South Africa	846	5	6
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Total	£79,576	5	2

EXPENDITURE.

Home Payments	£57,959	17	7
For India, Special	1,263	9	1.
For Madagascar	2,283	9	4
For Central South Africa	1,960	15	11
Raised and appropriated at the Mission Stations	14,467	15	5
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	£77,935	7	4

The friends of the Society will be glad to learn, from the preceding Statement, that the Contributions to the Fund for the Widows and Orphans of departed Missionaries, and Missionaries incapacitated for labour by infirmity or age, have this year exceeded those of any year preceding. This increase has arisen chiefly from the Bequest and the Donation of two generous friends to this specific object, and which have, in accordance with their wishes, been added to the Invested Fund.

The number of WIDOWS dependent on this Fund is TWENTY-EIGHT; of ORPHANS AND FATHERLESS CHILDREN, FIFTY-SIX; and of AGED AND DISABLED MISSIONARIES, TWELVE; making a total of NINETY-SIX individuals.

The Directors are gratified in stating that among the Contributors to the Fund are included several of the MISSION CHURCHES—a practice so appropriate and just that they would be thankful, however limited the resources of the Contributors, to witness such an expression of veneration for the departed and of sympathy for the living, from all those who owe to them, as the Ministers of Salvation, even their own selves.

The Directors perform a pleasing duty in acknowledging the Christian liberality of the representatives of their late revered and valued friend, William Alers Hankey, Esq., who have presented to the Society an extensive tract of land, being part of their late father's estate in the Island of Jamaica. The estimated value of the property exceeds £800, and, when realized and invested, the annual produce will, in accordance with the wishes of the generous benefactors, be appropriated to the support of the Mission on that District of the Island.

In illustration of the encouraging intimations already given, the Directors proceed to give a sketch of the Society's Missions in the several divisions of its extended operations:—

POLYNESIA.

The good ship "John Williams," on her return to the Pacific, safely accomplished her first annual series of voyages both in the East and the West. In almost all the Islands visited she received a hearty welcome, but especially in those to which she carried new Messengers of mercy from the Churches of Britain.

In the Islands on which the standard of the Cross was *first* planted, the GEORGIAN AND SOCIETY GROUPS, while there are evils to deplore, these are greatly outnumbered by facts which should animate our hopes.

In TAHITI, although "iniquity abounds," there are many who have "not defiled their garments;" and, amidst all the inducements presented to the people by the teachers of Romanism, few, very few, and those not distinguished by intelligence or reputation, have yielded to the seduction. On the other hand, the number of members in the Protestant Churches of the Island is greater by one third than it was when Popery was first forced upon the Queen and her people by the arms of France. They amount to nearly 2400.

The Rev. WILLIAM HOWE, in his last letter, dated January 28th, gives the following gratifying statement:—

"I named to some of the Native Ministers that the first week in the year would be set apart throughout the Christian world to pray for the outpouring of the Divine Spirit on the Church and on the world at large. Eight of the Churches in *Tahiti* observed the week, and a delightful result has followed; *seven* very promising young men have offered themselves for the Institution for training Native Teachers at Tahaa, in addition to two others the week before the Meeting. The two young men at Tahiti who were in the Institution, have lately returned, and are producing a very favourable impression."

The reception of Messrs. GREEN and MORRIS, by the people of TAHAA and RAIAA, was most cordial, reminding us of the days of their "first love," so glowingly described in the volumes of ELLIS and WILLIAMS. Mr. Morris, describing the strange scenes and first impressions of his new home, writes thus:—

“ Raiatea, 29th June, 1861.

“ It is with feelings of very much joy and gratitude that I inform you of the safe arrival, on Saturday the 22nd inst., of Mrs. Morris and myself at our island home, and Mr. and Mrs. Green at Tahaa.

“ Our reception by the natives has been very much more cordial than I expected; in fact, it has been enthusiastic. Upwards of twenty men have been doing the moving part for us, and helping to fix up our bedstead, table, and chairs. It has been truly gratifying to see the pleasure they have taken in helping us.

“ On Tuesday morning we were attracted by about fifty or sixty women carrying poles, two and two, with large quantities of bread-fruit, oranges, cocoa-nuts, mountain plantains, yams, taro, bananas, sweet potatoes, some fowls, and a pig. These were all placed before our door, and the women sat in a semicircle. Then a native came forward as spokesman. He delivered a speech, Mr. Platt translating, to the following effect:—

“ ‘ Teachers, Mr. and Mrs. Morris. We thank God for preserving you in your voyage over the mighty deep. Our hearts are rejoiced at seeing your faces, and we want you to accept these fruits, vegetables, &c. (naming all), as an expression of our love and affection towards you. We hope you will be happy and comfortable in your new home in this far-off country.’

“ I need hardly say our hearts were filled to overflowing with gratitude to our God, and tears of joy filled our eyes. I replied to their speech in as suitable terms as I could, when all of them gave us hearty shakes of the hand, and their friendly salutation—‘ Ia ora na.’

“ This was enough to rejoice our hearts; but it was not all, for the next morning a second presentation took place. It was similar to that I have narrated, only from other persons. After the second presentation we had a lot of fruits and vegetables presented by the boys; and to sum up, an enormous quantity of fruits and vegetables was presented to those on board the ‘ John Williams.’

“ I can assure you that we are filled with gratitude and wonder at these unexpected, spontaneous, and enthusiastic demonstrations of affection and liberality from the Raiateans. We rejoice, take courage, and pray that our lives may be long spared to labour successfully amongst this people.”

In the **HARVEY ISLANDS**—the next oldest scenes of Missionary labour—times of refreshing have been granted from the presence of the Lord. The Rev. **GEORGE GILL**, who laboured in this group for sixteen years, in a letter to the Foreign Secretary, in June last, writes as follows:—

“ At Rarotonga a great revival has taken place; upwards of *eight hundred* individuals have joined the classes. In confirmation of this statement I will translate a portion of a letter I have just received from *Russe* and *Tindmana*, the Native Teacher and Chief at Arorangi. They say, ‘ This is a season of great joy on Rarotonga. Multitudes of men and women, and young persons, have been led to abandon their former evil practices, and their backsliding, and have with all their heart believed upon Christ, and have been admitted into the fellowship of the Church.’ ”

The Mission Churches in **SAMOA** are, through the watchful care and the gracious gifts of the Good Shepherd, making progress in strength, liberality, and usefulness. The internal strife between the natives, which has proved a serious hindrance to the progress of social improvement as well as religion, has for the greater part happily ceased; in certain districts also a system of government has been introduced, well calculated to insure harmony, security, and freedom; and, should this be generally adopted by the people, it cannot fail greatly to advance the civilization and prosperity of the islands.

While the Native Christians often exhibit, to the sorrow of their faithful Missionaries, many of the infirmities and defects which mark a people recently rescued from paganism, they are, nevertheless, striking examples of renewing and redeeming grace. The congregations are numerous, and the Churches increasing, and their liberality in the support and extension of the Gospel would supply an instructive example to Christians of greater age and higher culture. Their Missionary contributions last year amounted to £1268, exclusive of those for the support of 200 village Pastors throughout the various Islands; and in addition they sent kind and liberal assistance to their countrymen who are labouring as Evangelists in the dark lands of the west. Thirty years since, the people who now thus

live and labour for Christ, lay miserable and dying beneath the unbroken darkness of paganism.

Among the several Islands to which the Word of the Lord has gone forth from Samoa, SAVAGE ISLAND stands prominent. This terrific name, assigned to it by Captain Cook, did but too accurately describe the ferocity of its inhabitants at the time of its discovery, in the year 1774.

"We had no sooner joined our party," writes the great navigator, "than the islanders appeared at the entrance of a chasm not a stone's throw from us. We began to speak and to make all the friendly signs we could think of, which they answered by menaces, and one of two men who were advanced before the rest threw a stone, which struck Mr. Sparman on the arm." Describing an attempt at another part of the coast to hold friendly intercourse with the people, Captain Cook states—"We had been there but a few minutes before the natives, I cannot say how many, rushed out of the wood before us. The endeavours we used to bring them to a parley were to no purpose, for they came with the ferocity of wild boars and threw their darts. Two or three muskets discharged in the air did not hinder one of them from advancing still further, and throwing another dart, or rather spear, which passed close to my shoulder. The conduct and aspect of these islanders occasioned my naming it SAVAGE ISLAND."

When our Missionaries, moved with compassion for these barbarous people, first attempted to carry to them the tidings of salvation, they found their brutal nature still unchanged, and were compelled to retire. "My last visit to this island," writes the Rev. A. W. Murray, "was at the close of 1853, and at that time it was in much the same barbarous state as when it was discovered by Captain Cook."

But the providence of God brought to Samoa a native youth from Savage Island, whose ferocity was subdued, and whose confidence was won by the power of Christian love. He heard of Christ, and wondered; he learnt to read His Word, and believed; and, impelled by love to his country and compassion to his kindred, he returned to his dark home accompanied by Teachers from Samoa, who made known to the islanders the grace of the Redeemer. The Lord gave testimony to the Word of His grace; and the present hopeful condition of the natives will be learnt from the subjoined report of the Rev. W. G. LAWES, the first European Missionary ever located on the island. It is dated Alofi, October 17th, 1861:—

"I am glad to be able to tell you of our safe arrival at this place. We left Samoa on the 12th of August, in the 'John Williams,' accompanied by the Rev. G. Pratt and family, who were appointed by the Brethren of the Samoan Committee to introduce us to our future sphere of labour. We landed on the 20th of August. We were, indeed, heartily welcomed by the people, who were expecting their promised Missionary. The landing-place was crowded with hundreds of men and women, who were so eager to shake and smell our hands, that it was with difficulty we reached the Teacher's house. The people no doubt fully merited the name which Captain Cook gave them. We could not help contrasting the two landings—the present and the past. Now, they are all clothed, joyfully welcoming their Missionary—then, they were naked savages, rushing down like wild boars upon their visitors. We found a good house ready for us, which our female friends soon made a comfortable home. As soon as the excitement of our landing had subsided a little, a joyful sound broke upon our ears in the stillness of the evening hour. It was the voice of praise and prayer ascending from around the family altars of a people but fifteen years ago degraded savages. Although there was not much poetry in their hymns, or music in their song, it was a joyful sound to us; no Christian heart could hear it and remain unmoved.

"As soon as our good ship had gone, and I was able to look round upon my field of labour, I was amazed at the extent of the work already done. So far as I have been able to ascertain, there is not a vestige (outwardly) of heathenism remaining; all has crumbled away beneath the power of God's Word. There are five good chapels on the island; one of them will hold 1100 people, *but it is too small*. They are fine specimens of native

ingenuity; they have been built, of course, without European oversight; except in the doors, there is not a nail in the building; all is firmly tied together with cinnet. The teachers seem worthy men, and God has manifestly been with them in their work: of course their knowledge is very limited, and the work to be done great and arduous. I am appalled when I think of the work before me: may I not hope for help? The word of God has to be translated, and all this land cultivated for Christ.

"I can do but little until I get a thorough knowledge of the language. If anything will *make* a man learn a language, it is to be surrounded by a loving people thirsting for the word of God, and to be unable to speak to them. You will be glad to know that I have made a *commencement* in the native tongue; I conducted the Missionary Prayer Meeting a fortnight ago, and gave an address in the native language. A Missionary Prayer Meeting in Savage Island is very different from a Missionary Prayer Meeting in England. *All the people attend here*; there could not have been less than 800 on either of the occasions we have witnessed. I have a class of fifteen young men, which I meet every week. They are remarkably quick and intelligent: I hope that at no distant day they will be usefully employed as assistant Teachers on their own island. I hope in my next letter to be able to give you some interesting information respecting the laws, customs, &c., which my limited knowledge of the language prevents my doing now."

In the Islands of Western Polynesia, including the NEW HEBRIDES and LOYALTY Groups, the people have suffered very severely from the introduction of measles. In MARE, LIFU, TANA, and ANKITEUM, a great number of the people fell victims to this malignant epidemic. The Christians received the painful visitation with humble submission to the will of God; but the heathen ascribed it to the anger of their gods for the admission of Christian Teachers, and the overthrow of their former superstitions. For a season the believers were in great danger from the threatened vengeance of their adversaries, but, at the visit of the "John Williams," in September last, the ravages of disease had nearly ceased, and the Missionaries, trusting in God, anticipated a return of peace and prosperity.

ERAMANGA, beyond all other islands of the Pacific, has obtained a mournful notoriety by the barbarous murders perpetrated by its savage inhabitants, more than twenty years since, upon WILLIAMS and HARRIS, and recently upon MR. and MRS. GORDON, who, impelled by Christian compassion, had nobly settled on its blood-stained shores. But although the shadow of death has rested so heavily upon this Island, we are thankful to learn from the journal of Mr. Murray, that there is yet hope for Eramanga.

In no Mission field has the necessity and value of NATIVE AGENCY been more evident than in Polynesia; and, with much satisfaction, the Directors inform their constituents that the several Institutions for training Native Evangelists are conducted with great judgment and efficiency by the honoured Brethren to whom this important charge is committed. The Institution at TAHAA has *ten* Students, that at RAROTONGA, *twenty*, and that at MALUA, in the Island of Upolu, *eighty-five*; making a total of *One Hundred and fifteen* Candidates for the different departments of Missionary service in Polynesia.

The Churches throughout the Pacific have for many years possessed the sacred Scriptures in their own tongue, and in their several dialects. During the last year, the Rev. Dr. Turner has carried a revised edition of the Bible in *Samoan* through the press; and the Rev. Alex. Chisholm has been rendering the same service with the Bible in *Tahitian*. The expense of these literary labours, as well as of the editions to be printed, is kindly discharged by the Committee of the British and Foreign Bible Society; but, as in former editions, the outlay will be fully repaid by the sale of the sacred volume, of which the people are willing purchasers.

THE WEST INDIES.

The Mission Churches in BRITISH GUIANA, into which the Gospel was introduced by the devoted JOHN WRAY, more than fifty years since, have, under the Divine blessing,

made steady progress both in outward and internal prosperity. Several Churches, both in *Demerara* and *Berbice*, have attained the ability and the honour of self-support, and now sustain to the Society a filial relation, rather than that of beneficiaries and dependents. It is the earnest hope of the Directors that, at no distant day, such may be the position of all the remaining Stations—a hope cherished, not only that the funds of the Society, thus liberated, may be applied to new efforts for the salvation of the benighted millions of the East, but from a deep conviction that the discharge of this great Christian duty is as beneficial to the Churches as it is honourable to the Saviour. The Directors will not cease to cherish towards the Churches originated by the Agents of the Society the warmest parental affection; and, should they be visited by seasons of suffering or depression, they will gladly render them the proofs of Christian sympathy, and that measure of assistance which circumstances may require: but they wish it to be clearly and universally understood that they cannot encourage, on the part of the older Mission Churches, the expectation of permanent dependence and fixed support.

The Mission Stations in JAMAICA at the commencement of last year, were, in common with all other Churches in the island, visited with an extraordinary religious revival. It can scarcely occasion surprise that among a people so excitable as the coloured inhabitants of the island, the general awakening degenerated, in some instances, into extravagance and disorder. But from these evils our Churches, by the discretion and firmness of their faithful Pastors, were generally preserved, and they report severally their conviction that the late revival, though attended by many indications of human weakness and sinfulness, was verily the work of God, and that it has resulted in abundant blessings to the people.

The Reports from Ridgmount and from the other Stations in different districts of the island, are of a very gratifying character, justifying the devout and thankful conclusion that the Spirit of the Lord has been poured upon multitudes, and that, in their saving conversion, "His Word has had free course and been glorified."

SOUTH AFRICA.

The greater number of the Churches *within the Cape Colony*, raised and organized by the former efforts of the Society, have for several years past, supported their pastors, independently of its pecuniary aid; and other Stations which, for the present, require assistance, are annually increasing in strength and resources.

Among many gratifying communications which have been received from the Colony during the year, that of the REV. JOSEPH KITCHINGMAN, of GRAAF REINET, has afforded the Directors peculiar pleasure. His Report affords evidence of that spirit of holy earnestness which has more recently been cherished by the Church of Christ, and which has led, in numberless instances, to special prayer and corresponding effort for the revival of religion and the conversion of the world. Such appears to have been the course pursued by the Christian people of Graaf Reinet, and the happiest results have followed. Careless professors have been aroused from their lethargy—souls dead in sin have been quickened together with Christ—and from the Churches of the locality the Word of the Lord has sounded forth in the regions beyond them. One of the first fruits of this gracious revival is the determination of the Church over which Mr. K. presides, in future to support their pastor without drawing on the funds of the Society.

Our Missionary Brethren labouring *beyond the Colony* among the Hottentots, Kaffirs, Griquas, and Bechuanas, report favourably of the state and prospects of their several Missions; and, although the people generally are poor, they do what they can both to support and diffuse the blessings of the Gospel.

The REV. RICHARD BIRT, with the REV. THOS. BROCKWAX, are labouring indefatigably

at *Peellon*; and their efforts are amply rewarded by the attachment and progress of the people. Mr. Birt writes, under the power of a grateful heart in acknowledging the special favour of God, as follows:—

“ I am thankful to say,” he observes, “ that there are signs of God’s Spirit among us in occasional conversions, though we have not to record any *mighty work*. Seventeen members were received into fellowship last month, and four re-admitted who had been under discipline; and there are among the Catechumen several fresh converts. We trust that this week of special prayer, which has been an enjoyment to us, will be the means of bringing down upon us and all round us, reviving grace and quickening power.

“ Our arduous work is sweetened, not only by the absence of everything that would be grating to the feelings, but by a perfect harmony which obtains in our little community—a harmony which takes its rise in a close union of heart and spirit. For this we are oft constrained to say, ‘ Bless the Lord, O my soul ! ’ ”

Mr. Brockway gives a most encouraging report of the state of the Schools, in which he labours most assiduously:—

“ Before speaking of the Schools,” he writes, “ there is one fact which I am sure will greatly please you—that I have been able to preach in the language of the people for some time past. I commenced in April last, and although, as Mr. Birt’s health is now pretty good, I have not been often called upon to preach, yet I avail myself of every opportunity to speak to the people in their native tongue.

“ Our Schools have recently been very full. During the last month upwards of two hundred and sixty children have been taught, including boys, girls, and infants. You will be gratified to hear that we still keep our School supplied with material from the payments of the children. Between sixty and seventy of my boys write in copy-books, and all are making very satisfactory progress in reading and arithmetic. I feel very sadly their want of a literature;—very, very little has been done hitherto in the work of translation.

“ One more fact you will permit me to mention. Some time since, thinking a treat would stimulate and encourage my lads, I promised they should have one. Subsequently, I thought it would be better to refer it to themselves whether they would have the promised dinner or a book. With only two or three exceptions, all hands were held up for a book, and this a lesson book to be used in school. This, for lads who do not often get aught else but Indian corn for food, was a gratifying circumstance, and I feel sure it will please you.”

The REV. WILLIAM ROSS, who succeeded our lamented Brother HELMORE at LEKATLONG, and extends his exertions widely in the surrounding region, gives a gratifying statement of his Mission, and in confirmation mentions that the Church Communicants numbered 706.

Our veteran Brother, the REV. ROBERT MORFAT, with his colleague the REV. WM. ASHTON, continue unweariedly to carry forward their varied labours at *Kuruman*. These labours include the charge of the Native Church and Congregation—the Education both of adults and children—Itinerant visitations to the neighbouring aborigines—the Revision of the sacred Scriptures—and the vigorous employment of the Mission Press; and, in these several departments, they are much encouraged by the results. The following cheering letter of Mr. Ashton is dated October 24th, 1861:—

“ The work here is more prosperous now than I have ever seen it before. We are, I hope, participating in the blessings of the Holy Spirit’s influence, which have been sought by God’s praying people throughout the world. There seems to be a revival, especially among the young people. We have four classes, comprising some fifty persons, whom we meet once a week at sun-rise. Out of these we propose to select the most eligible for membership.

“ The demand for books is increasing so rapidly, both here and at the other Stations and Out-Stations, that I can scarcely supply it. When I returned from the Colony I found that nearly all the books I had left bound had been sold. I have since bound another supply, and am printing an edition of 4000 of the School Catechism. The new Hymn-book is out of print, which must be the next work after the Catechism is finished. While at Bedford I translated a good part of ‘ Instruction for Young Inquirers,’ by Dr. Innes of

Edinburgh, which I hope some day to finish and print for our inquirers, both young and old. The press was never so useful in this country as it is at present, which I am sure you will look upon as a hopeful sign."

The latest intelligence from the newly-established Mission among the *Matebele*, under the chief Moselekatse, is contained in a communication from the Rev. Robert Moffat, dated the 20th of November last, in which he gives extracts from the letters of the Brethren labouring in that remote region. The Rev. W. H. Sykes writes:—

"Moselekatse is getting feeble; I believe he never walks a step, but is always carried. He is very kind to us, and has never annoyed us since my return. Mangwane, his eldest son, is constantly with him. We like this young man; he is always respectful towards us, and is pleased with any attention shown him. He manifests a strong desire to enjoy comforts like ours, such as houses, furniture, earthenware, &c. So far as my shortsightedness will allow me to judge, I believe, should he succeed to the throne, he would be a true friend to the Mission, although I do not know how the possession of power might influence him."

Nothing can be more important for the future interests of the Mission than the character of him who shall succeed the aged chief, and who may ere now have been installed in the seat of despotic power. May the prayers of the Church ascend to the God of all grace on behalf of Mangwane, that his heart and life may be brought under the benign influence of Christianity, and that his government over the myriads of the *Matebele* may be as just and beneficent as that of his father has proved cruel and destructive.

Mr. Moffat also forwards the translation of a letter from Sebehwe, the son of Sebobi, a native Christian Teacher, in reference to the lamented death of Mr. and Mrs. Helmore, their children, and attendants. The writer had just returned from the country of the Makololo, north of the Zambesi, and he gives the statement which he received from Sekeletu, explanatory of those mournful events. The chief utterly disclaimed the crime with which he had been charged of administering poison to our lamented friends; and was no less anxious to exonerate himself from the guilt of having forcibly detained the waggon and other property, both of Mr. Helmore and Mr. Price, throwing the blame upon *Mahax* and *Khonate*, two men of the Missionary party, as instigators of the outrage. But, whatever may have been the conduct of these men, no reliance can be placed upon Sekeletu's attempts at self-vindication, which are totally at variance with the facts of the case. The entire conduct of the chief and his people was basely unprincipled and cruel, and has naturally been followed by remorse and dread. It may be that the providence of God will overrule their wickedness, and render their present feelings and professions the means hereafter of introducing Christian Teachers to make known to them the Word of life. For the present we must await the clearer intimations of the Divine will; but Messrs. Price and McKenzie will take up a station between *Kuruman* and the *Zambesi*, and thus be ready to advance whenever a door of entrance to the *Makololo* may be opened.

The conclusions drawn by Mr. Moffat from the letter of Sebehwe, founded as they are upon the experience of nearly half a century of Missionary life among the native tribes, possess great force, and are well calculated to animate our future efforts to lead Sekeletu and his people to that Saviour whom, in the persons of His faithful servants, they have despised and rejected, robbed and destroyed.

"Whatever may be the amount of guilt," observes Mr. M., "attached to other individuals, it is evident that Sekeletu feels deeply the unenviable position into which he has brought himself and his people, when he can beg of an individual whom he never saw before to take charge of Helmore's waggon, and offer to make restitution for loss of property to whatever amount demanded. This is not only a step in the right direction, but going a great way, for a young, inexperienced, and independent heathen chief. This encourages the hope, which cannot be abandoned by any one who is at all conversant with the history of Missions, that the loss of sacred property, and especially the sacrifice of valuable lives,

in the Makololo Mission, will not be in vain. Such events, which have so often characterized the introduction of the Gospel among barbarous and semi-barbarous nations, may try the faith of the Christian, but they cannot destroy it. The command, as well as the promise of the presence of the Saviour and the Sovereign of the world, are unalterable. He must reign; and we ought to be thankful for every incident which betokens a change for the better, even in the most abandoned."

In the Society's last Report, it was stated that the Directors had reason to expect that the Rev. Roger Price would accompany the two orphan children of the lamented Mr. and Mrs. Helmore to Cape Town; and further, that he had been encouraged to come with them to England. The Directors judged that after the laborious and painful scenes through which he had passed, and the heavy bereavements he had suffered, his health and spirits needed relaxation, and that a visit to his native land would prove not only beneficial to himself, but also truly gratifying to the friends of the Society, and useful to its interests. But Mr. Price, after mature deliberation on the proposal of the Directors, while deeply sensible of their kindness, decided that his course of duty led him back to the interior, and he left Cape Town on his way to the Kuruman on the 19th August last. The surviving children of our late beloved friends, Mr. and Mrs. Helmore, safely arrived at Southampton in the mail steamer, "Dane," on the 28th September. During the voyage they were under the care of Christian friends, who rendered them every proof of affection, and they reached England in merciful circumstances of health and comfort.

The entire family, consisting of four daughters and one son, are receiving the special consideration and care of the Directors, as well as that of their immediate relatives; and we trust that, under the Divine guidance and blessing, they may, after receiving a course of sound education, be found qualified to fill useful positions in society, and, above all, that they may become humble and devoted disciples of that Saviour in whose service the lives of their honoured parents were sacrificed.

CHINA.

In the colony of HONG KONG, and in the cities of CANTON, AMOY, and SHANGHAI, our Missionaries have continued the labours of former years with unabated diligence and fidelity, attended with many encouraging proofs of the Divine favour.

In HONG KONG, Dr. LEGGE informs the Directors that the general aspect of the Mission is cheering, and that the Native Church and Congregation, under the able ministry of Tsun-sheen, is advancing in numbers, intelligence and piety.

In CANTON, our Brethren, Messrs. CHALMERS and TURNER, are about to form a second and third Station in that populous city; and they state with thankfulness that the people, whose former deadly hatred to the Christian Teacher was notorious, will now listen with attention to his message, and that both in Canton and the surrounding country, the facilities for Missionary labour were never so abundant.

The Mission Hospital is now under the charge of Dr. Carmichael, who entered on his labours in the month of February.

In AMOY, the ministry of the Messrs. STRONACH and LEA has been rewarded with a large amount of direct success. Their congregations are numerous and attentive, and the number of their believing Converts, united in Church-fellowship, is about 250. They have just erected an additional place of worship in a populous and respectable quarter of the city, in which they anticipate a crowded audience to listen to the Word of Life. Of the general attention of the people, our Brethren give the following encouraging representation:—

"Our principal Chinese chapel is very numerously attended by devoutly listening hearers twice every Lord's day; and during the week, almost every day two or more services are held there, our Evangelist, Tan tai, and other Chinese Brethren, assisting us in making known the Gospel to all who come to hear.

"Our chapel beyond the north gate of the city is always encouragingly attended—many

of the women, as well as the men, of the neighbourhood being constant and earnest hearers there.

"Another chapel we have opened in the populous or much frequented village of Táh ch'ü, being a great thoroughfare about three miles from Amoy, at which several of our Church members reside.

"The female meetings for our Church members and others are now very numerous, attended, and are regarded as peculiarly encouraging.

"Daily we go out and preach in the streets—before the temples, or in various wide parts of the thronged thoroughfares. Wherever we go, far or near, we always see large companies soon gather around us to hear our preaching. Sometimes some of those who come attempt to gainsay and resist the truth. Still, crowds listen eagerly when we proclaim salvation through our Lord Jesus Christ. We trust our unceasing prayers will be heard; and that, of the many thousands of those to whom we have often preached Christ, we shall at least meet not a few around His throne in heaven."

In SHANGHAI, although the nearness and hostile intentions of the Insurgents have been very unfavourable to Missionary operations, our Brethren, Messrs. MUIRHEAD and MACGOWAN, with their Native Assistants, have lost no opportunity of prosecuting their labours, both in the city and the surrounding towns and villages. Of their labours and successes during the former part of the year, the following is a concise report:—

"We are happy to inform you that, during the last six months, the Gospel has been steadily gaining ground; our numbers are continually increasing, and the number of Christian professors in this heathen land is being gradually augmented. The utmost efforts have been put forth to bring the knowledge of the way of salvation within the reach of as many as possible. We have had daily services in the City, both in the large and small chapels. The several *country stations* have also been frequently visited, and latterly a plan has been adopted by which the Chinese Hospital, with its immense daily attendance, shall be thoroughly evangelized.

"But our greatest success has been in some of the country places. Many obstacles which exist in Shanghai to the spread of the Gospel, are not found there. Here, every one seems immersed in selfishness, or influenced in some degree by the debasing influence of the foreign residents; whilst there, much more simplicity is found, and a readier assent given to the doctrines of the Cross. In T'say-so, for instance, our success has been altogether remarkable; in six months *seventeen* members have been admitted into Christ's Church, whilst not a single individual has been brought under Church discipline.

"Independently of what has been done in Shanghai, and of what is still being carried on, a great deal has been done in the country, in the way of Bible and Tract distribution. Many families have been supplied with the Word of Life or with epitomes of Gospel truth; several districts have been visited and preached to, and well-founded hopes are cherished that the doctrine of Christ crucified has shed light over many a dark soul."

This gratifying statement has been succeeded by one from Mr. MACGOWAN, written with mournful feelings, so recently as February 5th.

"You will no doubt have heard by previous mails that we are again threatened with an attack from the rebels. Their approach has been marked by murder and desolation, and we behold the evidence of their presence on all hands. All the adjacent country has been desolated; and were it not for the kindness of the foreign community in raising money to assist the destitute, the condition of many would be sad indeed. As it is, multitudes have been deprived of their all; men who were in comparatively easy and affluent circumstances a short time ago are now wandering about in the utmost distress. The effects of this intestine war were never brought so vividly before my mind as at the present. Hitherto it has been at a distance, but now, when it comes within our own neighbourhood, we begin to appreciate what a terrible scourge it is.

"I am very sorry to have to tell you that our Church at T'say-so has been scattered. The place was captured about three weeks ago by a rebel detachment, when our poor converts suffered very severely at their hands. Some of them were carried off, and compelled to join the rebels; others were at once killed; several are still wandering about the country, endeavouring to evade the bands which are plundering and marauding; whilst but a very few have arrived at Shanghai in safety. I cannot tell you what grief I have felt at this dispersion of our little flock. I had entertained very great hopes of the rapid progress of the Gospel at T'say-so, and I had every encouragement to do so. In a short time I had

intended to baptize twelve or thirteen who were desirous of making a profession of Christ; but now, in all human probability, that can never be, as many of these have not been heard of since the capture of the place. My earnest prayer is that the dispersed converts may have grace given them to stand fast in the midst of all the difficulties by which their faith will be so much tried.

“The Native Preacher who was stationed at T’say-so is busily engaged in preaching in Shanghai. The population of this place is immensely increased; thousands have lately come here who have never heard the Gospel. I am very anxious, therefore, to have as much preaching as possible. I have myself two services a day; one in the morning, at our large chapel, and the other in the afternoon, at the smaller one. I am happy to say both are well attended.”

In addition to these established Missions, three new and most important Stations have been recently adopted.

Messrs. JOHN and WILSON have commenced Missionary labour in HANKOW. This city is 730 miles north of Shanghai; it is the great emporium of commerce on the Yang-tze-Kiang and most important as a centre from which communication may be interchanged with the several provinces of the empire.

On the 5th of November Mr. JOHN reports, in very encouraging terms, the result of his first labours :—

“Having been here for several weeks, preaching daily to this people, you will be pleased to learn how the work is progressing. As we have no regular chapel, the services are conducted in a large hall in my house. The door is opened every afternoon for two or three hours. The native assistants (two in number) and myself preach in turns. At the close of each service books are given away to all applicants who can read. My audience generally consists of the representatives of several provinces. Canton, Fú Kien, Sü-Chwan, Kwei-Chow, Kan-súh, Shan-si, Shen-si, Hunan, Kiang-si, Ngan-hwei, Che-Kiang, Kiang-su, &c., &c., all meet here in their respective merchants and artisans. Many of them come and go annually. Not a few attend our preaching from day to day, and to most our speech is quite intelligible. From this point the Gospel may penetrate and spread over the eighteen provinces. The Gospel is listened to invariably with much attention. Most come with the sole purpose of learning what this new doctrine is. The questions asked by them, and the answers elicited by questions put to them, are indicative of a state of mind far more inquisitive than that of any part of China that I have yet seen. The books are received thankfully, and, what is far better, are read by many. Those who have obtained one part of the Scriptures often come for the other part or parts, having read the first through. Others come for explanations. Two or three days ago I was surprised to hear a man talking fluently with the Native Assistant, whilst I was giving away some books at the close of the service, about God the Father in heaven, Jesus Christ, atonement by the death of Jesus, Paul the Apostle, and other subjects. On inquiry I found that he had received parts of the Scriptures, which he had read carefully, and was now in quest of more. Not long since I presented the Tau-Tai with a copy of the New Testament, together with some scientific works. To-day his Excellency called upon me. I was agreeably surprised to find that he was more deeply interested in the New Testament and our religion than in the other books. He told me that he had been reading the New Testament, which I found to be a fact from his subsequent inquiries.

“The Mandarins here are disposed to be very friendly. The district magistrate has called upon me twice, and written me several very kind letters. The Lieutenant-Governor has sent me a proclamation to be posted on our door, commanding both soldiers and people not to molest foreigners, under the severest penalties.”

The Rev. JOSEPH EDKINS has commenced a new Mission in the city of TIEN-TSIN, where he has been lately joined by the Rev. JONATHAN LEES, who left England in the month of October. This city contains a population of 500,000, and is distant from Peking, the capital, not more than one hundred miles. The letters of Mr. Edkins represent the disposition of the people to be friendly, and their attention to the preaching of the Gospel as striking. He records also several instances of the power of Divine truth on the hearts of individuals, and their public profession of Christianity in baptism—the first fruits of his

labours in Tien-tsin. Since the commencement of his Mission, six converts had been admitted to the rite of baptism.

Our disinterested and devoted friend DR. LOCKHART, embarked for China on the 9th of June, and in the early part of August reached the city of Shanghai in safety and peace. Having been favoured by the British Ambassador, the HON. FREDK. BRUCE, with a passport for PEKING, he reached that city in the beginning of September. His arrival in the capital, and his description of the various scenes and objects which he witnessed, given in his own lively manner, are deeply interesting and instructive. Dr. L.'s first letter is dated Peking, September 18th.

"I have arrived, by God's great goodness, at the end of my long journey, and am at Peking, living in this Tartar city, at the British Legation, as Mr. Bruce's guest. As soon as I got my passport, I started, and in five carts journeyed the hundred miles from Tien-tsin to Peking; it took me two and a half days to do it. What a contrast with the beginning and end of my journey! I was two hours slipping down to Dover, one hundred miles from London, and the final one hundred miles were nearly three days in accomplishing. However, at last I rolled in my cart under the great gates, and entered the Imperial City, thanking God for all the way in which he had led me, and given me grace to enter on this place as the hoped-for sphere of labour. Mr. Bruce has been very kind, and promises to help me; at present I am a visitor, but I shall be very loth to go away, and shall try all plans to secure my residence here. I believe this will be accomplished, and that soon I shall be able to report that I have entered on my work in this place.

"This is a grand place for work; it is the capital, the vital heart of the empire. I expected to find much dirt here, and it is here in quantity; but still there is much of great interest—its walls, its gates, its streets and palaces are all vast and fine. I have seen the old Jesuit Observatory on a grand terrace on the walls, with its neat bronze instruments by Verbiest, Ricci, Schaal, and others—not used at present; they are immense things, and richly ornamented. Also, in another part of the city, the old Romish cathedral; on its gate is the inscription 'Via regia cœli 1657.' The walls were painted by Ghirardine. It is being repaired most fully after long neglect and decay. I am going to the old cemetery, where Ricci, Schaal, and many others of the old Missionaries lie interred; it is outside the city in the West.

"I hope my coming will be the commencement of Protestant Missions in Peking, and that the London Missionary Society will not give up the place. There is a house I shall try to get in a few days, but owing to the death of the emperor, affairs are unsettled, and nothing can be done just now. The more I see of the place, the more important, in every way, does it appear to me."

In the next communication of our friend Dr. L., he writes as follows, October 3rd:—

"I have been at Peking for three weeks, and though I have not entered into possession of my house, I hope to do so in a few days, and am getting furniture and the odds and ends wanted for housekeeping. My notice was called to a house next to the British Legation. The Government buy the premises, and I rent from the Legation and put it in repair, of which it needs a great deal, chiefly for the hospital part. The sale is not completed, as the money is not paid; but probably in a week I shall have possession, and can wait awhile for it. I am rejoiced to get a house at all, as I am the only British subject in Peking out of the Legation, and it is a new thing altogether. I consider it a good beginning for the Mission, and though I can see that I must be alone for a time, yet in due course others will be able to join me.

"The house and premises cover a good deal of ground. There is a large gate and wall to the street, then a small court and house, then a quadrangle with rooms all round. This will be for dispensary, hospital, &c. Immediately I enter the house I shall open a dispensary. I have already picked up several patients, and I and my work are getting known about the city."

Dr. Lockhart's hopes of obtaining opportunities for the benevolent exercise of his professional skill have been fully gratified. The applicants for his assistance include individuals of all classes; and the numbers that flock to his dispensary, and the amount of daily labour he endures, would be sufficient to overwhelm any man not endowed with our friend's buoyant spirit and benevolent heart. We indulge the sanguine expectation

that the introduction of Christianity to the inhabitants of Peking, in connection with the exercise of benevolence to the afflicted, will tend to conciliate their regard for foreigners, and dispose them to listen to the "good words" which Dr. Lockhart and his Native Christian assistant address to them; and that thus the way may be prepared for the introduction of direct Missionary labour, and the public proclamation of the Gospel.

With feelings of intense sorrow, the Directors close their brief recital of the Society's operations and interests in China, by adverting to the violent persecution which the Native Christians of Pok-lo have suffered from their countrymen, involving the violent death of the venerable CH'EA, the first convert in that district to the faith of Christ. Pok-lo is a town of about 15,000 inhabitants, situate in the province of Canton, and distant 100 miles from the colony of Hong Kong. To render the present statement more intelligible and instructive, it may be necessary to recapitulate the facts connected with the origin and progress of this interesting Mission.

In the year 1856, Dr. Legge reported the interesting case of Ch'ea, a Christian convert from Pok-lo. He was a man advanced in years, and his mind had been awakened to the truth and divinity of the Gospel by instructions he had received from a colporteur in the service of the British and Foreign Bible Society, and he came to Hong Kong seeking further counsel from our Missionaries. He was admitted to the privileges of the Church, and shortly returned to his native town. In the year following he again visited the colony, accompanied by a Native Convert; in 1858 he made another visit, attended by two other Converts, and in the year 1859 he appeared with two more. All these had been brought to embrace the truth of Christ by his means. In the early part of 1860, Ch'ea again presented himself to Dr. Legge, with nine additional candidates for Christian baptism, making a total of *fourteen* souls brought to the knowledge of the Saviour by the Christian zeal of this venerable man. In the spring of 1860 the Rev. John Chalmers, accompanied by Tsun-Sheen, the Chinese Evangelist, made a visit to Pok-lo, where they were greatly cheered both by the steadfastness of the converts already received, and by the urgent application of many of the people for Christian baptism; and of these, *forty-four* were deemed suitable subjects for that ordinance.

In the month of January 1861, *sixteen* additional individuals from Pok-lo and its vicinity were received into the visible Church by Dr. Legge at Hong Kong, "making a total," as our friend observed, "up to that time, of *eighty-five* individuals who had publicly come over to the Christian camp."

In May last both Dr. Legge and Mr. Chalmers again visited Pok-lo and the surrounding country, when they received *upwards of forty* additional Converts; and arrangements were then made for opening a sanctuary in which the Native Christians should meet to enjoy the truths and ordinances of the Gospel.

Such had been the rise and progress of the kingdom of God. The seed of truth sown in the heart of an aged and obscure individual had been watered by the grace of the Holy Spirit, and through progressive years it had brought forth thirty, sixty, and a hundred fold. All was promising; and it was hoped that a European Missionary might shortly be appointed to this inland Station, and preach the Gospel without let or hindrance. These bright prospects have, however, been suddenly overcast. In the early part of October, Dr. Legge received intelligence that a spirit of enmity and persecution against the Native Brethren had been exhibited by the higher class of their countrymen; and, after obtaining an assurance of redress from the Governor of Canton and a native officer to protect him on the journey, he hastened to Pok-lo.

The result of our friend's intervention appeared for the moment quite satisfactory; for although he was fully sensible of the duplicity and injustice of the native authorities, they promptly conceded to the claims of Dr. Legge on behalf of the Christians, and rendered him

abundant profession of respect and honour. But, within a fortnight after his return to Hong Kong he received the painful tidings that his hopes had been grievously disappointed; that the native authorities, who had for the hour yielded to the influence of their superior, the Governor of Canton, had basely violated all their engagements, and had themselves become parties in a series of cruel persecutions, terminating in the torture and murder of the faithful CH'EA—the proto-martyr in the cause of Protestant Christianity in China.

“When I left,” writes Dr. Legge, “Ch'eä remained in temporary charge of the house. He was full of joy, as I was, and unsuspecting of danger. On the evening of the 13th of October, he was forcibly carried off by a body of ruffians, led by Soo Hoy-u and a confederate like himself. They took him to a village not far off, and hung him up all night by the arms and feet to a beam. During the two following days, he suffered much torture and insult, and on the 16th he was taken to the river side, and, on refusing to renounce Christianity, was put to death, and his body thrown in the stream. On the 14th, the triumphant foe declared his intention to burn the village of Chük-ün, and the Brethren there, with their families, fled to villages more remote, where they could take refuge with Christian friends. On the 17th, fourteen of them made their way to Canton. The man from whom we purchased the house came here, bringing his wife and daughter with him. Others came from Pok-lo; and, four days ago, two came from Kot-leng, saying that persecution was extending to their neighbourhood, and a reward offered for the heads of the two principal men among them.

“I have obtained a copy of part of a placard posted up in Wye-chow, and purporting to be issued by the whole city. It offers fifty dollars for the death of every foreigner coming among them, and 20 dollars for the death of every Chinese aiding in bringing the foreigner there, or in circulating his books.

“Such is the present posture of affairs. Our Brethren are indeed in an evil case.”

These facts, though deeply painful, can awaken neither surprise nor fear in the minds of reflecting Christians. Persecution for Christ's sake is the sure and invariable result of faith in His name and obedience to His will. But it is no less certain that persecution has ever defeated its own design—that it has ever been overruled by God for the furtherance of the Gospel; and we doubt not that in CHINA, as in MADAGASCAR, the blood of the martyr will prove the seed of the Church.

Since the publication of the last Annual Report, important changes have occurred in the Imperial Government, which must hereafter greatly affect the political and social interests of this vast empire, and will probably have an important bearing also on the future labours of the Mission Church. On the 22nd of August the late Emperor, at the early age of twenty-nine, fell a victim to the unrestrained indulgence of his vices; and his son, a child of only eight years of age, was nominated by the dying father as his successor, with a council of regency during his minority. This council was composed of unprincipled men, who had surrounded the late Emperor, and employed their influence to gratify his unbridled passions; they were the declared enemies of intercourse and alliance with foreigners, and by their cruel and perfidious designs our countrymen, while engaged in friendly negotiations, were seized, imprisoned, and two of their number cruelly put to death. The mother of the juvenile Emperor, with Prince Kung, his uncle, arraigned the council of regency before the supreme tribunal, for sundry crimes affecting the honour and the welfare of the empire; these charges were substantiated—the regency was deposed—and three of its members were sentenced to die, two by their own hands, and one by the public executioner. Prince Kung is esteemed a man of enlightened mind and steady purpose, and the new government, of which he is prime minister, is daily gathering strength and commanding public confidence. The men whom he has displaced have only paid the just penalty of their bad counsels and pernicious doings, and they have fallen unpitied by any class of their countrymen.

The Tae-ping Insurgents have continued to carry desolation and death wherever their power has prevailed. The cities of NANKING, SUCHOW, and NINGPO are, for the greater part, in ruins; and the wretched inhabitants who escaped the sword are perishing by famine.

By the latest intelligence we learn that they have surrounded SHANGHAI in almost countless numbers; but it is hoped and expected that the combined forces of Britain and of France will be sufficient to protect the city and repel the invaders.

The favourable judgment which some of our Missionaries heretofore entertained in relation to the character of the Tae-ping Insurgents has been greatly qualified, especially in application to their leader, by further acquaintance with their proceedings. And so bold and blasphemous are the pretensions of the Tien-Wang, and so cruel and oppressive is the exercise of his despotism, that any immediate advantage to the cause of Christianity resulting from the success of his adherents is well-nigh relinquished. Nevertheless, Mr. John, during his sojourn at Nanking, met with several individuals who not only possessed an accurate acquaintance with the essential truths of Christianity, but exemplified their influence on their spirit and character. These men *secretly* disavowed their faith in the divine pretensions of the chief; but had this conviction been known, or even suspected, the sacrifice of their lives would have been the penalty of their unbelief. Our Brethren, however, entertain a strong conviction that the circulation of the New Testament by the authority of the Tien-Wang has diffused a large amount of Christian knowledge among many of his followers; and they feel assured also, that the downfall of idolatry, wherever the rebel arms have triumphed, has inflicted a blow upon Buddhism from which it will never recover, but which will ultimately work the total overthrow of that system of falsehood and superstition throughout the empire.

What may be the eventual issue of this deadly strife to the respective combatants time only can disclose; but that the Imperial Government can be re-established in the several provinces in which for years past it has been subverted, appears most improbable. But "the Lord God Omnipotent reigneth;" and in this assurance the friends of Missions put their trust, and, without doubt or dismay, wait the issue of the present conflict. "He will make the wrath of man to praise Him, and the remainder of wrath He will restrain;" and, whatever instruments may be employed, "He will overturn, overturn, overturn, until He come whose right it is;" and the land of Sinim shall unite with every nation under the whole heavens to crown Immanuel Lord of all.

INDIA.

It was the painful task of the Directors, in their last Report, to set before their constituents the deplorable condition of the people of *Travancore*, who were at that time suffering the horrors of famine. The recital of their miseries excited the compassion of many friends of the Society, and funds were contributed liberally for their relief. This timely aid greatly alleviated the misery of the starving multitudes, and filled with joy the hearts of our Missionaries, who gladly became distributors of the funds with which they were intrusted. The providence of God signally interposed at the juncture when the afflictions of the people were extreme, and their prospect most gloomy; when the heavens were as brass, and the earth as iron, He sent a plenteous rain, and beauty and fertility covered the land. The REV. JAMES DUTHIE, of *Nagercoil*, writing in June last, describes this blessed transformation as follows:—

"In a letter I sent you by last mail I stated that although the pressure of the famine in this part of the country was over, owing to want of rain fears were entertained that the ensuing harvest might prove a failure. I now send you a short note to say that within the last week or ten days a plentiful supply of rain has fallen, and there is now every reason to expect a good harvest. Indeed, I never saw the country looking better than it now does. The fields are well supplied with water, and—such is the effect of timely rain here—the face of the country has become quite changed within the short space of eight or ten days."

Writing in the following month, Mr. D., while confirming his former statement, describes

also the affecting condition and prospects of the people from the sore visitation they had suffered, but which the Christian bounty of England would happily mitigate :—

“ The *pressure* of the famine may now be considered to be over ; but distress still prevails, and doubtless will continue to prevail, among the lower classes of the people, for months to come. *Great numbers around us of all classes have been obliged to part with everything belonging to them, in order to obtain the bare necessities of life.* But the money now in hand will relieve the *immediate* wants of multitudes, and may do something towards enabling many of our people to recover the small articles of property they were obliged to part with before the means of relief were placed at our disposal. The sums forwarded are now sufficient to meet the necessities of the case, and we have requested the Secretary to tender our united thanks to the Directors and friends in England for the generous manner in which they have responded to our appeals for help.”

A Committee of Relief, including one of our Missionaries, having been formed in the city of Trevandrum, under the auspices of the Rajah, the Directors instructed our Brethren to apply £200 for distribution through that agency. This grant, the Dewan, the Prime Minister of the Rajah, acknowledged in the following terms, which show the influence of practical Christianity upon the mind of an intelligent Hindoo :—

“ I am indeed highly gratified to hear that you have received from the Directors of the Society in London, advice of additional contributions to our Relief Fund. Nothing can be a nobler spectacle than that of a people, thousands and thousands of miles remote from India, extending their warmest sympathies so far, and contributing so liberally to the relief of suffering here. I have heard with admiration of the munificent sums which each successive mail has been bringing out to India for the sufferers. The spectacle is as instructive as it is noble. With such sympathies pervading the world, what splendid results may not be expected.”

Our Missionary Brethren entertain the assurance that the sufferings of the people, and seasonable deliverance, have, under the Divine blessing, disposed their minds to regard most favourably the character and claims of Christianity.

“ Thanks to the Lord of rich mercy,” writes the Rev. Ebenezer Lewis, “ who has blest this year more than preceding years, who has removed disease and famine, and given us health and food to enjoy, and who has caused His heavenly light to shine in many a heart once darkened by sin and heathenism, and in many a village that was till lately covered with the shadow of death. True it is that the Lord’s ways are not our ways, neither are our thoughts His thoughts. The disturbances, plagues, and famine, that were of late raging in this country, though they appeared at the time ruinous to the community, have been nevertheless, as many can testify, overruled for the promotion of God’s glory and the good of souls. On account of the famine, many idol worshippers had to forsake the pagodas, built and adorned by their ancestors, but which are now falling into decay. On account of the assistance rendered by the Missionaries to the afflicted during the late caste disturbances, many of the heathen became favourably disposed towards the Gospel, and, during the time cholera prevailed, finding themselves disappointed by their demons, notwithstanding their earnest entreaties, and their offerings of sheep, goats, fowls, &c., have now given up their zeal for idols, turned their hearts to the glorious Gospel of our Lord, and inclined their ears to the instruction of His servants. There is reason to believe that numbers of all castes, who read our Tracts and Scriptures, are now convinced of the truth of Christianity.”

The *general aspect* of the Mission cause in India, according to the universal testimony not only of the actual labourers, but of all others interested in the object and acquainted with its progress, is highly animating. Not half a century has elapsed since the Missionary entered India, if not by stealth, yet on sufferance; subject in his Christian efforts to arbitrary interference and vexatious restrictions; and since 1813, when these servants of God first obtained the sanction and safeguard of British law, they have carried the glad tidings of salvation to almost every nation and every tribe of her diversified and mighty population. They have translated the Word of the Lord into many Indian languages, the very names of which, in some instances, were previously little known, even to the *literati* of our country. The sacred Volume has also been widely circulated and read by millions,

whose understandings it has enlightened, whose consciences it has awakened, and whose love of evil it will, as surely as it is the Word of God, hereafter overcome. To multitudes its saving truths have already come, not in word only, but in power, and in the Holy Ghost, and in much assurance. From every class of idolaters to whom the Missionary has consecrated his labours, souls have been given as his recompense. Numerous communities have been formed who have cast their idols to the moles and to the bats, and have received the Lord Jesus as their Saviour and their King; and their fathers in Christ, as they behold in their transformation the wondrous power of a living faith, exclaim with a thankful and a loving heart, "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

The Mission Schools are crowded with Hindoo youths; and in these schools the pupils are taught not only the principles of true science, which awaken their contempt for the fables and absurdities of Hindooism, but they are made familiar with the majesty, and rectitude, and mercy of Jehovah, in contrast with the licentiousness and cruelty of those imaginary deities whom their fathers trust and serve; and not a few have been led amidst scorn and persecution to forsake father and mother, wife and children, houses and lands, for Christ's sake, and take up the Cross and follow Him.

It is also certain that, although the genius of idolatry is unchanged, its manifestations have been modified and controlled. Heathen spectacles are not so grossly offensive, and heathen festivals are not so revolting and abominable as once they were; and among all classes, the priests and the people, there is a powerful though undefined impression that the days of heathenism are numbered, and that its dense darkness will soon flee before the day-spring from on high which is rising on their country.

In these several branches of effort our Missionaries, in common with the Brethren of kindred Institutions, have toiled hard, and in all the rewards and encouragements of labour they have largely shared. During the past year, while they have rejoiced over many new converts, they have been gratified no less with the social and moral improvement of their Churches. Instances have multiplied in which the brotherly kindness and mutual sympathy of the native Christians present a happy contrast to the apathy and selfishness of the Hindoo character. They contribute, and, according to their limited resources, contribute liberally, to various benevolent and religious institutions; and they are advancing in that great Christian duty of supporting those of their Brethren whom the Holy Ghost hath counted faithful, putting them into the work of the Ministry. The aggregate of these free-will offerings for the year, of which reports are given (and the returns are very deficient), exceeds £600—an amount which aforesaid would have been thought incredible.

In our Christian schools, the parents no longer think it a favour to the Missionary to send their children for instruction, but they have learnt to value education, and readily pay the appointed fees for the advantages received. In *Bellary*, those payments last year exceeded £28; in *Bangalore*, £32; in *Madras*, £115; and in *Calcutta*, £124. In reference to Calcutta, Dr. Mullens, in his last communication, says:—

"We have resolved, amongst other things, to increase our Institution Fees from four annas to eight, i.e., from sixpence a month to a shilling; and only to-day I have had the pleasure of gathering up 200 rupees as the fees of the present month of March. The value of education is rising all round us; paying schools are flourishing in all directions within Calcutta and its suburbs, and it is a good thing that Missionary Institutions can enjoy the benefit, and thus reduce the expenditure of their benevolent income. Very few of our scholars have left in consequence of the change; and, as we are endeavouring to make the instruction and management of the Institution more efficient, I hope our numbers may even increase. We have commenced the year very fairly with over 400 scholars."

The interests of *Female* education in India, and more especially education among the *higher classes of Hindoo women*, have lately suffered a grievous loss in the decease of Mrs. Mullens, of Calcutta. It is well known that hitherto females of that class have been almost entirely excluded from the influence of the Christian teacher. Their habits of life are those of utter seclusion, and rarely can even a European lady find admission to the *Zenana*. Indeed, until yesterday it was deemed by the learned and wealthier Hindoos disreputable and dangerous that their wives and daughters should receive any education worthy of the name, and, above all, that they should be taught the sacred truths of Christianity. But our late valued friend, by her peculiar qualifications, was able in several instances to overcome these great obstacles; and we cherished the hope that the example once established would be adopted extensively by the higher classes in that city, and that hereafter the *neglected and uninstructed Hindoo lady* would be permitted to enjoy visits of mercy from Christian teachers of her own sex, and, through the blessed truths of the Gospel, be made wise unto salvation.

But our hopes have been suddenly disappointed; just as Mrs. M. was rejoicing in her labours, and extending them widely, she was stricken by a fatal malady, and after a few hours of intense suffering, she died. Were it not that the great Head of the Church, who qualified her for this service, can bestow like endowments on others of her sex, we should mourn over her death as an *irreparable* loss to the Missionary cause. But we trust that her spirit will animate many of our Christian countrywomen to make similar attempts for the instruction of Hindoo ladies; and, should this be realized, we are not without hope that they will find, as Mrs. Mullens found, encouragement beyond their expectation among the secluded inmates of the *Zenana*.

The Annual Report of the Society, for several years past, has borne testimony to the indispensable necessity of a well trained Native agency for carrying the work of Missions to maturity. Foreigners can never be secured in sufficient numbers thoroughly to evangelise a heathen country; and although in some qualifications they may excel the Native Evangelist, in others they are greatly his inferiors. India, beyond all other countries, from its vast extent and teeming population, requires a large increase of such agents; and we are gratified in adducing the judicious observations on this subject of the Rev. M. A. SHEKING, contained in the last Report of the Mission at *Benares*:—

“It is high time, especially in the older Stations, that Missionaries should occupy the position of superintendents of a number of Churches. Every Mission of fifteen or twenty years’ standing has one or more Native labourers, of education, intelligence, and earnest piety, who would do honour to any Christian community in any part of the world. These men have been well tried in subordinate positions, and have shown themselves competent to exercise a higher authority and influence. In a few Missions some of them have been thus promoted, and are either Pastors of Native Churches or head masters of schools; and very few instances have occurred in which they have disappointed the expectations formed respecting them. But the principle should be carried out on a far larger scale than has hitherto been attempted. The work, on which many Missionaries expend a vast amount of time and labour, might be as efficiently and much more satisfactorily performed by the superior class of Native Christians.”

In these views generally the Directors heartily concur, and they are thankful that their Brethren throughout India are fully sensible of their truth and importance, and that the number of Native Pastors and Evangelists is yearly increasing.

The claims of India on the zeal and benevolence of the British Churches are paramount to those of any other heathen land. More than one hundred and fifty millions of her people are the subjects of our Queen; and, having been deeply wounded and humbled by the power of our arms, we should aim, by every effort of Christian mercy, to heal their sufferings and lift them from their degradation. Every year brings us into closer intercourse and alliance with that vast empire; and the gigantic efforts now in progress for the

social and political improvement of the country, will prove blessings to India and blessings to ourselves, in the measure in which they are sanctified by the influence of that Divine Word which has made our country free, and great, and happy. Now, then, is the moment—the urgent and auspicious moment—when Zion should ascend the mountain top, lift up her voice with strength, and cry aloud to the millions of India, “Behold your God!”

Instructed by these clear intimations of Divine Providence, and painfully convinced of the insufficiency of the entire agency yet in operation for the overthrow of that gigantic idolatry which has for ages been the bane and the curse of the country, the Directors have appropriated fifteen of the twenty-seven Christian labourers sent forth within the last year to India, and they will rejoice to increase that number to such extent as the Great Head of the Church shall provide warm-hearted, faithful Evangelists, qualified for the service.

MADAGASCAR.

The Directors close their Report by offering their warmest congratulations to the friends of the Society, and by inviting their humble and adoring praise to God for the wonderful and blessed change which His providence has wrought in the state and prospects of MADAGASCAR. On the 23rd of August last the Queen, after a reign of tyranny and oppression exceeding thirty years, was called to stand before the Judge of all the earth. Before her death she had nominated her son and only child, Rakotond Radama, as successor to the crown. The young Prince had, however, to encounter a formidable rival in the person of his cousin, Ramboasalama, the willing Minister of the late Queen in all her acts of persecution and cruelty, and the avowed and relentless enemy of the Native Christians. But God preserved his life from the hand of his enemy when it was lifted up against him, and the fallen usurper is now the captive of his lawful sovereign. The prince is greatly beloved by the people, and especially by the Christians, to whom he has often proved a protector at the risk of his own life. His avowed principles and policy, both domestic and foreign, are directly the reverse of those of his late mother; and all who abhor cruelty and wrong, who love liberty and mercy, must unite and pray, “May God preserve the life and uphold the throne of RADAMA II., King of Madagascar.”

Nearly five-and-forty years since, the Fathers and Founders of our Society commenced the efforts, which they had long before contemplated, for introducing the Gospel to Madagascar. In the month of March, 1819, Messrs. Bevan and Jones, Agents of the Society, landed in the Island, with a view to permanent labour; but, within a few weeks, the former of these devoted men, and his wife and child, were removed by death; the wife and child of his associate also died; while the solitary survivor was so utterly prostrated by disease, as to be compelled for a season to return to Mauritius.

Undismayed, however, by these calamities, Mr. Jones, who had, in the meantime, been joined by Mr. Griffiths, proceeded, in the autumn of the following year, to Madagascar, and through the kind offices of the British Resident, they were permitted to settle at Antananarivo, the capital, with the entire approval of Radama, the King.

The favourable regard of the King was, doubtless, to a considerable degree, secured by the beneficial arts and customs which the Missionaries, in subordination to the higher objects of their office, introduced and commended to his subjects; but, eventually, multitudes of the people understood and appreciated their ministry, and sought instruction in the great truths of salvation.

Encouraged by the favourable intimations of Divine Providence, the Directors made vigorous efforts to extend their labours, and, from the year 1818 to 1828, they sent to Madagascar *fourteen* labourers, consisting of six ordained Missionaries, two Missionary printers, and six Missionary artisans.

But, at the expiration of eight years from the establishment of the mission, Radama, who had proved its active and faithful friend, died; and he was succeeded by the late Queen, whose reign of cruelty and terror is at length closed.

During the fifteen years of their residence in Madagascar, the Missionaries laboured with unwearied diligence and zeal and the results of these labours must command our admiration. The number of *schools* they established amounted to nearly 100, containing 4000 scholars; more than 10,000 children passed through these schools, to whom were imparted the elements both of useful instruction and religious truth. *Elementary books* were provided for the pupils; and a large proportion of these were distributed among the people, who acquired the art of reading without attendance on the schools. Two *large Congregations* were formed at the capital; and nearly 200 persons, on profession of their faith, were admitted to *Church-fellowship*. *Preaching stations* were established, also, in several towns and villages at a distance from the capital; and many services were held, weekly, at the dwellings of the Native Christians. Two *printing presses*, sent out by the Society, were in constant operation, and beside *School-books* and *Tracts*, printed and put into circulation, a *Dictionary of the language* was prepared and printed in two volumes. But, *above all*, the whole of the *Scriptures of the Old and New Testaments* were translated, corrected, and printed in the native language—a language which had been first reduced to a written form by the labours of the Missionaries.

Towards the close of 1834, the coercive and persecuting measures of the Queen were brought into full and fatal operation. All Christian instruction was prohibited in the schools—the congregations dispersed—the observance of Christian ordinances strictly prohibited—and even the possession of the Sacred Scriptures was attended with heavy penalties. And, as an aggravation of all other sorrows, the Christians beheld their faithful Missionaries compelled to abandon their much-loved work, and themselves left as sheep without a shepherd in the midst of ravening wolves.

For the fifteen years following the expulsion of the Missionaries, many thousands of the Native Christians suffered poverty and degradation, slavery and death, rather than deny Christ, or relinquish their hope of heaven, founded on His dying love. The Rev. Wm. Ellis, on his visit to Madagascar in the year 1856, collected much authentic information respecting these faithful confessors and heroic martyrs, of which he has given in his interesting volume a concise summary:—

“More than twenty years have passed since the profession of the Christian faith was publicly prohibited in Madagascar, and during this period all available means have been employed, often with subtile ingenuity and great severity, to enforce the prohibition. Death has not only been inflicted, but in the preliminary treatment of the condemned, and in the manner and circumstances of their punishment, it has been an object to augment the agony of their sufferings, and to render the prospect of death most frightfully appalling. The first Christian martyr in Madagascar suffered in 1837, the second in the following year. Three or four years after, nine at least were put to death in such a manner, and with such accompanying circumstances, as were intended to involve the supposed criminals in the deepest ignominy. In the year 1846 the sufferings of the people appear to have been great; but the severest persecution to which they were subjected, and in which the greatest number fell, occurred in the year 1849.

“But besides these, multitudes, probably amounting to thousands, and including those of every rank and age, from the unconscious infant who, with its parents, had been sold into slavery, to the venerable sire whose long life had been spent in the service of his country—or from the noble, whose rank and lineage placed him near the throne, to the poor and friendless slave—all had been punished for supposed or acknowledged participation in the reading of the Christian’s Book, or the offering of the Christian’s prayer. The punishments inflicted had been almost as varied as the condition or the circumstances of the criminal. The Tangena, or ordeal of poison-water, had frequently been administered with fatal effects. Confiscation and seizure had been made of house and land, and of every kind of property belonging to the accused. Multitudes were reduced to slavery,

sold in the public markets, and subjected to all the ordinary miseries resulting from separation from their nearest relatives, frequently with two extra conditions, intended to enhance the bitterness of their cup, viz.—that they should only be sold to those who would engage to make them labour severely and continuously, and that their relatives or friends should not be allowed to redeem them, but that they should be, as it was expressed, ‘like weeds of the waste, bowing down their heads till they died.’

“I obtained a detailed and deeply affecting account, written in the native language, with the substance of it also in English, of the trials of the Christians in 1849, the period of the last severe persecution.

“Of the numbers implicated, some idea may be formed from the fact that at one time and at one place, 37 who had explained or preached the Word were reduced to slavery, with their wives and children; 42 who had possessed books were made slaves, and their property seized; 27 who had possessed books, and who had preached, or explained, were made slaves, with their wives and children; 6, with whom it was a second offence, were imprisoned; 2055 had paid one dollar each; 18 had been put to death; 14 hurled from the steep rock; and 4 burnt alive.

“Those who had been appointed to die were treated with the greatest indignity. They were wrapped in old, torn, or dirty mats, and rags were stuffed into their mouths. Seventeen of them had been tied each along a pole, and had been thus carried between two men, bearing the pole on their shoulders, to the place where sentence was to be pronounced. One of their number, being a young female, walked behind the rest. Four of them, being nobles, were not killed in the ordinary way, as there is an aversion to the shedding of the blood of nobles—they were therefore sentenced to be burned. When the sentence was pronounced, some derided, and the condemned were then carried away to the places of execution. The four nobles were burned alive in a place by themselves. Two of them were husband and wife, the latter expecting to become a mother. At the place of execution life was offered them if they would take the required idolatrous oath. Declining to do this, they were bound, and laid on the pile of wood, or placed between split poles, more wood being heaped upon them, and the pile was then kindled. Amidst the smoke and blaze of the burning wood the pangs of maternity were added to those of an agonizing death, and at this awful moment the martyr’s child was born. I asked my informants what the executioners or bystanders did with the babe. They answered, ‘Thrust it into the flames, where its body was burned with its parents, its spirit to ascend with theirs to God.’

“The remaining fourteen were taken to a place of common execution, whither a number of felons who had been sentenced to death were also taken to be executed together with the Christians. The latter were put to death by being thrown over a steep precipice—the Tarpeian Rock of Antananarivo. Each one was suspended by a cord on or near the edge of the precipice, and there offered life on condition of renouncing Christ and taking the required oaths. Of these there was one, who, though in the prospect of an ignominious, instant, and violent death, spoke with such calm self-possession and humble confidence and hope of the near prospect of glory and immortal blessedness, as very deeply to affect those around him. The young woman who had walked to the place of execution, it was hoped would be induced to recant. With this view she was, according to orders, reserved until the last, and placed in such a position as to see all the others, one after another, hurled over the fatal rock. So far from being intimidated, she requested to follow her friends, when the idol keeper present struck her on the face, and urged her to take the oath and acknowledge the idols. She refused, and begged to share the fate of her friends. The executioner then said, ‘She is an idiot, and does not know what she says. Take her away.’ She was then taken from the place, and afterwards sent to a distant part of the country.”

Although death had not been publicly executed upon the Christians during the later years of the Queen’s reign, which is attributed mainly to the influence of her son, yet her unrighteous and cruel laws remained unrepealed, and from the uniform tenor of the letters received from the Native Christians, it is evident that the reign of terror continued to the latest hour of the Queen’s life; but her son and successor, while his own life was yet in jeopardy, proclaimed liberty to the captives, and the opening of the prison doors to them that were bound. And if we have heretofore remembered in our prayers “those that were in bonds as bound with them,” it behoves us to-day to share in their songs of deliverance. “When the Lord turned again their captivity, then were they like them that dream. Then

was their mouth filled with laughter and their tongue with singing; then said they among the heathen, The Lord hath done great things for them." "Verily," replied the emancipated exiles, "The Lord hath done great things for us, whereof we are glad."

The views and the policy of the new sovereign, in relation to foreigners and their respective governments, are most liberal and enlightened. Hitherto none but natives have been allowed to reside in Madagascar, except by permission of the Government, and these exceptions were very rare, and granted only for a limited period: such were the terms on which the first Missionaries were received by Radama. But now all restrictions on commerce and intercourse with foreigners are abolished—the country and the capital are opened before them—and the King makes known his strong desire to live in peace and amicable intercourse with all nations.

On his accession to the throne, Radama II. communicated these just and enlarged views specially to the Governor of Mauritius, for transmission to the Government of England; and, in consequence, an influential deputation was immediately appointed to visit the capital of Madagascar, with a view to present the congratulations of the Governor to the King, on his accession to the throne, and to assure him of the friendly disposition of the Queen of England and her people. The deputation also conveyed appropriate presents to the new sovereign, as a practical expression of respect and friendship.

In the month of February a despatch from the British Government reached Mauritius, accompanied by an autograph letter of congratulation, from Her Majesty the Queen to Radama II., which were forwarded forthwith by a special messenger to the capital. These documents will afford great satisfaction to the new sovereign, and tend greatly to consolidate his Government.

In accordance with the invitations of the Malagasy Christians, Mr. Le Brun visited the island, and proceeded to the capital, in the month of October. He was accompanied by Andrianado, or, as better known by his English name, David Johns, who was compelled to flee for his life, and take refuge in Mauritius in the year 1836, where he has since laboured as a Christian Teacher among his countrymen in exile.

The report which this intelligent man gives, of what he had heard and seen at Antanarivo, confirms and enlarges all the good tidings previously received:—

"From David Johns," writes Mr. Ellis, "I received much explicit information respecting the Christians, and the encouragement afforded them by the King and some of the high officers. The Commander-in-Chief is very favourable; he has given the Christians a house near his own residence for a chapel; and some of the female members of his family are very sincere Christians. Letters recently received from the capital state that the King has walked at the head of a large procession of Christians, from a palace in the suburbs to his residence in the city, and that, at his request, the Christians sang all the way.

"The statements made personally by the King to David Johns, and the explicit assurances by the Christians in their latest letters, exclude the slightest ground for doubt as to the wishes of the King and the people that Missionaries should come as soon as possible, and that they will be cordially welcomed. In regard to the proceedings of the Native Christians, the King recommended them not to make any change in their modes of worship or organization till Mr. Ellis and the Missionaries came to tell them what to do.

"The Christians are active, energetic, and grateful for their wonderful deliverance, feeling their way in ecclesiastical matters. Their numbers have greatly increased since the accession of the King to the throne. Their desire after books is great—the neophytes for elementary books, the advanced Christians for the entire Bible. They said to David Johns, 'Tell Mr. Ellis we wish he was here to talk with the King; but tell him not to be anxious or afraid on our account: we shall be firm; we cannot be turned from the English, or from the faith and practice taught in the Bible. Tell him not to fear that we shall listen to what the priests say, or encourage them. But tell him we want Missionaries, and printers, and press, speedily; that we shall keep on in our past way till he and the Missionaries come to tell us how to proceed, and how to help the Word of God to grow.'

"The King seems to be walking in the steps of Radama I. as closely as he can. He has ordered schools to be established, as soon as Teachers can be provided, in all the villages in which schools were opened by the late King. He has abolished the ordeal by Tangena.

He has made it a rule that all who appear before him shall do so in European clothes. He has encouraged the study of English to the utmost extent, having made it the diplomatic language of his government. In this respect the people share fully in his preference. As an illustration, I may mention that when Mr. Le Brun began to pray in French, before one of the large congregations on the Lord's Day, the Native Minister stopped him, and requested him to pray in English, as the people liked the English language; and he consequently did so."

The re-opening of Madagascar to the Missionaries of the Cross—an event for which the Church has prayed and waited five-and-twenty years—left the Directors of the London Missionary Society without hesitation as to their course of duty. Eight years since, when the prospect of deliverance for the persecuted Christians and the admission of Christian Teachers appeared to be at hand, upwards of SEVEN THOUSAND POUNDS were raised by the members of the Society to accomplish this object; and, although the sanguine hopes then cherished were for the time disappointed, this fund has been held sacred, and is now, happily, available for the object designed. It appeared, also, to the Directors that their long-trying and beloved friend, the REV. WILLIAM ELLIS, whose visit to Madagascar in 1856 was connected with incalculable advantages, would be *the man* to undertake another visit to the Island, with a view precisely to ascertain facts, which may have great influence on the future progress of the Gospel, and to prepare the way for the introduction of a new body of Christian labourers. Our devoted Brother readily accepted the invitation of the Directors, regarding it as the clear and imperative call of his Divine Master to this new and arduous course of duty.

Mr. Ellis embarked at Southampton, for Madagascar, on the 20th of November, and reached Mauritius in health and safety on the 27th of December. It was foreseen that, in consequence of the unhealthy and perilous climate of the coast during the early months of the year, ~~our~~ friend would be detained in the colony during that season; but it was anticipated ~~that~~ he would possess opportunities for correspondence, both with the King and the Malagasy Christians, and of giving them assurance of the unabated sympathy and affection of their friends in Britain. These expectations have been fully answered; both the Sovereign and the people have rejoiced at the intelligence that he was so near their coast, and have, we trust, ere this, given him a hearty welcome in the city of Antananarivo.

Encouraged, also, not only by the permission, but the urgent wishes of RADAMA, and the importunate requests of the Native Christians, the Directors resolved to use all practicable means to send forth, in the early part of the Spring, a band of Missionaries (not less than six in number), suitably qualified for the different departments of labour demanded by the new circumstances of the Church in Madagascar. In addition to three Brethren directly bearing the Missionary office, it was hoped that other devoted individuals might be found: one, at least, well instructed in surgery and medicine; a second, with qualifications for promoting general and Christian education, by training Native Schoolmasters; and a third, practically acquainted with the art of printing.

The gracious Master whom we serve crowned these efforts with success, and raised up six devoted labourers for these different departments of service. The Rev. Robert Toy and Mrs. Toy; Rev. John Duffus, and Rev. W. E. Cousins; Dr. Alexander Davidson, and Mrs. Davidson; Messrs. John Parrett and C. H. Stagg, embarked for Madagascar a month since; and it may be hoped that, under the guidance and protection of Him whom they seek to honour, they may, by the anniversary of the King's accession, reach their destination. They take with them a printing press and a supply of type; school materials, and other valuable appliances for the recommencement of the Mission. The vessel is also stored with 10,600 copies of the New Testament and portions of the Old, in the Malagasy language, the munificent grant of the British and Foreign Bible Society; and the Committee of the Religious Tract Society have added to her treasures 300 reams of paper to

employ the new press. They have also borne a moiety of the cost of 20,600 volumes of Christian works translated into the vernacular, including James's "Anxious Inquirer," Hall's "Come to Jesus," "The Pilgrim's Progress," and other treatises suited to the present state of the people.

The Directors thankfully acknowledge the munificent Donation of £1000 from a Friend, who, with Christian modesty, withholds his name, towards this re-commencement of the Mission in Madagascar; and they have received also for the same object, from other generous donors, an additional amount, together with dividends, of £820. But these contributions fall short of the outlay incurred, by more than £400; while the expenditure of the Society will be increased by not less than £2000 per annum. They would therefore urge upon the Friends of the Society to express their gratitude to God for his gracious interposition in the re-opening of Madagascar, by such a permanent increase of their liberality as shall meet the urgency of the occasion, and enable the Directors to occupy the wide and newly opened field by an adequate number of devoted labourers.

Who can review the history of the Church in Madagascar without adoring gratitude to God, who granted to his suffering saints, through the prolonged course of their heavy sorrows, grace to glorify His name by their humble confidence and dauntless courage? His strength was made perfect in their weakness; and, when they passed through the deep floods and the devouring flames, His presence was their stay, and His love their song. The more they were oppressed, the more they multiplied; the two hundred believers, with which the persecuting reign of the late Queen commenced, had increased more than ten-fold when the persecutor died. The Church in Madagascar supplies an additional chapter to the Book of Martyrs, and affords us delightful and conclusive proof that the truth which our Missionaries teach, is the same Divine truth, and attended by the same Almighty grace, as that which constrained myriads in the primitive age to take joyfully the spoiling of their goods, and to lay down their lives for the sake of the Lord Jesus.

When the fathers and founders of the Mission were driven from their converts, in the infancy of their knowledge and their faith, the exalted Saviour called from among themselves faithful men, taught by His Word and qualified by His Spirit, to become Pastors and Teachers of His Church. These Native Overseers have ministered the word and ordinances of Christ with singular wisdom and fidelity, and have in all things been ensamples to their flocks, in their holy lives, their patient sufferings, and their triumphant deaths. Most truly may we say that the Mission in Madagascar has been God's own Mission; and from its trials and triumphs we may learn what His presence and His power, apart from human agency, can do, when the prosperity of His Church and the honour of His name are involved.

But, while we thankfully acknowledge the faithfulness and loving-kindness of the Lord to our suffering Brethren throughout the last thirty years, and render Him our praise for the prospects of the future, it cannot be superfluous to observe that these prospects, though bright and cheering, are not cloudless. Already, both Popery and Infidelity are there and active; and no opportunity will be lost of misrepresenting and withstanding the Teachers of God's pure truth. Nor should it be forgotten that, in the history of the Church, many who have nobly braved the fury of the storm have lost their vigour and vitality under the sunshine of courtly favour and popular applause. Let us then make the Christians of Madagascar the special subject of our earnest prayer that He, "who holdeth the seven stars in His right hand, and walketh in the midst of the seven golden candlesticks," may preserve their light pure and glorious amidst the superstitions of Antichrist and the darkness of Heathenism.

The CHAIRMAN said:—I am sure that the first note which sounds after that report will be one of praise and thanksgiving to God. A more encouraging report I have never heard.

I have, through the kindness of Dr. Tidman, had an advantage which you, my friends, have not had—the advantage of reading that report in detail; and I can assure you that its details are not a whit less interesting than the summary to which you have just listened. After what we have heard I am sure we shall offer what I may call our thanksgiving for victories; and it will be the desire of every one that our hearts may be lifted up to go forward with fresh courage in our path. We are met together to hear accounts of what God has been doing, of the victories which He has been gaining, of the armies which he has sent forth, and of those who have become not His prisoners but His children. And if there be one thing which we need more than another, it is, I am sure, a grateful heart to acknowledge that it is His hand that has done all that we hear of, and that it is His hand that will do more than we have yet seen; and that figure of celebration of victory reminds me of another celebration of victory of which we have lately heard—a victory carrying with it destruction, desolation, woe; men, through the agency of the devil, rejoicing in their successes over their fellow men and their brothers. How thankful we ought to be that our thanksgiving here is mingled with no bitter cup; that our ground of thanksgiving, even for the slain, is that they have exchanged time for eternity—that they have exchanged a poor suffering body for a glorious immortality. That noble band of men who went forth in weariness, and it may be in fear, we now read of their triumph. We read of the fruits of this victory; we read of harvests being gathered; we hear to day of this part of the world and that being refreshed and enlightened by the glorious Gospel; and surely, then, our hearts must be lifted up to fresh praise and thanksgiving. But this is not all. It is not enough to give thanks; there must be some proof of thankfulness, there must be some reality in our gratitude, there must be something beyond coming here once a year and listening to an encouraging report and encouraging speeches. Our work does not stop here. I believe that we are ourselves, each of us, responsible in the sight of God for being privileged to be fellow-labourers with others in this great work. There is no one here, from the oldest to the very youngest, who cannot co-operate, and co-operate mightily, in this work of spreading the Gospel. “Ask of me,” says God, “and I will give thee the heathen for thine inheritance.” There is a promise that those who ask shall receive, and I do believe that if the spirit of prayer were poured out on this assembly, and we were all with one mind and heart to besiege the throne of grace with petitions for fresh blessings, we should, at the next anniversary, have a Report still more encouraging, still more rejoicing to all our hearts, than that to which we have just listened. I can conceive nothing more encouraging than one passage in that Report; I refer to what is said about a poor old man in China. Now I know that men are very apt to say that the converts from heathenism are a very different sort of Christians from Christians at home, that they belong to an inferior grade; but I do think that the instance to which I refer is enough to prove the enormous value and importance of a single native, to whatever country he may belong, being gained over to the cause of Christ. Here is a poor old man brought to the knowledge of the truth of the Gospel, and through his instrumentality, I believe, something like seventy or eighty persons have been added to the Church. I wish there were many Christians like that in England; I wish there were many who, after a few years’ knowledge of the truth, could say that their testimony had brought in seventy or eighty more; soon then would the kingdoms of this world become the kingdoms of our God. I believe that the fault is in ourselves, in each one of us here. You may remember a very striking passage at the close of our Saviour’s last prayer, where He says that He has given glory to His disciples that they might be “made perfect in one.” And why? “That the world may believe that Thou hast sent me and hast loved them as Thou hast loved me.” I do believe that there is nothing more destructive to the cause of Christ and the spread of His Gospel, than the slightest mark of disunion amongst Christians. I do esteem it a special privilege to be allowed to preside over a meeting which embraces Christians of all denominations—

Christians who, though they have not uniformity, have unity. I trust that that unity will not be a unity in name only, but that there will be a spirit of love to the one centre, which shall exclude from our view any differences in the path by which we may be arriving at that centre. I trust we shall remember, while aiming in different ways at attaining the same common goal, that one crown, one Saviour, awaits all who are tending to that goal. If we had been transferred a few years ago into the midst of the island of Madagascar, during the reign of the Queen, we should not, I believe, have heard much about our differences; we should not then have had much time or disposition to dwell on minute points of difference in our belief, or in our practice. Our object would then have been to get together as closely as possible, to be united to each other by every tie and bond of our common religion; we should have fought spiritually the same fight; we should have suffered together, as being members of the same body; we should have rejoiced in the same hope, and looked forward to the same deliverance. And I cannot help saying that if it is necessary that Christian unity should be developed by adversity, I know not but that in His providence God may see fit to bring us together by the scourge of adversity, if we will not be united amid the blessings of prosperity. It is our own testimony at home that gives life to the message abroad; it is the tone of each one of us at home that gives vitality to those who go forth to heathen lands. It is true we are all one army, but the soldiers who go forth from amongst us go with the same spirit that is in ourselves. Being part of the same army they are imbued with the same spirit, and are under the same discipline that we are. If there is any deficiency in the labourers abroad, it is because there is deficiency in the labourers at home. I do trust that this meeting will have this practical issue—that we shall each and all feel our own responsibility as being met here in the sight of God to hear of His work, and to celebrate His triumphs, and that there will be nothing on our part which will enable the world to say that God has not sent Christ because Christians are not one. The passage to which I have referred should be brought home to us with the greater power, because it comprises almost the last words that the Saviour spoke. If we keep our eyes fixed upon our great Captain we shall not be careful to ascertain the differences between the uniforms of the regiments, but we shall go forth united by the victory, with the consciousness that the victory has already been won by Him, and that He is leading us on to the complete demolition of the kingdom of Satan. Without interposing any longer between you and those speakers who will address you in relation to the work of the Society, I would entreat for the Meeting, and would at the same time entreat for myself, that there may be a spirit which will do honour to the cause of Christ. While we are rejoicing in victory abroad, we must remember that the enemy is even amongst us, that he is amongst us to divide us, that he is amongst us to separate us, that he is amongst us to paralyse every effort in the cause which we desire to promote, and that the only way in which that enemy can be defeated is by our clustering more closely than ever around Him who is “the Author and finisher of our faith.”

The Rev. Dr. JAMES CAMPBELL, of Bradford, moved the first resolution, viz. :—

“That the Report, of which an Abstract has been given, be approved and adopted, and that it be forthwith printed and circulated by the Directors. That this Meeting humbly presents its tribute of gratitude and praise to the God of all grace for the measure of success with which He has rewarded the operations of the Society in its various extended fields of labour. It regards with peculiar pleasure the increase of the Mission Churches, and their steady progress in the Christian duty of self-support; the advancement of Scriptural Education in the Mission Schools; and the increased efforts more recently adopted for the mental and moral improvement of Hindoo females of the upper classes. And the Meeting would especially express its thankfulness to the Divine Head of the Church, that he is raising up for the service of the Society an enlarged number of devoted Missionaries from the Christian youth of our country, and from the Churches redeemed by His grace from among the heathen.”

He said :—My Lord, a portion of the Christian tribes have met together to-day, as you have reminded us yourself, to celebrate their annual festival. They loyally salute you as their chief. The reverend Orator of the tribe has set before us the work in which we have been

engaged, and the work which we have still to do ; we have listened to the words of weight and authority, and of generous charity, which you, our chief, have uttered ; we have listened to that statesman-like oration—men call it a Report—which has been delivered, in familiar and eloquent tones which we are all glad to hear, respecting the Mission field of this Society. And now, Sir, I see the tide of Christian emotion rising fast in this assembly, waiting to be combined and conducted as a mighty force to assault the strongholds of Sin and Satan. It is a time when the minstrel of the tribe, some venerable bard, might well take his lyre, and with phrensied ecstacy sweeping his fingers across its strings, might give forth that patriot song which would conduct and combine this unison of Christian hearts into a Divine harmony of Christian effort and sacrifice. I am no minstrel, I cannot utter this eloquent poesy of music. But there is another gift less rare and more potent withal, that a man with a man's heart, with a neighbour's heart, with a Christian's heart, can make an honest pleading for the blessed Saviour whom he loves ; and if that honest pleading be but true to the love which was manifested unto men, I am sure it will thrill through the heart of this assembly with more than a minstrel's power, because it will thrill through their hearts with the power of the truth which is itself Divine, and which comes to us with Divine power. The Missionary work has more of Christ and of Christ's spirit in it than any work with which human interests and human efforts are connected. It brings before us more facts of a primitive kind than any other modern story that we read ; it brings before us facts which restore and reproduce Christ and His Apostles ; it is the time of establishing a new order of things ; it is like the beginning of the Gospel, it awakens the heart of the Church to a new consciousness ; it shews our own immediate connection with what is passing in other lands ; it projects upon the disc of human thought a great reformation, a regeneration of all things. We are assembled for the promotion of this great undertaking. The resolution refers to the success of the work. My memory does not carry me back to the beginning of this work, but it does reverentially and lovingly every day carry me back to some who saw the beginning of it. Perpetual honour to the fathers and founders of this Mission, and incomparably greater honour to that God and Saviour who put such thoughts into their hearts, and who carried their trembling devices to such a glorious issue ! O, that faith of those embarked on this modern enterprise ! how it sighed in secret prayer ! how it gathered together obscure praying companies ! how it pondered and mused in holy reverie on that command which it did not see how to obey, "Go into all the world and preach the Gospel to every creature." And when it had brought them together in their narrow chamber, and they had agreed that they should do something to obey their Lord's command, and had agreed as to what they should do, they had few friends to assist them ; but the same faith in its deep secret teachings told them that friends should arise. When they began the work they did not know that they would ever find a commencement in those foreign parts. They were quite persuaded of the necessity of beginning it, but they saw how great was the disproportion between any feeble efforts which they could make and the great work to be accomplished. They could not articulately describe themselves what their hope was ; but, whilst their understanding could not define their hope, their Christian hearts held it, their faith possessed it, and sent them forth not knowing whither they went. There is not a fact in the modern history of the Church which is fuller of spiritual instruction and example than the very fact to which I am now attempting to recall your memory. It is as true an illustration of faith to the Church in these latter times' as Abraham's faith was to the Church in former days. It has waked up the Church to a new sense of spiritual life ; it has made the Christian life a true practical working thing. The mechanisms and church systems and formulas dwindled, as you, my Lord, have reminded us to-day they ought to dwindle, to their own place of subordinateness, and Christ was exalted over all. And if we have been encouraged by the commencement, the progress of modern Missions has been equally beneficial to the Church at home. Why, it has done this at least, it has destroyed that cramping description of Christendom which separated Europe from all other parts of the world. The London Missionary Society and other kindred Societies have now sent the Gospel to every country of the earth, and in every country are heard the words, "The earth is the Lord's, and the fulness thereof." It is all Christendom—the world is Christ's. And then this work has vindicated the capacities of the human soul as distinguished from the human mind ; it has shown that the soul is capable of being quickened by Divine power, and expanded by Divine love, where the mind is little informed and the understanding little cultivated. Philosophy, with all her boasted wisdom, ought to have discovered this long ago ; but it was left for this good Missionary work to demonstrate that the soul has higher objects than those of earth, with its temporary interests and its fragile relationships—that the soul of man is immortal, and of God. And this Society has demonstrated in this latter day what the Apostle had to demonstrate at Athens and at Rome, and what has just as much needed proof as it did then, that the soul of man has relation to

the unseen and eternal, while the intellect, however highly it may be cultivated, has its formal relation to earth and the present temporary system. It has also explained those words of our Saviour to which you, my Lord, have reverentially directed our attention. The types of Christian piety presented in connection with Foreign Missions are, generally speaking, types of a higher mould than those which we have been accustomed to see amongst ourselves. We have learned in the history of Christian Missions how to explain our Lord's words; we have really come to understand them, and to carry our knowledge into the lessons which we give to the children whom we gather round our knee, that the kingdom of heaven must be received by us as little children. The heathen, too, have taught us that Christianity is a practical life,—a lesson which has been imperatively required by the churches at home. Look at the Mission Converts, and see how their piety enters into everything. See how it influences their dress and their company, their acquisition of wealth and their administration of what they have acquired. This Mission field has also called into activity the martyr spirit of Christianity. There has been a constant supply of Missionaries, however many may have fallen in the work. The places of Smith, Williams, Helmore, and others have not been left vacant. There is still the spirit of the martyrs in the Christian Church; and though at home we may see Christianity enfeebled by luxury, in the mission-field we have seen the spirit of primitive Christianity rolling away the reproach which the Church sitting at her ease is apt to bring upon our Divine faith. The Mission work has taught us, too, a great truth which we needed to be taught in this somewhat unearnest and sceptical age—I mean the presence and the power of the Holy Ghost in this world; it has taught us that “the other Comforter” is as truly living on the earth and present with His disciples as was the Comforter who passed into heaven in our nature, and who sent Him to occupy His place. The native Christians of Madagascar would almost seem to have suffered persecution for this very end; to have been brought through this great fire of affliction as God's disciples, scholars of the Spirit of God and of no inferior teacher, to teach people in this sceptical age that they must believe in the existence of spiritual powers, and especially in the existence of that Almighty power that saves men from death and lifts them out of wretchedness and ruin. Well, my Lord, if these be the characteristics of the mission work, if these be its beginnings, and these be some of the lessons and fruits which are bestowed upon us, let us look for a moment or two, as my resolution calls upon us to do, at the success with which that work has been attended. Look at the relation in which we stand to that vast field. The fathers and founders of this Society, in their narrow chamber, felt that there was pressing upon them an innumerable crowd of dark faces, dark not merely by sin, but by stupidity, ignorance, insensibility, and a perverted conscience. The dullness of death was upon them; there was a uniform surface of darkness presented to their eye, but their spiritual sense penetrated the crust, and they saw within this corruption some traces of that Divine life which might be kindled into a new flame. But we can look upon a larger world than that which they knew. They did not know what we do—they had not seen the features of the Mission field. We know some of the principal men by name; we have entered into their houses and formed part of their common society. There is now scarcely a spot in the world which has not been hallowed by some martyr-missionary, or by some convert to Christianity who has sealed his testimony by his death. We are familiar with the various tribes, and, though we may not be able to mention them by name, we can extend to them a brother's sympathy, grasp them with a brother's hand, and feel that they are not only one in heart with us but are actually going along with us in this great cause. And then, is it not a great thing that we have been knocking, if I may so speak, at the gates of the cities of the earth, that we might be allowed to bring the message of salvation? The Apostles, when they went forth, went under the same command; they had indeed special and temporary endowments that they might carry the conquests of the Gospel over a vast surface. But if you can conceive the Apostles to have contemplated the cessation of tongues and of spiritual gifts—and we know that it did take place—what a mysterious feeling must have come upon their spirits as to how their Lord's wishes were to be accomplished, that “all the ends of the world should remember and turn unto Him.” We stand at an advantage over even the Apostles, inasmuch as we can see how this command is to be fulfilled, and how this great blessing is to be realised. Nothing has yet to be accomplished in the Mission fields of which there has not been a germ and type already; it only requires the outpouring of the Spirit of God upon them and upon the Church at home, and then the seed which we have scattered will send forth the blade, and then the ear and then the full corn in the ear. It is a great thing for us to be enjoying permanently what the ancient Christians only enjoyed temporarily—it is a great thing to have a perpetual Pentecost. We hear, in the correspondence of this and other Missionary Societies, men of other countries saying, “Men and brethren, what shall we do to be saved?” and we are enabled

to answer, blessed be God, in the tongues wherein they were born, "Believe in the Lord Jesus Christ, and ye shall be saved." And we have had, as we have been repeatedly reminded, our martyrs sealing their testimony of Jesus with their blood; we have had many martyrs whose names are not known even amongst ourselves. I speak in the presence of students and scholarly men, who can in some degree estimate the daily martyrdom of men in solitude and in a strange country, plying their work of daily translation and revision, without any of those comforts and luxuries which lighten such labours under other circumstances, feeling the tide of their life flowing feebly, and yet more feebly, until at length the hand that guides the pen is tremulous, the martyr hears the sound of the approaching footsteps of death, and he is forced from his study to his native air, that it may breathe new life into him; lands in England, like the sainted and venerated Medhurst, to breathe out his martyr spirit: binding thus the two sides of the earth together in a covenant never to be broken, to join heart with heart and hand in hand in this great enterprise, till Christ alone shall reign upon earth. Moreover, we have had domestic martyrs, martyr women, many of whose names have not cropped out into the sight of men, that womanly seclusion resting upon their memory, which characterised so beautifully and so gracefully their life. They have left an impress, however, upon their sex, for whom they laboured, many of whom they lifted out of the mire of spiritual death into the glory of the Christian character. And now we hear that the Church herself is at this moment offering her sons in larger numbers for the missionary work than she has hitherto been accustomed to do. This is one of the most healthy signs in the Christian Church. And as to funds, it does strike me that we are sometimes scarcely just to the Christian Churches of this land with regard to that subject. When all things are going on in the regular way, when there is no special object pressed upon the attention of the people, the funds will sometimes fall rather below the mark; but let there be a conjuncture in God's providence; let there be a claim for a million Testaments; let there be an opening, or a possible opening, in Madagascar, or let there be an opening in China, and I ask, has not the Church of God always been ready, I might say beforehand, with its contributions to meet such demands? We see the native Churches multiplied, new candlesticks being every now and then lighted up by Him who walketh in the midst of the candlesticks. Heathendom does not now appear as dark as it once did. Education is sending its streams of nebulous light through the earth, out of which shall be formed stars to shine in the brightness of the Redeemer's glory. It is a most encouraging fact that a very perceptible portion of our ordinary income for the last year is derived from Mission Stations, swelling as it does the balance this day, and leading us to hope that native contributions will ere long be multiplied ten-fold. They have their special seasons for prayer and revival, in comparison with which our own land seems dry and barren. They are themselves opening new Missions, sending Missionaries to other parts, as in the case of that Missionary who went to Savage Island, and who seems to me to have been honoured by God in even a higher degree than the eunuch of Queen Candace, if indeed he were the founder of the Church in Ethiopia. When that eunuch went forth on his mission, he went as a man of rank, and station, and power, and men bowed down, as it were, before his influence; but here was a man who had nothing to recommend him but his piety, and who has nevertheless founded a Christian Church in Savage Island. I should like, my Lord, to have heard that rude song; I can scarcely trust myself to say what emotions it would have awakened in my breast. There is shortly to be a grand musical festival in this metropolis, and numbers are looking forward to it with deep interest. I would rather have heard that rude song in Savage Island. There is a music deeper than sound—as in Elisha's minstrelsy, lifting his depressed soul into fellowship with the Father of spirits; or pious David's harping, which waked up the echoings of youthful piety in the heart of the hardened Saul; or the song of the persecuted in their mountain retreats, in which voices hoarse with the shout of battle mingle with the pipings of childhood and the broken tremulous utterances of tender women, in one song of liberty. That song, that rude song, in Savage Island, has sent its thrill of Christian melody into all our hearts this morning. And then look at other parts of the Mission field. The West Indies have escaped from pupilage. We have no lamentations over emancipation in those islands; our plantations are not going back into the bush; we are rejoicing as a free peasantry, independent in their natural liberty, and seeking to improve that liberty by contributing to the service of God. South Africa, too, as we have been reminded, has escaped from her pupilage, and has begun to yield abundant fruit to God. As to that other region, where our Brother Helmore breathed out his gentle and heroic spirit, we can see nothing in that vast territory but the fresh grave of the Missionary, and the Missionary's wife, and the Missionary's children. The seed, however, has been sown there, and a Christian Church may yet have its piety enriched and hallowed by the story

of the Missionary stranger and his wife and children, whom ruthless tyranny left to die, unhelped and unheeded. We have sacred places, my Lord, as well as others. We need not raise up any crusade in order to recover them; Christ watches that solitary grave, and by and by He shall cause to spring forth the seed which has been buried, and we may hope to go in with our Lord and reap the harvest for which the martyr prepared. We have heard also of the claims of China. I remember how the venerable persons to whom I have already referred used to pray for the breaking down of the wall of China; I remember how we haunted those shut gates; I remember how our Missionaries stood outside and watched for the opening of those gates; I remember how they thrust their tracts and their messages of love through every chink which they could make. Now the wall of China has been opened, and we have had a large harvest. But what obstructions, and complications, and contingencies are there connected with the Mission work! China seems to need our prayers more now than she did even when her gates were closed. We feel ourselves to be in the hands of Him by whom kings reign, and we are more than ever called upon to pray to Him for guidance. Madagascar, too, although it is again open to us, requires our earnest prayers, even more than in the days of her calamity. Amid our successes we cannot tell how long our Missionaries will be permitted to remain in any of the lands to which they have been sent; we cannot be sure that statecraft will not come in with its protection to paralyse all our energies, and to arrest the fruitfulness of our work—a work in which we are made to feel our feebleness in order that we may place our confidence solely in God. Now that our instrumentality is in some degree powerful, now that progress is being made, we must not put our trust in our work, but in the word of the living God. Every member of this tribe must grasp with one hand his peculiar weapon, and lift the other in earnest prayer, invoking the grace and the help of the God whom we worship. Let us then go on together, bearing forward that flag which has never turned back in the day of battle: and in the hour which is darkest, and our hearts most trembling, let us but see that Banner—Jehovah Nissi, Jehovah my Banner—and our steps shall not return backward until we have cast down the last citadel of sin and Satan, and joined, with a voice faint but rejoicing, in the universal shout of victory:—Alleluia, for the Lord God Omnipotent reigneth!

The Rev. Dr. THOMSON, of Edinburgh, in seconding the Resolution, said:—My Lord, I do feel myself to be highly honoured in being permitted to stand on the platform of this world-renowned Society. The names of its sainted founders and of its earlier Missionaries mingle with the memories of my boyhood, while the records of its steady progress and of its later triumphs have gathered towards it much of the interest of my riper years. And that interest has not been diminished, but greatly increased by listening to the elaborate Report which has just been read, and which has carried us in an hour almost round the globe. In addition to what may be regarded as the common staple of Missionary intelligence, let us just think, for a moment, of some of the more outstanding facts which have been made to pass before us. I find, for example, that a multitude of new Stations have been formed during the last twelve months; and that the unprecedented number of twenty-seven Missionaries have been sent out to the Mission field. I find that a great number of Native Churches are becoming self-supporting; in this very circumstance giving proof, not merely of increased numerical force, but of growing life and vigour. I find further, that an increasing number of Mission Churches are sending in contributions to the parent Society, and that the remarkable sum of more than £15,000—a sum equal to the whole income of some of our Scottish Societies—has during the past year found its way into your treasury from this one source alone. I find that the Gospel is making its way like a flowing tide farther into the interior of China, and receiving, in many cases, a welcome unknown in the earlier history of Missions there. I find that Tahiti has not allowed the intrigues of French Jesuits or the wiles of French profligates to rob her of her crown, but that the number of Protestant Church Members is much greater than when France, envious of this prize, sought to blot out this little Eden of your early Missions from the map of the world. And I find above all, that this Society, true to the pledges and the prayers of former years, has entered by the great door and effectual which the hand of God has thrown wide open in Madagascar, and that not one Missionary only, but a whole staff of Missionaries, equipped with a printing-press, and every other apparatus of Christian enterprise, have gone out to follow up the earlier triumphs of the Gospel in that great important island, to sow far and wide the seeds of the Word, and to gather the fruits of those seeds which had been sown long before, and silently nourished by the blood of martyrs. Surely this year, in the history of the London Missionary Society, should receive a white mark. When I look at it with its newly-formed Mission Churches, with its other Churches in all stages of progress,

and with others that are so ripe as to have become independent, and with others still that are swelling, with their gifts, your Mission funds, it reminds me of one of those great trees of which naturalists tell us, which present at the same time, on their branches, fruits in every stage of progress, from the first formation to the full formed and mellow fruit, all of them beautiful in their season. I think the Lord, when he comes up to this tree, will not pronounce on it the terrible malediction, "No man gather fruit from thee for ever," but will rather say, "As in past times thou hast brought forth thirty-fold, thou shalt henceforth produce unto sixty, and even an hundred-fold." I have referred to the earlier history of this Society, and it seems to me that we might gather not a little that is encouraging from glancing back more frequently than we do, upon what we may term, though only in the way of comparison, its "day of small things." I have always understood that its original designation was "The Missionary Society;" for while it was preceded a few years by the Baptist Missionary Society, yet when it first arose it was still like a new thing in the land. But how many new societies has it since helped to stimulate into existence, how many Churches has it inspired with something of its own Missionary zeal, how much has it done to create a Missionary atmosphere! I am very far, indeed, from saying that all the Missionary zeal which has arisen since, has been produced in this way, but I do say that the good which it has accomplished is not simply to be estimated by the number of the Missionaries whom it has sent forth during the last sixty years, but by the Missionary sentiment which it has done so much during the same period to awaken and foster, while its catholic constitution and liberal administration have created a genial atmosphere in which the best spirits of the age have always delighted the most to refresh themselves. Oh, what a high delight would it be to the founders of this Society, could they arise from their graves, or rather look down from their thrones, and see the numerous societies aiming at the same ends and doing the same work, that have come into existence since. To show what progress has been made in Scotland within a period much less than that which has elapsed since this Society was founded, I may mention that there are men, not very old, who are able to remember when one large section of the United Church, to which I belong, gravely spent many hours in their synod, in discussing whether they might prudently undertake the support of one foreign Missionary. And now our synod is with ease maintaining seventy such labourers, with an annual increase to its Mission staff and with resources remaining behind that are very far indeed from being exhausted. A few years since we commenced a flourishing Mission to India. This year we have entered upon one to China, and I pray God that, as with your great Society, the only change we shall know may be one of progress. But, returning to the early history of this Society and of modern Christian Missions as connected with it, I have heard it stated that when that excellent magazine, "The Evangelical," was still in the season of its honoured youth, its editor engaged to devote one page to Missionary intelligence, adding, however, with a degree of caution worthy of a Scotchman, that he would only supply the matter when it was supplied to him; and that, not unfrequently, this matter could not be found, and that the editor, driven to his wit's end, was obliged to fill up the vacant page with anecdotes, racy extracts from old divines, and by those other expedients which are known to the editorial staff. What a different state of things now, when every Society and Church has its Missionary Chronicle, when the difficulty with editors, as my excellent friend Dr. Tidman can tell us, is not to find matter for the space, but space for the matter; and when a distinct periodical has been found necessary in order to present a monthly and very condensed digest of the Missionary intelligence of the whole world! A fact like this presents us with an interesting means of measuring Missionary progress; but there is another which tells us how very much the sentiments of the British public generally have, within the last half century, been revolutionized for the better on the whole subject of Christian Missions. Go back in imagination to the time when Fuller and Pearce had recently planned, along with Carey, the Serampore Mission, and Carey and his associates had for some time been at their work in India. Had you gone into the British Senate at that period, on some night when India was the subject, you might have heard some honourable member doing his best to raise a laugh at the idea of a shoemaker, such as Carey had been, sitting down and planning to himself the conversion of India; and you would have found that it required all the eloquence and the moral power of Wilberforce to rebuke the superficial sneerers, in that noble saying, that to his mind there was something even more sublime in the thought of a good and earnest man sitting down and planning measures for the conversion of India than in blind Milton sitting in his study and planning his "Paradise Lost." I remembered this fact when not many years since I met one of your own presidents, Sir Culling Eardley, coming out from the House of Commons with Dr. Livingstone on his arm, and learned from Sir Culling that he had been introducing that remarkable man to some of the chief statesmen of the day, who, I have no

doubt, felt themselves as much honoured by grasping the hand of the great Missionary and Missionary traveller, as he did by grasping theirs. The cause, then, is advancing, notwithstanding the many obstructions and discouragements which occasionally arise to try our faith. But I confess that, in looking at your Treasurer's statement, I should have liked it to record a much longer figure. Has not the time come, when in this emporium of the world, and in this age of Christian millionaires, in this great city where is the pulsing heart of our humanity, multitudes of men should be found undertaking the entire support of missionaries? I should like to see a collector's book, not simply with a column marking how many pounds a man would give, but how many Missionaries he would undertake to support. It must come to this some day, and why should it not come to this now? The hour is coming, and now is, when Christians universally must begin to give for the extension of the Gospel, and for the true regeneration and happiness of our world, up to the extent of self-denial. Your Lordship can no doubt call to mind a memorable passage in history, that of ancient Rome, when the enemy was approaching to its very gates, and when its brave senate, undaunted by the momentary triumph of its adversaries, resolved on the conquest of the world. Now we have had Oxford essayists and reviewers, who have been attacking Christianity in its very citadel in this country, and seeking to undermine whatever is most sure and stable in our Christian evidences, and to rob us of whatever is most sacred and precious in our Christian doctrines. I confess I am not at all disposed to speak of these essayists generally as first-rate intellects. Five out of the seven, I should rather be inclined to describe as a sort of intellectual valets, who are content to wear the cast-off clothes of their German masters. But I say, let us adopt the policy of Rome of old, and while not yielding one inch of ground, or one iota of truth to these dishonourable assailants, set ourselves to the conquest of all the earth for Christ, and by the moral miracles which our religion is constantly producing in our Mission fields, be ever adding new and shining pages to the volume of our Christian evidences; for, as an admirable clergyman, who really adorns the Church to which these essayists belong, has finely said, "One of the strongest arguments for Christianity is Christendom." It would be well for us all, the ministers of the Gospel as well as others, were we frequently to go to our Bibles for the simple purpose of rectifying our judgments on this whole subject. When I look up to heaven in the light of the Bible, I find that that is a great Missionary country. I find that, whenever the intelligence of the conversion of a sinner is carried up to that blessed world, there is joy among the angels of God over the one sinner that has repented. It seems to me, therefore, that if an un-missionary heart should be carried up to heaven—supposing, indeed, that were a possible thing—it would find it to be a most uncongenial place for it. And, then, when I look into prophecy, I meet with marvellous predictions on this subject. I find it declared by the greatest and most evangelical prophet, that while suns and systems are to disappear, while all material things are to vanish away, the Church of God is to be the great memorial and monument of the Divine character through everlasting ages; that when the Gospel has been universally propagated, and men brought universally to bow to Christ, there will be a grand chorus of all God's creatures; the mountains and the valleys will break forth into singing, all the trees of the fields will clap their hands, and redeemed men and happy angels will take up the higher notes of praise; "for it shall be to the Lord for a name and for an everlasting sign that shall not be cut off."

The Rev. R. D. WILSON moved the second Resolution, viz. :—

"That this Meeting feels constrained to record its deep and grateful sense of the Divine mercy in the re-opening of Madagascar to the labours of Christian Missionaries; in the wonderful preservation and increase of the Native Churches during their severe and prolonged persecution; in the accession to the throne of a sovereign with views of civil and religious freedom, alike liberal, benevolent, and just. And the Meeting would earnestly invoke the prayers of God's people on behalf of the King, the Native Churches with their Pastors, and the band of Christian Missionaries sent forth by the Society to aid in the extension of the Kingdom of Christ throughout the Island."

He said :—My Lord, I can honestly say that I have felt this morning the importance of these annual gatherings in relation to the work in which we are engaged. We do sometimes sit at our homes and brood over those difficulties which beset the path of Christ's Church, until we almost begin to feel that the work of God is so hindered and hampered by manifold antagonisms that advancement is well-nigh impossible. But when we come together thus, it is altogether otherwise. We then turn past successes into prophecies of future and complete triumphs. True, lights and shadows flicker over the great world's harvest-field; we have the night, and we also have the morning; but, as we are reminded in the Report, the Lord's great work never for one solitary moment makes a backward step, but through every hour, through every day, through every year, through every century, it

is resolutely and invariably advancing towards its final and complete accomplishment. We are made to feel that the Word of God, which liveth and abideth for ever, is always doing God's great work, drawing the Church's heart into deeper and more abiding sympathy with Himself, belting this world round with living altars, where we find the graces of the Spirit and the loving heart of Him who ever liveth to make intercession for us. We have been told this morning, in language unmistakeable, that there is no hour so still that God's work is not moving, no night so dark that it does not advance, no winter so chilling that it does not quicken and expand. At home and abroad the cry waxes stronger and stronger upon our ears, that God's great work is hastening on with an ever accelerating rapidity to the glorious goal that lies before us, and that ere long the fact of redemption's great achievement will be announced in the declaration, "The kingdoms of this world have become the kingdoms of our God, and of His Christ." In listening to that grand chapter in the world's martyrology relating to Madagascar, what bosom did not thrill, what heart did not bleed! It reminds one of the 11th chapter of the Epistle to the Hebrews, so close has been the resemblance of the sufferings of God's people in that island to the sufferings of God's people in the olden times. Moreover, the very words in which those sufferings have been narrated to us seemed to throb as do the words which come from the mighty intellect of Paul, and to breathe all the inextinguishable passion of his great loving heart. We often feel, as we read of the triumphs of Christianity in these days, as if there were something wanting to link them on to the triumphs of God's Church in its infant state. There is a glory lying about the olden history which we have strangely missed for many centuries in the new. We have seen here and there men who have been brought by the Spirit of God out of darkness into marvellous light; but the grand struggle, the unbroken patience, the martyr heroism, has not been called forth of late as it was then. Here, however, in this island of Madagascar, the old glory comes up with a fresh and a celestial splendour. We are made to feel that wherever men plant their foot on the Rock of Ages, there the anchor of the soul enters into the stormless quiet that reigns within the veil; we are made to feel that still the old martyr spirit breathes in the Church's heart, lives entombed in the Church's soul, and that men are still willing to lay down their lives for Him who died in order that they might have eternal life. There is something touching, not simply in the fact that men, with their strong, stern resolve—men whose hearts and souls have been baptized from above, have gone in lofty triumph to the stake where they were called to suffer, but that women—trembling, compassionate, sensitive, timid women—torn away from their own loved households, separated from their beloved children, have been content to pine away in prison, to be made a gazing-stock in the market-place, to suffer a long and lonely exile, and still to hold fast firmly and resolutely their faith in the Lord Jesus Christ—this is still more marvellous. Moreover, do we not read in the martyrology of Madagascar many of those grand old promises in a new light, lightened up by the martyr flame in which they suffered, some of them which we had thought had little relation to our own life? Here reads one:—"Fear not, I am with thee; be not dismayed, I am thy God. When thou passest through the fires they shall not kindle upon thee; and through the waters they shall not overflow thee." There, amid all the efforts of men bent upon the destruction of God's people and of God's cause, the infinite Father has watched over them with all the tenderness of His compassion; there by the altar flames of that city He has stood at the side of the martyrs and said, "The smoking flax I will not quench." He has nerved them for the struggle, He has armed them amid their accumulated dangers, He has strengthened them amid the death which they have been called to suffer. And not only do we delight to treasure their memories, their words, and their names, but we feel that our God has gotten to Himself a new and great glory in the patient suffering and the lofty triumph of our brethren in that island. Let us, then, my brethren, feel also that the whole history of the Church is but the fulfilment of God's promise. That history as it develops itself shows with what stern resolution Omnipotence holds by every promise which it has uttered. Of olden times it was said by God, "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;" and, as if that promise had been ringing in His ear, Jesus, when He offered up His last prayer, said, "I pray not for these alone, but for them also who shall believe on me through their word." Ever since that promise was uttered it has been moving quietly into accomplishment; ever since that prayer was breathed it has been advancing with accelerated rapidity; and these martyr agonies, and these martyr triumphs—the grand accumulating results of Missionary labour everywhere, make us feel that the day is coming apace when it shall be said that the kingdoms of this world have become the kingdoms of our God, and of His Christ. It is very easy for learned men, men of keen intellect, men whose minds float over the whole range of literature, to construct arguments in favour of Christianity, and to show, by intellectual

logical processes, that if men are determined to deny this, they must be content to deny a good deal more; but when we can point to these achievements, when we can show these accumulated results, may we not stand before them as did our Master of old, and say, "Believe me for the very works' sake?" Where are works like these? Search the literature of the world, and you will find nothing comparable to them. How can we possibly account for them, except in the simple way that God's Word teaches us to account for them—that "This is the Lord's doing, and it is marvellous in our eyes?" Do we not feel, in that chapter about Madagascar, that the old *Te Deum* comes this morning with a deeper and more musical murmuring upon our ears? "The noble army of martyrs praise Thee." Did we not feel, as these Missionary successes were recited by our Secretary, with such deep feeling as brought the whole people gathered here into the deepest sympathy with his own heart in the matter; did we not feel that the voice of the Eternal is waxing louder and yet louder amongst the many peoples of the world, speaking with its invincible authority, and "saying to the north, give up, and to the south, keep not back, bring my sons from far, and my daughters from the ends of the earth." Do we not feel that in all these gathered honours of the Church He who looks in His love upon those who are bearing the heat and burden of the day catches a diviner note and feels a deeper joy than it is possible for us to know? Do we not remember that He is sitting there, "The head over all things to His Church," waiting until He shall see of the travail of His soul and be abundantly satisfied, and that He is telling us, in these repeated successes, that the day is hastening on when all peoples, and nations, and kindreds, and tribes, shall be named by His name, and shall be enlisted in His service? Let us, then, beloved Christian friends, ere we part from each other this morning, lay our hands with a new feeling of sacredness upon the symbol of our faith, and, looking out upon the world with all its antagonisms, feeling it may be sometimes most lonely, as he did who uttered these words, yet looking up to that God, who hath declared that He will never leave and never forsake us, let us anew lay our hands upon the Cross and say, "God forbid that I should glory, save in the Cross of our Lord and Saviour Jesus Christ." Amid all the wrecks of passing things, that Cross is winning to itself diviner glory still; and when all antagonisms have been hushed and swept away, it will gather around it the acclaim of every regenerated heart, and the song shall go up to Him who hung thereon, "Unto Him who loved us and washed us in His own blood, be glory and honour, dominion and power for ever and for ever. Amen."

The Rev. J. P. CHOWN, of Bradford, in seconding the Resolution, said:—I was sitting on this platform, my Lord, at our own meeting, that of the Baptist Missionary Society, a fortnight since, listening to statements and appeals such as are ordinarily addressed to us on these occasions, when the thought rose up in my mind, Now, how ought we to feel as Christians at these annual gatherings, in the state of things relating to the Saviour's cause and the state of the world they reveal to us? and it seemed to me as though there were three thoughts it ought to awaken within us, under the influence of which we should speak, and give, and pray, and labour. The first is, compassion for the woes and sufferings of humanity that still remain in the world; the next, thanksgiving for the position in which we are placed, the means we may make use of, and the blessing that has already been granted; and the next should be confident assurance, under anticipation of the Saviour's ultimate and universal triumph. First, if we feel aright, there must surely be sorrow and compassion for so much of the world as is yet lying in heathen darkness. There is Europe with millions who, while nominally Christian, are as destitute of the power of the Gospel as the veriest heathen prostrate before their idol gods. There is Africa, over so vast a portion of which, with all that has been done, such gross darkness still broods. There is India, with its boundless territories and countless millions, that, with all the labour expended upon it, has yet to be won for Christ. There is China, with one-third of the world's population shut up within its walls. Think of these and other regions, compared with which our little island home is little more than a cottage and its people but as a family; and what concern, surely, it should awaken, what zeal it should call forth! and especially as in the Gospel we have that which is the only power to fathom the depth of their necessities, and give them the blessing without which they must be poor and wretched, whatever they have. They may have their systems of philosophy, hoary with age and bright with the halo of glory that has gathered around them, but these cannot satisfy their need. They may have this world's wealth in "barbaric pomp," and supply all the earth besides with their fruits and gems, but their physical grandeur only makes their moral degradation all the more striking and appalling. These things cannot bless them. They have their systems of religion, so called—Hindooism with all its craft and learning; Mohammedanism, with all its worldly power and promised sensuality; Roman Catholicism, with all its forms and show; but these only deceive the faith, and mock the hopes, and destroy the souls of all

that trust in them. They have the crescent and the crucifix, the heathen temple and the shatter; but they have not the Gospel, which alone can pour light upon their darkness, and which has been entrusted to us that we may give it to them. And—

“ Shall we, whose souls are lighted
With wisdom from on high—
Shall we to men benighted
The lamp of life deny?
Salvation! O salvation!
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name.”

And this brings us to the second thought that springs out of this, like morning light out of the darkness; and that is, thankfulness that the Divine remedy has been provided, and that we may make it known to all the earth. We may be thankful for what it has already done. We were told, I remember, at the meeting I have just referred to, by one most justly honoured among yourselves and wherever his name is known, Dr. Vaughan, in an address weighty and rich with Christian philosophy and thought, of what the Gospel has already done for man, and how, contrasting all that was known either of the earth or heaven when it was revealed, it had increased our knowledge till it had already given us “a new heaven and a new earth.” And if this is true of any part of the world, how pre-eminently true is it of our own land! We talk of its greatness and sing of its power, and rejoice in its distinctions and privileges, and well we may; but we must not forget that it is from the Gospel they spring. They are the branches laden with their blessed fruit, spreading far and wide, but there is the trunk out of which they all grow and from which their life is drawn. They are the stones that make the temple, but there is the Deity that dwelleth within, whose glory beams from every portal, and the river whose salvation flows from under its threshold to fill the world; “and everything shall live whither the river cometh.” It is the isle that, more than any spot of earth, has received the Divine favour, because it is the Patmos isle, on which stand the golden candlesticks of that Christianity which is to shed its light abroad, and reveal the Saviour's presence and glory to all mankind. They tell us, indeed, that this island is like a ship anchored by the shores of Europe—take this idea—and manned with her noble crew, and freighted with her precious cargo of salvation for all mankind; she shall send out her boats and barques of various build, of which she has a glorious fleet around her, “Mayflowers,” “John Williamses,” and other such, to sail over every sea and bear her treasure to every land; and as these vessels are ever sailing from her and bounding over the billows, the song of the crews shall be,

“ Waft, waft, ye winds the story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole,
Till o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.”

And surely we ought to be thankful for the privilege and honour thus put upon us, that we are chosen of God to make it known. I sometimes think it would have been a privilege to have been a trumpeter in the days of the old Jewish jubilee—to have sounded out the joyous silvery peal that should have gone through the land with the morning sunbeams, to proclaim liberty to the captive, and joy and gladness to all; still more to have been one of the old Hebrew prophets, to have gone forth with the power of the Spirit of God dwelling within us, and declaring God's words out of our lips; still more to have been one of the glorious band of Apostles who went forth with Pentecostal fire upon their heads, and power in their hearts. But we have a mission nobler far than theirs—to proclaim a jubilee such as ancient Israel never knew; to tell of a salvation of whose glory the very prophets themselves, perhaps, could never adequately conceive, and to do this in the promised richness and plentitude of the Spirit's power, such as the cloven tongues themselves could never symbolize. And there is glorious cause for thankfulness, not only that we have the privilege, but for all the facilities God has provided, and the abundant encouragement He has given us for the use of them. Look back to our forefathers, and what would they not have given for such advantages and prospects as are opened up in every direction before us. What faith they needed, and what difficulties they had to grapple with. What faith was that in which they went forth amid the jealousy, or unbelief, or scorn of those they left behind, with that Divine thought burning within them as though a live coal from the altar had fallen into their bosoms and set their souls on fire with heavenly love and zeal! What faith was that in which they went down into the deep dark mine of heathenism, and wrought in gloom and danger,

till now we see how they have brought from it, as an earnest of what shall be, some of the brightest gems that beam from the diadem upon the brow of Immanuel Himself! It was thus that they entered upon their work, compared with which, ours, in the present day, is scarcely to be called work at all; they stormed the citadel, we have only to go in and dwell where they fought and died. They were as the pilgrim fathers who founded the empire, in whose privileges we rejoice as we worship in the temples they have reared for us. Let us be thankful for all the blessings of the harvest rising up in every part of the world; that they have sown seed that we may reap; even if we had no results to point to, our duty would still be the same; but we have them, and glorious results too, as we can point to the Word of God translated into almost every language spoken amongst men; can point to the myriads that are snatched from heathen darkness to Gospel light, to say nothing of those that have gone up before the throne; and this is only the dawn of the day whose glory is to fill the earth, the first drops of the Divine shower that shall be poured out till the glory of the Lord shall cover the earth, and all flesh shall see it together. And this brings us to the third thought, of the confidence and zeal with which we should give ourselves afresh to the work, in the assurance and anticipation of the Saviour's ultimate triumph. True, we may be honoured sometimes with the abuse of those whom our Gospel disturbs in their deeds of cruelty, into whose dark den it flashes the light of that holiness and condemnation they cannot bear, so that they are ready to say, with some of a kindred soul of old, "What have we to do with Thee, thou Jesus of Nazareth; art thou come to torment us before our time?" and yet are compelled to acknowledge the Divine glory of Him from whose presence they flee. True, the shrine-makers of Ephesus may rise up and shout out the praises of their Diana when they feel their craft is in danger, and may seek to hinder the spread of that Gospel which threatens the destruction of the system upon which they have thriven. True, we may have to tell yet in the future, as we have in the past, of our martyrs, but their blood shall be the seed of new generations, that shall give us a host to take up the battle for every single soldier that has thus fallen. And even from these things we gather encouragement; but we have more than this to urge us onward; we have the Divine command as truly from our Saviour's lips as though He had come into our midst to give us it this morning—and that ought to be surely none the less binding, that it has been eighteen hundred years upon record; not only that, but we have the wailing cry of the millions in heathen lands asking for that help we alone can give; and as it comes wafted upon every breeze, and borne upon every billow, and as it comes from those who are of the same flesh and blood as ourselves, surely this should stimulate us to action and arouse us to zeal; not only that, but there is the great cloud of witnesses by whom we are encompassed, of those who have gone before, some of whom have lived and laboured and died in the same good work, whom we may suppose to be bending from their starry thrones to cheer us onward. And not only that, but we look on to those glorious scenes we are taught to pray for, and we know the result is as certain as it is beneficent and sublime. Whatever may be the force and power leagued against the glorious cause, and however apparently weak and unlikely our instrumentality, it is the cause of Him who uses the weak things of the world to confound the mighty, and things that are not to bring to nought things that are; and all opposition must fall, as surely as the towers of old Jericho fell before the rams' horns of ancient Israel; as surely as "proud Dagon" fell before the ark of the Lord; as surely as all the hosts of Midian fled before Gideon and his three hundred men with their lamps and pitchers; as surely as the Philistine giant fell before the sling of the Hebrew shepherd-boy; so surely shall all the forces we have to meet, and all the opposition arrayed against us, fall before the preaching of "the glorious Gospel of the blessed God." Let our hearts and eyes then be up to God alone, trusting in His might and desiring His glory as the great end to be sought after, and then we shall be made strong for the work, whatever it is. It was this that inspired Moses of old when he went forth at the head of the liberated bondslaves, to lead them to the Promised Land, this that animated the spirit even of our Lord Himself, as, for the joy that was set before Him, He endured the cross and despised the shame; so shall we be strengthened for our labour, and may rejoice in its glorious privilege wherever we are found, and the pleasure of the Lord shall prosper in our hand.

The Resolution was then put and carried.

The CHAIRMAN:—The resolution having already been approved of by the Meeting, I will now call upon Dr. Tidman to make a short statement relative to India.

DR. TIDMAN:—The Chairman of the Board of Directors is very anxious that the assembled friends, the supporters of the Society, should hear something about India. I regret

much that want of time did not allow me to read the Report fully ; but, looking to the general interest of the Meeting, I passed over that part. However, we have a Missionary brother here from India, who is about to speak, and I am quite sure that he will supply, from his own information, the deficiency much better than it could now be done by any written statement. There is but one resolution more, which will be moved by the Rev. W. Cuthbertson and seconded by the Rev. W. H. Hill, who is not only a Missionary from India, but the son of a Missionary, and, as it regards the place of his birth, an Indian himself :—

THE REV. W. CUTHBERTSON :—My Lord and Christian friends, the resolution I have been asked to move reads thus :—

“ That Sir CULLING EARDLEY EARDLEY, Bart., be the Treasurer ; that the Rev. Dr. TIDMAN be the Foreign Secretary, and the Rev. ESENEZER PROUT be the Home Secretary, for the ensuing year ; that the Directors who are eligible be re-appointed, and that the gentlemen whose names have been transmitted by their respective Auxiliaries, and approved by the aggregate meeting of Delegates, be chosen to fill up the places of those who retire, and that the Directors have power to fill up any vacancies that may occur.”

The only claim that I have, entitling me for a moment to appear before you on this platform is, that for some two years I have been honoured with holding an official relationship to this great and important Society. I had the honour to be asked by the Directors of this Society to succeed the venerable Dr. Ross, of Sydney, as their agent, conducting the business between them and their agents and Missionaries in the South Seas. And this morning the little time that I shall occupy your attention will be almost entirely devoted to the operations of your South Sea Missions. But before proceeding to tell you something of the work going on in these Missions, I hope to speak to you a little as the pastor of an Australian Church, and endeavour to tell you what we are doing in Australia for the Missionary cause. In that land, the Missionary cause is comparatively in its infancy. We are struggling Churches ; yet I believe that there is no cause, with the exception, perhaps, of that which is intimately allied with it—the Bible Society—there is no cause that so thoroughly and universally has the confidence, or can command the liberality of the inhabitants of Australia as this cause of the London Missionary Society : and the support which we have received there has extended to all sections of the Church of Christ. I feel that—God having placed us in that land—that our Heavenly Father has not opened up, in the wonderful manner He has done, that wonderful colony of Australia merely that it may be peopled with Anglo-Saxons, with the children of Britain—though it may not always be an English colony, the descendants of Englishmen will have the power there for years and for generations to come ; but we have been placed there for no selfish purposes—we have been placed there, not merely to build up a great nation (though, God helping us, we will do that), but we have been placed there chiefly to form Missionary stations for China and the South Seas. We are trying to raise up the colony to a sense of its own responsibility, and its glorious destination ; and we have already, in a humble way, begun to work it out. For example, in one of the colonies, Tasmania, the brethren there have determined to found a college—perhaps, however, that may be considered too presumptuous a title ; but let us call it an academy—which will have for its end the education of those dear children—not merely the orphan children—of the Missionaries engaged in the South Seas. I thank Dr. Campbell for what he has said in reference to the wives and children of Missionaries. No one will deprecate the Christian heroism of those noble men, who have gone forth from time to time from this country to the Missionary work ; but I venture to say that, great as that heroism has been, it is not to be compared with the suffering heroism of the wives of our Missionaries. The Brethren in Tasmania are about to institute this establishment, where the children may be sent up from the South Sea islands—children who can never be enfolded in a father's arms, who may never be blessed with a parent's love. We want a half-way house, as it were, where friends will be able, from time to time, to visit them ; or, at all events, within visiting distance if anything serious should happen. We are struggling to do our own Missionary work in our own country ; we are trying to establish a Church there, and to make an aggressive movement there ; and we believe that, before many years elapse, we shall be working in perfect co-operation and in perfect harmony with the Directors of this Society—not taking the work out of their hands, but that we shall be able to maintain and support the South Sea Missions. The time has not yet come for this. I should be sorry to see that Mission as yet entirely dependent upon Australian contributions. We are not strong enough—and in a new country it would not be well to be independent—we want the aid of the Directors and the Secretary we have here. We do not mean “ cutting the painter ;” we wish still to be joined to you as a Society, but we will come to you in a little time and supply you with the men and the means. China has

occupied a large portion of the Report, and has been brought prominently before you. We, in Australia, believe we have an important work to do there; and we believe that the most powerful aggression that will be made upon the superstition, the false philosophy, and false religion of the Chinese, will be made in Australia. That may seem strange at a first glance, but so great is the attraction of our gold-fields, and so near are we to China, with its teeming population, that already our politicians are beginning to fear that the colony may be flooded by them, and some among the number have been attempting to stop their entrance amongst us; but the Christian Church desire to see a wise and moderate immigration of them amongst us; and, when they come to us, we treat them as strangers coming to our doors; and then our kindly feelings towards them, and feelings of gratitude on their part, will induce them to hear the Word; and I trust, when they return to their native country, they will go away with something much more precious than fine gold; and in this way, we, in Australia, shall be the first Missionaries to China. This is not a mere fanciful anticipation for we are already witnessing its fruit. Some time ago I was introduced to a Chinese merchant in Sydney, who had just arrived. He told me he was a Christian man, and from conversing with him subsequently, time after time, I soon found that his statement was true. He made an application to be admitted a member of my own Church, and, after the proper preliminaries had been taken, we received him as a member of that Church. He maintains a noble Christian bearing; and what is more, in my own Church, and in the schoolroom attached, several times have I seen him addressing assemblies of Chinese upon the Gospel of Christ. You have heard of the song listened to by Mr. Lawes, in Savage Island—I have heard these people singing the praises of Jesus Christ. We have given them the Bible in their own tongue—we have sent it to the gold-fields where they are labouring; Lu Aka, the Chinese to whom I have referred, goes amongst them as a Christian teacher. I have heard them sing the praises of Christ; and though last night I heard the Swedish Nightingale sing those beautiful words, "Come unto me," I was not one tithe so much impressed with the melody from her lips as when I heard the children of the land of Sinim trying to sing the praises of Him who will yet be Sinim's Lord. I will now venture to speak of the working of the Missions in the South Seas—I go at once to Tahiti. And there is still something that must come before your notice—something that will yet have to be seriously considered with all the wisdom that can be found in the direction of this Society. You may depend upon it, that the battle you will have to fight with Roman Catholicism will not be in this land, where Protestantism has the power (and with God's help England will ever be Protestant), the battle will be fought in your colonies, in the South Seas, in India, in China, and in your great colony of Canada. I have talked, not merely with the Missionaries themselves, but with the ablest politicians in the colonies; I have conversed with teachers, with captains of ships trading from island to island in the South Seas, and they are all agreed that the state policy of France goes hand in hand with Rome, and that they are determined to chase you from island to island, till every one of them is their own. What is the evidence of this?—look what is done in Tahiti. Look at New Caledonia—in one of the largest of these islands, in the key, in fact, to almost all the islands of Fiji and Polynesia, the French have got the wedge in, and they are determined to keep it there. There is about being formed a new India steam route, in connection with the French Government. The Emperor of the French is largely subsidising it, and making every steamboat take out so many Missionaries free. A certain number of Roman Catholic clergymen get free passage, and all others are taken at half fares. When that system is in operation, we shall find that India, China, and the South Seas will be flooded with Roman Catholic priests, and Catholic Sisters of Mercy. Now, I say this for the purpose of stimulating you, not for the purpose of casting any censure upon them; I only wish you would go and do likewise. It is delightful to think that Tahiti, one of the earliest of our fields of labour, still stands true to the Gospel of Christ. I believe that partly through the geniality, as it were, of the representatives of French policy, there is some measure of liberty there, though not a full measure, but I believe the time is not far distant, when, if you are wise enough to face this policy at present, we may have full and perfect freedom on that beautiful island. And well may your Report allude to the Navigator's Islands—to Samoa. Looking at all that has been done there, it is just what Dr. Campbell would have wished should be done. We say, where are the triumphs of pretended philosophers—where your writers of essays and reviews? Here are our essays and reviews. Can you write us a book like this; can you write anything like what our Missionaries have written? They have written in distant islands of hundreds of thousands of men and women brought out of darkness into the bright light of Christianity, to sit in their right minds at the feet of Jesus. I will not call them *our* "essays and reviews," I would wish to correct the phrase, for this has ever struck me as I came within the contagious influence of these Missionary spheres.

When I have looked at the men who have gone, and know for a fact what has been done in these islands, I feel that if anything could be a proof that the saving Spirit of God is still in the Church, we find the proof there, for it is written as clearly as in the Saviour's prayer itself, "Thine is the power." The Navigator's Islands are wonderful places. The Missionaries you have sent there have been most capable men, and in the presence of one of them it will not become me to say much; but I believe their policy is one that in every case should be followed. One great element of success is, that no Missionary shall be allowed to touch that which is merely worldly. I know that sometimes there will come a seeming necessity to put the hand to traffic, and sometimes good men will think themselves compelled to it by that necessity, but our Brethren of Samoa have stood clear of it all, and that is why they retain so high an influence in the vineyard of the Lord. Look at Aneiteum, Potuna, and Eramanga. Do we not find ourselves moved to the very souls by the story? There must surely be something dreadful in these islands when Paton and Copeland were obliged to flee. In Eramanga, too, Missionaries fell martyrs, and in the very next month another Brother says, I am willing to go there—thinking it nothing peculiar, nothing to be boasted of; and Copeland, though bonds and death may meet him in the land, quietly accepts the offer to accompany him. All honour to the true and brave! I honour the great who have defended England, but I honour, with a deeper feeling and a greater intensity, those brave men who have been fighting Christ's battles, and have fallen in the glorious fight. Macfarlane is doing a good work, and time will show that it will be continuous, if you are ready to meet the Roman Catholics there, for I believe it is there that you will have to meet them. I know the South Sea Missions, and perhaps they do not look so grand, or so important, as Missionary fields, as India and China; perhaps they are not. But look at the matter in this light: we have at this moment a great Exhibition building, and the science, skill, and genius of every country is collected within its walls; perhaps there may be some Albert the Good with a yet higher title in connexion with an International Exhibition; perhaps the time will come when there will be a great international gathering, not only of those upon this earth, but of heaven above, of all races, kindreds, and nations; and in that great gathering in the International Exhibition which is to be, what would be said of the Missionary institutions of England, if, while they sought the Hindoo and the Mohammedan, the Chinese and the negro, there was wanting one large family, one, however, that we at present take an interest in, and can bear the most wonderful testimony to what we have done? We know that the sons and daughters of Polynesia will be there; they will be there in hundreds and thousands, and it will be to our glory to be able to say "Here are we, this wonderful powerful nation, England, and the children which have been given to us—they are all here!" This is truly a wonderful country; and when, after a short absence, I return to see here the source of its power, the embodiment of its importance, as I stand an unknown man amongst you, it occurs to me to ask the question, as the fashion of the world has changed, as many dynasties have gone down to the dust—these have been, and they have gone, is this country to follow in their wake? It may be, one cannot say; but I will venture to make this prophecy, that as long as England is true to her own destiny, as long as she extends her responsibility, as long as she is filled with churches, as long as such glorious efforts as these are well supported and maintained, Britain will never cease, but will continue to be the glory and the admiration of the world.—I have great pleasure in moving the resolution.

The Rev. W. H. HILL, of Calcutta, in seconding the resolution, said:—India occupies a most important position in the Missionary world; it possesses, I believe, one-third of the whole Missionary body to be found abroad. Christian Friends, for one reason I regret the silence of the Report with regard to India. We have no Cenotaph to speak of a departed brother, no monument erected when a Missionary has lost his life as a martyr, or who has been sacrificed by his toils in a foreign clime, as in the case of ministers at home, but we look to that Report as our monument, and, had its pages been read, the honoured name of Mrs. Mullens would have been heard to-day. My Lord, I have to speak of Indian labour, and, had time permitted, I should have been glad to have shown at length, how some of our well known difficulties affect us—at this hour I can only barely hint them. The language in which the Missionary has to address the native conveys to him still the falsehoods of centuries; and when we speak of God, the impression we make upon the mind is some representation of Shiva, Vishnu, or Krishna, with all their evil and corrupting legends. I have seen Mr. Lacroix taxing his invention to convey his meaning—but the people could not feel the truth because they were only thinking of a Shiva. Again—*caste* has produced an influence of a kind which has to be overcome; it has deadened the affections, so that I have actually passed by individuals perishing in the road, and when I sought to obtain help for them the reply was, "Oh, they do not belong to our caste, let them die." On one occasion, while I

was preaching I saw an object supported on the tips of the fingers and the toes, with an expression of great agony upon the countenance. I said to myself, This is an ascetic listening to the truth; but when the people separated I found him still in the same position. I went up to him and asked what was the matter; he said, "I am in the most intense agony, and I cannot move." "Where are your friends?" I asked. "I have got none here." "What is to be done for you?" I inquired; he said, "I have been long ill; I felt better to-day, and came to the market, but I became worse. I called to those around me for assistance, but nobody would come, I was not of their caste." With the assistance of a convert I carried the poor man under the shelter of a shed, three sides of which were open. To leave him there would have been to leave him for food to jackals, so I went from shop to shop and house to house, but the answer was everywhere the same, "He is not of our caste." We got some wood, lighted a fire, and left him again for a short time, and up to 10 o'clock at night I was seeking for a refuge for the unfortunate man, but could find none; all said, "He does not belong to our caste." At length I went to one shop, and besought them to find room, I even in the shop, for the poor man to lie down, and after some difficulty the shop-keeper said, "I think he may belong to our caste; I will remove these things, and you can put him here, but I cannot watch him through the night." The next morning I found him dying, but the look of gratitude he gave me was ample reward for all I had done for him. I do not blame the people—it is their religion, and this an effect. But for ten days, wherever I went, for ten or twenty miles, they would come and stare at me as if I were the incarnation of benevolence, and brought their children to look at him who had taken up the poor sick man and carried him to a shelter; showing clearly that, notwithstanding the influence of caste, there was still the heart that could feel for suffering, and appreciate benevolence in another. It is a singular thing that one of our difficulties should arise from the action of a nominally Christian Government—a point I would not desire to touch unless I had felt compelled; and I conceive you will unite with me in thinking that some allusion to it is necessary on the present occasion. I do not desire that the Government should themselves become teachers of religion, but I beseech them that their neutrality, which is nothing but a political fiction, should be removed. It is a neutrality all on one side—a neutrality that favours Hindooism and Mohammedanism, but ignores Christianity. The commercial world will look after the material advantages that India has to bestow, but the Church should see that Government acts not in practical hostility to Christianity. (During the siege of Delhi, some portion of the Holy Scriptures fell into the hands of some of the soldiers of the 24th Punjaub Infantry, and the result was, that Christianity began amongst the men, some were baptized, and a Church was formed, when the major of the regiment put a stop to the whole of the proceedings. I believe the matter was afterwards referred to the Governor-General, when it was stated to be a mistake; and he promised that certain rules should be drawn up in regard to Christians in the native army—that was two years ago; Lord Canning has vacated the Vice-regal throne, and nothing has yet been done to cure the evil. Contrast this conduct with that of a Native Prince. The Rajah Rundee Singh, who rules over a population of 180,000, three parts Mussulmans, married the daughter of an East India gentleman who was managing his estates, and her Christian influence has been most remarkable. The Rajah and his brother attend religious worship regularly three times on the Lord's Day, all public work is stopped on that day, schools and churches have been established, hospitals, poor-houses, and such-like institutions have been erected in his territories. A number of his people, comparatively few, however, look with ill-favour upon the proceedings of the Rajah, but the rest state, "He claims his own right to serve God as he thinks he ought to do, and he gives to others the same liberty. He makes no secret of his leaning towards Christianity, but on every suitable occasion proclaims to every one under his rule that they have free liberty to judge for themselves upon matters of religion." It is said that the late East India Company was afraid to show favour to Christianity. Is the British Government afraid? Are we afraid to proclaim the truth in that country? We want an open declaration in India to remove the obstacles which have been thrown in our path. They look upon us in India as hypocrites, because they believe we are working underneath the surface to destroy their religion. Never to this day have we realised that liberty which Rundee Singh desires should be extended to all, and I look upon the resolution I am seconding to-day as a call upon each of us, so long as the necessity exists, to follow the course which this Society has hitherto followed, and in the spirit which has hitherto characterised its labours. In India this Society has a larger number of Missionaries than in any other country; but what is it in comparison with the population?—we have one Missionary to half a million of people. I know not how better to illustrate that

proportion than by repeating an illustration given by Dr. Patrick, of the Presbyterian Church in Ireland. He said, "We Presbyterians of Ireland are half a million of people, and we have 450 Ministers; in India there are 200 million people and 450 Missionaries. India, with her 200 million people has precisely the same number of Christian Ministers that we have with our half-million." Does not this present to us an insuperable difficulty? I have sometimes felt that the British and American Churches cannot truly realise this state of things, or they would send us ten Missionaries for every one they have sent. Success has been the theme of our Meeting to-day. Success, if I understand the word, implies adequate agency, but adequate agency has never been brought to bear upon the world yet. I can only interpret success to-day, in the language of our Secretary, as "the unmerited rewards of God;" and to Him be all the glory! Let me just give you one or two illustrations of these "unmerited rewards." There are now in India at least 125,000 Native Christians. That seems a small number out of 200 millions; but break it up. Let us suppose, what I believe is about the truth, that all the Church-goers, and all the Chapel-goers in Great Britain and Ireland, were distributed in equal proportions to every Minister engaged or disengaged. I believe the result of that would be, that all the Ministers would have a congregation of 200 people, and a Church consisting of 25 members. If you break up the 125,000 Native Christians of India in the same way, and divide them equally among the Missionaries in India, the result would be, that for every Missionary there would be a congregation of 300 souls, and a Church of 50 members. But statistics will not give us satisfactory evidence with regard to the progress of Christianity, and therefore let me refer to some other indications. The resolution which I was to have supported refers to the advance of Scriptural education in our schools. What has been the result? The Government, in educating so many thousands of Natives, has been demolishing idolatry, but it has left the people who have been educated, Atheists or Deists. In our Missionary schools education is based on the Scriptures. In the morning, before the teaching commences, the pupils are all convened for prayer, and they are dismissed with prayer at the close of the day. We teach them the Scriptures; and while on the one hand we have been knocking down idolatry, we have on the other been rearing the temple of truth. Let me mention a case which shows the necessity of Scriptural education being carried on more than ever amongst ourselves as private Christians. Some time ago the Government of India appointed to the office of third magistrate of the city of Calcutta an educated Native, who stood high, and rightly, as it then appeared, in their estimation. The European community had for a long time been desirous that educated Natives should receive that kind of encouragement, and we were all glad, I believe, when a Native was made the third magistrate. That man had not been long in office before he was found altering some of his own written decisions. This occasioned a great commotion throughout the whole of the Native and European community. Two young Natives who were formerly in our college, called upon me at the time. While they were with me the conduct of this Native magistrate became a topic of conversation, and these young men said they believed that if that man had been educated in a Missionary college the principles which he would have gained, and the character formed in him, would have been such that he would never have allowed himself to descend to so dishonourable an action. Those young men were unconverted, but, having been in a Christian college, they had learned the worth of Christian principles. I might multiply proofs of the influence of Christianity, some of which it would be difficult for any one but a Missionary to understand. It has been said that our converts generally are of a very inferior class. There may indeed be many of whom that is true. It is difficult for any but those who live on the spot to realise the circumstances in which the people are placed. The mass of the Hindoos are illiterate, and of course, to a certain extent, the Christian converts amongst them partake of the same character. But it must be borne in mind that the converts whom we have had in our schools and colleges, in such cities as Calcutta and Madras, stand upon a much higher platform than the converts in the villages of the interior. The Missionary in a city is resident among his people; the Missionary in the villages cannot live among them, because they are too far apart from each other. He cannot go amongst them to preach without giving previous notice; and it is not reasonable to expect from those who have no Christian public around them, and so little ministerial influence, the same growth and advancement that may be expected from those who are more favourably situated. But in spite of these obstacles to improvement, we have much cause for encouragement. Let me refer to the case of an old man whom I was privileged to receive into the Church of God when he was seventy years of age. When he first came to me and told me that he wanted to be a Christian, I was perfectly astounded; I could hardly credit that a man whose life had been devoted to idolatry, could, when his

body was feeble and tottering with age, get a new idea into his head. It was, however, faith in that God with whom all things are possible, that triumphed over my doubts, and that man at length was received into the Church. The Catechist reported of him that his conduct gave him more satisfaction than that of almost any other member of the Church. He lived at such a distance, that in order to attend the Sabbath services he had to leave his house early on Saturday, and travel to a half-way house by the evening; there he spent the night, and on the Sabbath morning he set out for the place where the services were held; on the Sabbath evening he returned to the half-way house, and on the next morning reached home. He gave, therefore, two days instead of one to the service of God. In the course of his journey he always had to cross a number of streams in a very rickety kind of boat which might easily have been upset, especially when managed by a feeble old man; and when it was remarked to him that God did not require that such sacrifices should be constantly made, he replied that he could not sacrifice too much for Christ, and could not do without his Sabbath bread. In this case you see how the true principles of Christianity are being diffused in India under the most adverse circumstances. In itinerating among so many hundreds of thousands of souls I have sometimes been exceedingly depressed at the difficulties of the work and the paucity of the labourers. After I had preached a sermon, not knowing who would follow me, a Native has come up to me and said, "What are we to do who can't read—are we to perish?" My Christian friends, I leave that question with you. Ask yourselves whether you are prepared to say that these millions who want the living voice to proclaim the truth to them because they cannot read, shall be left to perish? Mothers, this is a question for you. When Missionaries are wanted, the mother who gives her son feels the sacrifice more even than the father. A Christian mother whom I knew, when she had her first-born son, said, "I give this child to God;" when her second son was born, she said, "I give this child to God;" and when a third son was born, she dedicated him also to her Saviour. Ere she died she had the privilege of seeing two of those sons ministers—one a pastor at home, the other a Missionary abroad, and if anything could have added to her happiness it would have been the intelligence that her third son had given up commerce to enter the Missionary field. That Missionary mother gave all her sons to God, and she speaks to-day through the lips of her first-born. I beseech you, Christian mothers, to take this matter up, and see that some of your sons are so dedicated. It was Hannah who dedicated Samuel, and it is from you that God expects dedications now; and if you appreciate the condition of a perishing world, if you think of God's having given His Son for you, you will not feel it to be a sacrifice but a privilege. I beseech you, then, rise to this privilege; grasp it; seize the honour which God has conferred upon the Church, and give the Gospel to the world. When I was leaving India I did not expect to come to England. I was going to the Cape of Good Hope, and I then expected that, after sojourning there for a few months, I should return to my work with renovated health. God designed otherwise. Some of the Native Christians who were with me at the last moment before I quitted India, said to me, "When you go to the Cape of Good Hope, you will perhaps find some colonists there who have contributed to the spread of the Gospel, and some who have given a son to go forth as a Missionary to foreign parts." I mention this because it harmonises with the resolution which I have risen to second:—"Wherever you meet such as have contributed to this good cause, give them our thanks." I had, my dear friends, five or six hundred Native Christians lately under my charge in India, and I hope to return to them, in the providence of God, ere the cool autumn has closed. And in their names, as representative of something like 250,000 souls in India and Burmah, I give thanks to every Church that has contributed to the Missionary funds; I give thanks to every Sabbath teacher who has interested himself and his class in Missionary subjects; I give thanks to every adult who has contributed to the cause of God; I give thanks to the Chairman, the Secretaries, and the Treasurer, of this noble Society. But I give special thanks to the mother who has dedicated her son to God's service; and in that day when we shall hear the honourable welcome, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord," next to that honour will be the gratitude of converted millions to Protestant Churches, who have sent them Missionaries, and God's Book.

The resolution was then put and carried; after which the Meeting terminated.

THE EVENING MEETING.

THE Evening Meeting, convened specially with a view to excite and maintain an interest in the objects of the Society among its Juvenile friends, was held at the Poultry Chapel. G. J. Cockerell, Esq., Sheriff of London and Middlesex, kindly presided on the occasion, and impressive and effective addresses were delivered by the following Missionaries, viz. : Revs. R. Sargent, from India, Dr. Turner, from the South Seas, R. Dawson, B.A., from China, W. Gill, late of the South Sea Mission, and F. Jones, from Jamaica.

Contributions in aid of the Society will be thankfully received by Sir Culling Bardley Bardley, Bart. Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; Rev. Alex. King, Metropolitan Hall, Dublin; and by Rev. John Hands, Brooke Ville, Monkstown, near Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.

THE EVANGELICAL MAGAZINE

AND
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JULY, 1862.

William Greenhill, M.A.,

FIRST PASTOR OF THE CONGREGATIONAL CHURCH AT STEPNEY.

BY THE REV. JOHN KENNEDY, M.A.

THE name of William Greenhill has two associations—he was author of a commentary on Ezekiel, and he was the first pastor of the church now assembling in the Old Meeting House at Stepney. But beyond these there is very little known of him. Neal and Brook mention him only incidentally, and Calamy's account of him consists of eight or ten lines. And yet he was one of the ablest and most learned men of his day, and held offices of great importance and difficulty. Anthony Wood, in his *Athenæ Oxonienses*, writes of him in his usual style of High Church contempt and uncharitableness, calls him—with all the Presbyterians and Independents of the University who “swerved from their lawful prince,”—“perjured,” and represents him as becoming a “notorious Independent” “for interest and not for conscience.” Through the courtesy of the Rector of Stepney I have obtained access to the records of the old church of St. Dunstan's in the East and have there found the means of throwing light on some of the obscurest parts of his history; and I hope that research in other quarters will enable me, at some future time, further to illustrate the life of this good man.

William Greenhill was born in the year 1581, of humble parents, in Oxfordshire. At the age of thirteen he entered as a student of Magdalen College, Oxford, in the condition of a servitor—that same condition in which Henry Kirke White went to Cambridge, and which has been the ladder by which many a poor youth has risen to eminence and usefulness. At Oxford he took his degree of M.A. in the twenty-second year of his age. Where he began his public ministry I do not know; but that he held a cure, or officiated in some ministerial capacity in the diocese of Norwich, is evident from an incident recorded by his

friend, Henry Burton. Mr. Burton tells us that Mr. Greenhill refused to read his Majesty's declaration about "lawful sports" on the Lord's day, and was threatened with excommunication in consequence. Mr. Greenhill and another minister waited on the chancellor to the Bishop of Norwich, to desire absolution from the threatened excommunication. Whereupon the chancellor replied, like a true soldier of the church militant, that "if he had the power he would pistol him." Greenhill's Puritanism comes out in this fact. "The Book of Sports" was, in his judgment, an offence against God, in which he could take no part.

Greenhill's first associations with Stepney were in connexion with the parish church. In the "Life of Jeremiah Burroughes," an eminent Non-conformist, the following statement occurs:—"After his (Mr. Burroughes's) return from Rotterdam, his popular talents and great worth excited public attention, and he was chosen preacher to the congregations of Stepney and Cripplegate, London, then accounted two of the largest congregations in England. Mr. Burroughes preached at Stepney at seven o'clock in the morning, and Mr. William Greenhill at three in the afternoon. These two persons, stigmatised by Wood as notorious schismatics and Independents, were called in Stepney pulpit, by Mr. Hugh Peters, one the *Morning Star*, and the other the *Evening Star* of Stepney."

Mr. Greenhill was a member of the famous Westminster assembly of divines, which was convened in 1643, and was one of that small band of Independents who gave so much trouble to their Presbyterian brethren. His name appears in connexion with all the public documents in which the Independents recorded their remonstrances and protests against the views of the majority. In the famous picture, now well known, of the assembly when thrown into a state of amazement by the declaration of liberty of conscience, there is a portrait of William Greenhill. On what authority the likeness is given, I do not know. It is the portrait of a gentle, studious man, almost ladylike, but for the *moustache* which adorns the upper lip.

In 1644 Mr. Greenhill was present at the formation of the Congregational church in Stepney, the record of which appears in the church book in these terms:—"The church being constituted by the mutual consent and agreement of Henry Burton and his wife, William Parker, John Odingsell, William Greenhill, and John Pococke, in the presence of Mr. Henry Burton, pastor of a church in London, to walk in all the ways of Christ held out unto them in the Gospel, and having the right hand of fellowship given them by the afore-mentioned, and owned for a true church of Jesus Christ, there were added unto them from time to time as followeth."

It will be observed that in this record there are two Henry Burtons mentioned. There is a "Henry Burton, pastor of a church in London," in whose "presence" certain persons were constituted into a church of

Christ, "by mutual consent and agreement;" and among the persons who were thus constituted into a church there is a "Henry Burton and his wife." What connexion, if any, there was between these two Henry Burtons we do not know. The one may have been the son of the other. The first name in the list of church members may be that of the son of the man who proved such a scourge of prelacy in the days of the first Charles. We know that Henry Burton, called in our record, "pastor of a church in London," had a family, and the residence of one of them in these eastern parts may have been the occasion of his presence in Stepney in 1644.

It has been assumed by some that Henry Burton was the first pastor of the church thus formed, but of this there is no evidence. In 1644 he was pastor of another church, and it was in that character that he assisted in the formation of the church at Stepney. His name never after appears in the Stepney church book in any capacity, and he died in 1647. Had he ever become formally connected with the church, his name must have appeared at least in the roll of membership, which it does not. The "transactions" of the church date only from 1650, and from that period to 1671 the pastor, Mr. Greenhill, is frequently referred to. I have no doubt that Mr. Greenhill was the pastor from 1644 to 1671, and why his name appears in the first list merely in the capacity of a member is easily explained; for to this day the pastor of the church at Stepney is received as a private member before he is recognised as pastor.

The very year after the formation of the church at Stepney Meeting, Mr. Greenhill published the first volume of his Commentary on Ezekiel, the dedication of which, "to the Excellent Princess and most hopeful lady, the Princess Elizabeth," suggests questions to which we can give only conjectural answers—it will be observed that it was written in the very heat of the Civil War; the battle of Naseby was fought in 1645—and we are rather surprised to find the pastor of a small Independent flock at Stepney dedicating his book to a daughter of Charles the First in a most courtly style.

This dedication is too long for insertion, but a few sentences will show the estimate which the author had formed of the young Princess:—"Doubtlesse God's eye is upon Your Highnesse, for that good is found in you, in these your tender years, and is well pleased that your sweetness of nature and choiceness of wit are joined with desire to know him, with love to his worship, and affection to the godly, all which, with these precious speeches of yours, 'I had rather be a beggar here than not go to heaven,' and 'how shall I be sure to go to heaven?' are acceptable to the Highest, and make strong impressions upon us inferiours. Your desire to know the original tongues, that you may understand Scripture the better, your resolution to write them out with your own Princely hand, and to come to the perfect knowledge of them,

breed in us hopes that you will exceed all of your sex, and be without equal in Europe.

* * * * *

"If the harvest be answerable to the spring, your Highness will be the wonder of the learned, and glory of the godly. It is my unhappiness that I cannot be sufficiently adjuvant to such princely beginnings; yet because this following treatise is an exposition of Scripture, I take the boldness to present it to your Highness, and shall continue to pray to Him who is All, and able to give All, that he would preserve your Royal person, bless your hopeful endeavours, fill you with all divine perfections, make you a chief praise in Israel, and fit you for an eternal weight of glory."

It is plain that Mr. Greenhill was intimately acquainted with the character of the Princess Elizabeth; nor could he have written as he does, had he not been aware that she knew him, or was acquainted at least with his position and character. But how this came to pass we do not know, unless it was through his friend Henry Burton, who was for fourteen years intimately connected with the royal family—a fact not much adverted to, and not correctly explained by historians. This dedication proves, likewise, that our Independent forefathers were no vulgar haters of royalty, no envious detractors of the great and noble. They had an eye and a heart for what was beautiful and true. And it was only in obedience to the higher behests of conscience that they were driven into hostility to kingly and unconstitutional claims.

Three years after this, Greenhill being still and all the time pastor of the little church at Stepney, we find him brought into close and delicate relationship to the royal family. "The Princess Elizabeth," we are told by a Tory historian, "was to have been apprenticed to a button-maker, but she was saved by an early death from this degradation. She died soon after her father, of grief, it is said, at his shocking fate."

This statement seems utterly inconsistent with the consideration shewn towards the royal family by the Parliament, in appointing William Greenhill to be chaplain to the now fatherless children. Calamy describes him as "a worthy man, and much valued for his great learning and unwearied labours," and adds, "He was the man that was pitched upon to be chaplain to the King's children, the Dukes of York and Gloucester, and the Lady Henrietta Maria." There must have been a reason for this choice. That Greenhill had some previous acquaintance with the royal family we have inferred from the style of his dedication to the Princess Elizabeth, written three years before. Though a decided Puritan and a decided Independent, he was a thorough gentleman, if we may trust all the indications we have on the subject. I cannot discover a single trace of violence, or rudeness, or factionousness in his life. He was the very man for the high and honourable trust committed to him. His principles would make him true to the ruling

power, the Parliament, while his character would secure the tenderest consideration to the feelings of the royal children. We may be sure that these children were safe from insult of every kind, and in every degree, at the hands of William Greenhill; and we may conclude that the Parliament meant his appointment to be an act of kindness to those whom its hard sentence had made orphans.

Calamy mentions only three of the royal children as included in Greenhill's chaplaincy. Charles, the eldest, was in arms against the government, and soon fled from England. What of the Princess Elizabeth I do not know, unless she was dead before Mr. Greenhill's appointment. But among those who were committed to Mr. Greenhill's chaplaincy, the reader will observe the name of the Duke of York—the James the Second of later history—who was driven in ignominy from his throne, to make way for his daughter Mary and her husband, William of Orange. We should like to know how long our Greenhill's chaplaincy lasted, what intercourse he had with young James, and their discussions and conferences, if any, on those great religious and ecclesiastical questions which were then heaving society with volcanic power. But all this is hidden from us. We know only that James got no good, rather took no good, from his chaplain, and doggedly and stealthily pursued the course which made him ultimately a crownless exile.

In 1654, Mr. Greenhill was appointed to an office of a very different kind. On the 20th of March of that year, the Lord Protector, with consent of his council, issued his ordinance for the appointment of "Commissioners for approbation of Public Preachers," and of these commissioners, known in history by the name of "Triers," Mr. Greenhill was one.

This commission for *admitting* men to cures is not to be confounded with the various committees and commissions under the Long Parliament, and under Cromwell, for *depriving* men of their cures, on the ground of a scandalous life, and other causes.

Mr. Greenhill, as we have seen, was pastor of the Independent church at Stepney from 1644 to 1671. But, strange to say, he was for seven of these years likewise incumbent of St. Dunstan's in the East, our old parish church. His name appears on the minutes of the vestry, for the first time, on the 11th of April, 1653, as attesting, with twenty-four others, the election of churchwardens. How long before that he was "vicar" of the parish I cannot say—his predecessor's name, Joshua Hoyle, appearing for the last time in the minutes in 1651. By whom Greenhill was appointed to the vicarage does not appear, but we presume it must have been by the Lord Protector. His name appears on the minutes for the last time on the 15th July, 1659. But the first indication of a vacancy in the parish is on the 19th of September, 1660, under which date the following minute occurs:—"At a meeting this

day it was agreed by us, whose names are underwritten, that Mr. William Northey, Mr. Maurice Thomson, Mr. John Limbrey, Mr. John Hoxton, and Mr. Edward Keeling, be desired that they, or any two or more of them, do treat with all persons now interested in the right of advowson of the vicarage of the parish of Stepney, for the purchase of the same for ever, in the name of the feoffees in trust for the parish." This minute is signed by twenty parishioners. The negotiations thus originated seem to have been soon completed, for the minutes of the following February 7th are signed by "Emm. Vyse, D.D., vicar."

The fact seems to be that William Greenhill was "ejected" in 1660, immediately on the restoration of Charles the Second, who entered London, it will be remembered, on the 29th of May in that year.

That Mr. Greenhill did not resign the pastorate to become vicar of the parish, but that he held both offices simultaneously, is beyond all question. The records of the discipline of our church are uninterrupted from 1650 to 1660. The term, "our pastor," runs through them continuously, and in one place at least, with the addition, "William Greenhill." This occurs on the 16th day of the 11th month, 1658 (January, 1659, new style). And both in the very month preceding, and six months after, I find his name in the vestry-book of the parish church as vicar of Stepney.

This conjunction of offices, incongruous as it seems, is easily accounted for. Even the Independents, two centuries ago, while their principles "clearly pointed," as Mr. Stoughton says, "to what at the present day is denominated 'Voluntaryism;' and while their churches were voluntary communities, in the fullest sense of the term, independent of all State support, and free from all State control, did not object to the State support of the ministers of religion, provided only that their consciences were not violated in being compelled to do what they did not approve. And when they accepted appointments under Cromwell to the parish churches, they looked upon themselves rather as public teachers of religion than pastors of churches.

The likelihood is, that the Independent flock of which Greenhill was pastor attended his ministrations as a teacher in the parish church, and assembled separately only for Christian fellowship and the exercise of discipline. That they did assemble separately, at least for these purposes, is certain from their own records, in which we find mention at certain times of the election of deacons and elders, and of the exclusion of certain persons from communion, for various specified offences.

With 1660, the year of Greenhill's ejection from the parish church, begins the period of cruel persecution, which ended only with the revolution in 1688. The entries in our church book are, during this period, few and far between. There is only one in 1660, and it is of no public interest. The next is in 1666. There are four in 1668, two in 1669, two in 1671, and then comes the last mention of Mr. Greenhil.

in another handwriting,—“September 27th, 1671,* our pastor, Mr. Greenhill, died, and was buried October 2nd.” Where he was buried, and who preached his funeral sermon, I cannot tell. But when John Howe preached, in 1699, the funeral sermon of Matthew Mead in the meeting-house which was built three years after Greenhill's death, he thus referred to Greenhill:—“I well remember, that, about three or four and forty years ago being desired to give help, on a Lord's day, to that eminent servant of Christ, Mr. Greenhill, whose praise is still in all the churches, I then first heard him (Mr. Mead) preach.” This statement, although so incidental, is full of historic interest. It carries us back to 1655 or 1656, when Mr. Greenhill was vicar of the parish. It was in the parish church John Howe “gave help” to Mr. Greenhill, and it was there, too, he heard Mr. Mead first preach.

Mr. Howe's statement is confirmed and illustrated by a singular entry in our church book. Among the admissions to the church in 1656, there is this entry:—“Tenth month (December, old style), the 28th day, Matthew Mead, minister, and now lecturer at Stepney.” In 1656, then, just three-and-forty years before the date of Mr. Howe's reference, Mr. Mead was “Lecturer” at Stepney, so that Mr. Howe “doing duty” for Mr. Greenhill, the vicar, would have an opportunity of hearing him. Mr. Mead was at the same time “Minister,” that is, he had some charge of his own, and this charge, either at Shadwell or Spitalfields, he held till the ejection in 1662. And mark the singularity, and as we should say, the irregularity,—while both a “Minister” and the “Lecturer” at our parish church, and while continuing both, he became a “member” of the Independent church, of which the vicar of the parish was pastor, and which held its meetings regularly for fellowship and discipline.

Greenhill's “Commentary on Ezekiel” consists “of lectures” delivered in the City of London, and was published in five volumes in 1646, 1649, 1651, 1658, and 1662. In 1643, Mr. Greenhill preached before the House of Commons on occasion of a public fast, and his sermon was published by command of the House. The only other writings of his which I have been able to discover, are two small duodecimo volumes, of 289 and 319 pages, and a sermon preached before the Long Parliament in 1643, entitled “The Axe at the Root.”

The first of the volumes is entitled “Sermons of Christ, His Discovery of Himself, of the Spirit and Bride, the Water of Life, and His free Invitation of Sinners to come and drink of them. From Rev. xiii. 16, 17.” This little book was published in 1656, when the author was both vicar of the parish and pastor of the Independent church.

The last of Mr. Greenhill's writings was published in 1671, the year of his death, and is entitled, “The Sound-hearted Christian; or, a

* Not 1677, as Palmer, Wood, and others say.

Treatise of Soundness of Heart: with several other sermons, and bears the fit motto, "*Non progredi est regredi.*" Of his own little flock it would appear that some had been overcome by the spirit of the times. "Have not some gone out from you that were not of you, and left Christ the only true light for their own light? Is it not an hour of temptation? Are not blustering winds of doctrine abroad that would blow away the grace and Gospel of Christ, and have only morality for grace and Gospel? Hold fast what you have heard, and stand fast in the Lord, and so shall ye live, and you shall be our hope, our joy, and reason of rejoicing."

We have no racy anecdotes or personal romances to record of William Greenhill. But three-and-forty years after his death John Howe spoke of his "praise" as "being in all the churches," and so long as a Congregational church exists at Stepney, it may be said that "his works do follow him."

Do not Linger.

Just before God destroyed the guilty cities of the plain, two angels were sent to tell Lot and his family what God was about to do, and to urge them to flee. Lot does not seem to have doubted the angel's word, but on some account or another he lingered. Perhaps he was unwilling to leave the possessions he had acquired in Sodom; or it might be, that he was reluctant to depart without his married daughters, and their husbands and children. Whatever the reason, he lingered. But the Lord did not suffer him to remain. The angels laid their hands on him, and by gentle force urged him on, until he was beyond the reach of danger. Not till then was the city consumed. "And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city."—Gen. xix. 16.

There are lingerers now, sinners who are awakened and have been long awakened to a sense of their danger, and who do intend, some time or other, to "escape for their lives," but who, like Lot, linger. Perhaps Satan suggests that it is "time enough yet," and they believe him; or they may be reluctant to give up some cherished sin. Whatever the cause, they do linger. They are no nearer salvation than they were months and years ago; perhaps, indeed, considering that they may be less anxious about it, not so near.

We would remind these lingerers of God's great mercy, the Lord has been merciful to you. It is of His mercy that your life has been prolonged to hear of His salvation. In all those appeals which have been urged upon you by parents, or teachers, or pastors, you are to

recognise not only their personal solicitude, but, far above all, God's loving mercy; and it is God's mercy which in these pages addresses you now. In His name we lay upon you the hand of constraining love, and beseech you to linger no more.

Do not linger, *for the peril is so great.* It was an awful ruin that was impending over Sodom—not the visit of an invading army, ravaging everything and leaving the hapless inhabitants nothing but their lives; not exile and bondage, but death—death in a form of all others most terrible—death by fire: for the Lord God was about to rain fire and brimstone upon them from heaven, which should consume them utterly. Yet such a ruin was only a faint emblem of the ruin which awaits the sinner. Its pangs might be sharp, but they would soon be over; it would destroy only the body; it would not reach the soul. The peril to which you are exposed is the destruction of the soul. Hear what God's word says: "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things written in the book of the law to do them."—Gal. iii. 10. "He that believeth not the Son shall not see life; but the wrath of God abideth on him."—John iii. 36. To be thus "under the curse," to be thus exposed to the "wrath of God," is to be shut out of heaven; to have no place in its home of love; no share in its bliss; no voice in its songs: it is to be condemned in the great and final judgment, and to hear addressed to you that awful word, "Depart;" and it is to be lost for ever in hell. With a soul in peril, so precious, that a whole world were a poor compensation for its loss, and with such a doom as this awaiting you, is it not madness to linger for a single hour, when loving mercy implores you to flee from the wrath to come? In the urgent language of the angel we say to you, "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."—Gen. xix. 17.

Do not linger, *for you may obtain salvation now.* There is salvation, and there is salvation *for you.* God's own Son died on the cross that guilty sinners might have everlasting life; and you have but to repent of sin, and to believe in Him, to obtain His mercy, and to obtain it now. God says to you, as He says to every sinner besides, "Behold, now is the accepted time; behold, now is the day of salvation." "To day if ye will hear his voice, harden not your hearts." He is prepared this very moment to give you everlasting life, if you will but seek it in His own appointed way. Perhaps you think, "I would be better than I am before I presume to go to Him." Then you will have to wait for ever; for only Christ Himself can overcome the evil which you deplore. Or possibly you may say, "I am so guilty, you do not know what wickedness I have done." But keeping away from Christ will not lessen your guilt; it will increase it. Besides, you will find nothing in the Gospel about degrees of guilt; and beyond all this, though

a man be ever so penitent, and ever so believing, there is no salvation. Instead of that, we have the assurance that "the blood of Jesus Christ his Son cleanseth from ALL SIN." Or, again, you may object, "My heart is so hard, that I cannot hope to find mercy!" Are you to try to soften it, then, and when you have succeeded in doing so, to take it to Him? That were just as if, in sight of a great glowing furnace kindled for the purpose of melting a mass of hard iron ore, you were to take a portion of that ore, and chafe it with your hands, and press it to your bosom, that you might prepare it for the furnace, resolved not to cast it in till it gave some signs that it was beginning to melt. Any one who saw you doing that would surely say, "Have you taken leave of your senses? Cast it into the furnace at once, it will melt in a few moments there." And so we would say, "Take that cold, dead heart of yours at once to Christ, for none but He can melt it in penitence and love." Do not linger, go just as you are to Him, assured that He is even now prepared to fulfil to you His own most gracious assurance, "Him that cometh to me I will in no wise cast out."

Do not linger, *for the blessings that are offered to you are unspeakably precious.* It was no bright prospect which was presented to Lot when he was urged to depart from Sodom. It had been his home, his paradise—if that could be called a paradise which was so polluted; and to leave it was to leave his all, and, escaping with bare life, to begin the world afresh, little better than a beggar. But it is no bare deliverance which is extended to you in the Gospel. It would be a great thing not to be condemned—not to go down into everlasting fire—not to be lost for ever. But there is unspeakably more. God promises, if you believe in Jesus, to adopt you as His child, and to give you even on earth a "peace which passeth all understanding," and a joy which is "unspeakable and full of glory;" whilst beyond all that is earthly, there remains a heaven of everlasting gladness and rest. You would not linger, if there were offered to you a splendid fortune. You would not say, I will attend to it some time else, but not now. You would with all eagerness, if it were possible, make sure of it at once. Why linger, then, when there is offered to you a treasure which is of transcendently greater value than all the world, and which will endure for ever?

Do not linger, *for your heart may be hardened.* "I will wait," you say, "a little longer, and then I will seek salvation." By and by you will fling aside all hesitation, and no decision shall be more manly and earnest than yours. It may be so,—but it may be otherwise; and that is more likely. You know how powerful a thing habit is. Put up an alarm-clock in your bedroom, and form the habit of rising at its summons, and you will very seldom fail to hear it; sleep on, and it will very soon cease to disturb you. You could not sleep amid the din and clatter of machinery; there are those who are so accustomed to it, that they

could hardly sleep without it. Conscience, too, has its habits; and in nothing is the power of habit more manifest than in the hearing of the Gospel. You tremble now as you hear of the wrath of God; you are melted by the story of the Cross; you are attracted by the beautiful visions of heaven, and you think it will be always thus. Do not deceive yourself: it will be thus if you listen and obey; it will not be so if you listen and refuse. There are thousands who were once the subjects of deep conviction, who are past feeling now; and there are multitudes who once listened to the Gospel with interest and feeling too, who are now enduring the torture of an awakened conscience, where there is nothing to extract its sting, and where all is misery and despair. As you think of the bare possibility of your heart being hardened thus, does not the appeal of the Holy Spirit come home to you with mighty power—"To day if ye will hear his voice, harden not your hearts"?

Do not linger, *for life is uncertain*. It is possible, and perhaps we might add probable, that you may live ten, or twenty, or thirty years longer; but mark, it is only *probable*. There is no *certainty*. You may die ere many months longer have sped their course; ay, even a few days hence you may be no more. Health affords no sure presumption, nor youth, nor the vigour of manhood, that you will lengthen out your days. The bolt may even now be sped which shall lay you low; the plank may even now be fashioned which shall form your coffin; and the web may even now be woven of which they will make your shroud. This is the only day on which you can calculate,—to-morrow you may be in eternity, beyond the reach of mercy for ever. When the happiness of a whole eternity depends on your belief on Jesus during life, and when that life is so uncertain, is it not unutterable folly to linger for a single hour? "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Eccles. ix. 10.

Ponder these thoughts:—The peril is inconceivably great; You may obtain salvation now; The blessings to be secured are of priceless worth; Your heart may be hardened; Life is uncertain. And as you ponder them, resolve—"I will linger no longer; I will seek salvation now."

S. G., *Durham*.

Sketches of the Martyr Church of France.

IV.—COLLOQUY OF POISSY: ATTEMPT AT COMPREHENSION; REACTION AND CIVIL WAR.

FRANÇOIS II. finished his feeble and disastrous reign December 5th, 1560, and was succeeded by his brother Charles the Ninth, then only eleven years of age. Catherine, the queen-mother, at once regained the power of which the Guises had skilfully deprived her. She was

appointed regent during the minority of the young king; the King of Navarre was content to receive the office of lieutenant-general of the kingdom. It does not fall within our purpose to describe the assembling of the States-General, or their discussions respecting the oppressions of the nobility, the sufferings of the people, and the condition of the finances: suffice it to say that there was a general disposition to curb the arrogance and exactions of both nobles and clergy, and that the latter deemed it their wisest policy to allay the increasing storm by consenting to contribute 15,000,000 livres towards defraying the national debt. On the whole, the influence of the Guises was temporarily on the decline; the numbers of the Protestants were increasing, and their prospects were brightening; the queen-mother was again inclined to favour them; and the deputies of the States-General, who met at Pontoise, anxious to soften down the animosities which existed between religious parties, and to prevent the persecutions which had inflicted such widespread suffering, petitioned the king to summon the leading divines of the Protestant Church to meet the bishops at Poissy, and confer with them on the possibility of a compromise based on mutual concession. The queen-mother and her council decided that this petition ought to be granted, and therefore, in spite of murmurs of opposition which sounded from some few quarters, such as the Sorbonne, they sent safe-conducts to the principal Reformed ministers, and appointed Poissy, five leagues from Paris, as the place of meeting. The queen consented to this step all the more readily because the Cardinal Lorraine, who was proud of his powers as an orator and debater, seemed to welcome the prospect of such a passage at arms, and affirmed that he would vanquish the said ministers by argument, without the help of any other weapons. She deemed it wise, however, to pay the Pope the compliment of informing him what was about to take place, and to assure him that the conference was resolved on with the express design of restoring the seceders to the Catholic Church. His Holiness thought it prudent to offer only indirect opposition, and therefore returned answer that although such a national council as the queen described was rendered unnecessary by the fact that he was about to call a general council, yet, as the conference had been summoned, he had sent the Cardinal de Ferrara to preside at it. Ferrara was a man of consummate address, admirably fitted for the task which the Pope had assigned him, and, although not allowed to preside, played his part only too well.

And now the leaders on both sides began to arrive at Poissy. The chief of the Protestant party was Theodore Beza, whom Calvin deputed to attend instead of himself. Beza was of noble family, had seen much of the world, and mingled much with princes, was possessed of vast erudition, singular elegance of style, beauty of person, and gracefulness of manner, combined with great elevation of piety. With

him were associated Peter Martyr, Augustin Marlorat, Jean Raimond, Martin and François Morel, and some others. On the Catholic side the chiefs were the Cardinals de Lorraine, de Tournon, de Bourbon, D'Armagnac, and de Guize, and these were supported by many eminent bishops and doctors of the Sorbonne.

Before the day of conference the Cardinal de Lorraine sought frequent private interviews with Beza, partly to gauge his powers and learn his methods of handling the subjects under dispute, partly to endeavour by the temptations of ambition or avarice to win him over to the Catholic party. In all these interviews he exhibited the utmost courtesy, and professed the utmost simplicity and ingenuousness, but failed to throw the Protestant divine off his guard.

Beza, anxious that the discussions should be conducted on certain fixed principles, and should really lead to practical results, proposed, in a petition to the queen-mother, the following as the terms to be observed in the conference:—"1st. That at the colloquy the bishops should be admitted, not as judges, but simply as parties in the debate. 2nd. That the king in person should preside, accompanied by the queen-mother, the princes of the blood, and the members of the Council of State. 3rd. That all questions should be determined by a reference to the Word of God, as contained in the canonical books of the Old and New Testament; and should any difficulty arise in the expounding of passages, that recourse should be had to the Hebrew text for the Old, and to the original Greek for the New. 4th. That secretaries should be appointed to take a correct minute of all that might be conceded by either party." The only answer that the queen deigned him was that, as she should be present, she would take care that the conference was equitably conducted.

On the 9th of September, 1561, the first session of the conference was held in the refectory of one of the largest convents. The king took his seat as president, supported on the right by the Duke of Orleans and the King of Navarre, and on his left by the queen-mother, the Queen of Navarre, and the Princess Marguerite. Behind them were assembled a brilliant company of the highest persons in the land, gorgeously dressed, and shining with gold and silver and jewels. On either side were the cardinals, bishops, and doctors of the Romish Church in their most splendid vestments. The king in a few words explained to the prelates the object of the meeting, and the Chancellor, in a long harangue, showed the necessity of some reform in the Church, and of the adoption of some remedy against the bitter contentions which had prevailed between the Catholic and Protestant communions. The Reformed ministers were then called in. They were simply dressed in their Geneva cloaks and bands, but were attended by twenty-two of the first gentlemen of the court. No sooner had they entered, than Beza, addressing the king, expressed an

earnest wish that, in a matter so important, and for the conduct of which he felt so unequal, they should at once appeal to "the Father of lights" for wisdom and guidance; and then, humbly kneeling with his colleagues, he poured forth a prayer full of pathos and devout ardour, in which he alluded to the sufferings and hardships which his brethren had long endured, and to the hope that had been awakened by the accession of the young king to the throne; and then asked that all present might be so guided by light from heaven, that the result of the conference might be in the highest degree beneficial to his distracted country. The spectators were deeply moved, and many of those attached to the Romish faith were surprised to hear such words from one whom they had regarded with aversion as an impious heretic.

Having concluded this act of devotion, he commenced his argument, rapidly pointing out the differences between the two communions, and supporting the practices of his own by appropriate passages from the Word of God. The spirit in which he reasoned was admirable, and his eloquence compelled all to listen in profound silence and with fixed attention, until he touched on the subject of the eucharist. His remark on this so shocked the prejudices of the Romish party, that a murmur of disapprobation immediately ran throughout the assembly. His words were "That though he admitted the very body and blood of Christ were, in the sacrament, received through the spirit by the faithful, yet he believed the real body and blood of Christ to be as far from the real bread and wine as the heavens were from the earth." Still the general impression made by his speech must have been both very favourable and very strong, since it called forth the exclamation from the Cardinal Lorraine, "Would to God that this man had been dumb, or that we had been deaf!"

The next session of the conference was on the 18th of September, when the Cardinal appeared to answer the speech of his formidable opponent. This answer was worthy of his reputation and acknowledged abilities. Having touched lightly on several points that had been mooted, he proceeded to concentrate his power on two subjects of main importance—the authority of the Church in matters of faith, and the real presence in the sacrament. So conclusive did his arguments appear to his own followers, that they requested the king to compel the Reformed ministers to express their assent to these two articles on pain of being driven from his presence. Beza, however, was by no means disturbed by this impetuous demand, but, kneeling before his majesty, requested that he might be allowed there and then, without the smallest delay, to answer the Cardinal's remarks. The Council ruled that this request was only reasonable, but that as the session had already continued two hours, it would be better to defer his reply to a future day. Meanwhile the Cardinal de Ferrara arrived, and succeeded in persuading the queen-mother to dismiss the assembly, and to substitute

for it a private meeting between half-a-dozen bishops and an equal number of the Protestant divines. The Cardinal de Lorraine also hit upon a clever device by which he hoped to confound Beza and his friends, and to throw an apple of discord into their midst.

It is well known that the Lutheran and the Reformed Churches were not agreed on the question of the Lord's Supper. The Lutherans believed in consubstantiation, affirming that with the bread and wine the very body and blood of Christ were actually present. The Reformed maintained the spiritual presence, but denied any material presence of our Lord in the sacramental elements. In order, if possible, to unite the two communions, Calvin, some time before, had published a work, in which he had given definitions that came as near to the doctrines of the Lutherans as he could conscientiously go,—definitions which he would hardly have employed for any other purpose than that of the comprehension and union of Protestants. Forty ministers of the Duchy of Wirtemberg had also published the same sentiments. The Cardinal, adroitly blending expressions from both these works, succeeded in producing a formula which differed very little from the Romish doctrine of transubstantiation, and, presenting it to Beza and his companions, asked whether they would prove the sincerity of their desire for peace by signing this confession, which he had drawn from the writings of their own divines. The perplexity of the Reformed ministers was great. To sign this document would be to give up a truth which their churches regarded as of vital importance; to refuse to sign would appear like a factious disinclination to yield to a reasonable demand. From this embarrassment they were, however, relieved by the address of Beza, who asked the Cardinal whether the formula had been adopted by his own council, whether it expressed his own private opinions, and whether his own party were prepared to sign it as a basis of reconciliation. These questions quite disconcerted the Cardinal, whose intention was not to furnish a probable ground of union, but to produce discord in the camp of his opponents, or to create a prejudice against them. He therefore gave an angry and evasive answer, to which Beza calmly rejoined, "How then can this paper lead to conciliation, or of what avail would it be for us to affix our signature to a writing which you and your bishops would refuse to subscribe?" The discussion was now resumed with increased animation, but, as might have been anticipated, led to no beneficial issue. The ministers, indeed, felt that the mere holding of such a conference, in which they were allowed openly to declare their own sentiments, was itself in some sort a triumph; moreover, Beza was permitted to preach in the court-yard of the Castle of St. Germain, which, large as it was, could not contain the crowds that thronged to hear. But the idea of comprehension or compromise was abandoned as an impossibility.

The Protestants happily succeeded at this juncture in obtaining a

slight concession in their favour. The Chancellor brought forward in the Assembly of Notables a measure, in which he proposed to grant a limited toleration to the Reformed Churches. It met with the strongest opposition, and was vehemently debated for ten days. At length the Chancellor triumphed, and on the 17th January, 1562, succeeded in carrying the publication of an edict, usually known as "the edict of January." It secured to the Protestants the privilege of meeting *without* the towns, unarmed, under the protection of the magistrates; the ministers to swear before a particular day that they would observe the prescribed conditions, and would refrain from all expressions derogatory to the Catholic Church. Moderate as this measure was, several of the Parliaments refused to register it; even that of Paris only yielded under the apprehension of force. Nevertheless, it gave the Protestants breathing time and rest, and, but for the weakness and faithlessness of one man, might have led to a permanent understanding between the members of the two communions. Gradually they might have come to tolerate and even respect each other as fellow-citizens, and to leave the progress of their respective faiths to the legitimate influence of reason and truth.

But the King of Navarre suffered himself to be detached from the Protestant party and the other princes of the blood, and to join the Duke de Guise and the Romanists. He wished to regain the lost kingdom of Navarre; and Philip of Spain, by holding out the possibility of restoring it to him on certain terms, succeeded in making him his tool. Before his defection the Protestant ministers preached with boldness, and were listened to with respect. The Romanists, except in a few instances, offered no opposition. But as soon as he deserted his standard, the Romish party, feeling that their opponents were declining in strength, again displayed their old rancour, and in many places resorted to open violence. Though Catherine had commanded the leaders of the Catholic confederacy to retire to the provinces, Navarre wrote to the Duke of Guise, who was then intriguing with some of the German princes, and urged him at once to return to Paris. He readily complied, and on his way thither passed through Vassy, where stood the castle of his mother, Antoinette de Bourbon. The Huguenots were just assembling, to the number of 1,200, in a large barn which they had fitted up as a meeting-house, when he and his troops approached the town. The troops began to insult the worshippers, and the worshippers returned indignant answers. High words led to an assault on the part of the soldiers. A few of the Huguenots put themselves on the defence, and a stone thrown from one side or the other struck the Duke on the face and fetched blood. His servants instantly drew sword and rushed into the assembly. The slaughter was fearful. Unoffending women and children were smitten down as mercilessly as the men. D'Aubigné reckons the number slain to have been

three hundred, besides the prisoners and the wounded. The Duke endeavoured to excuse himself by ascribing the massacre to the anger of his soldiers, occasioned by the provocations of the Protestants. But this is very doubtful; at any rate, similar acts of violence in other places were perpetrated, with a view to put down the edict of January—the fanaticism of the Catholic population impelling them, without remorse, to deeds of cruelty and blood. No fewer than three thousand persons are said at this time to have perished. The consequence was, that civil war commenced. The Prince de Condé gathered around him the Huguenots,—Queen Elizabeth of England sent 6,000 men into Normandy, and 140,000 crowns in money,—D'Andelot succeeded in procuring both infantry and cavalry from Germany. In many towns in the south of France, and on the western coast, the majority of the population declared themselves in favour of Protestantism; in other towns the people were chiefly Romanists, and on the outbreak of the war rose against the Huguenots, put them to death in great numbers, and confiscated their possessions.

We have not space to describe the defeat and butchery of the Protestants at Rouen,—the pitched battle at Dreux, in which the Huguenots first won the day, and then allowed the victory to be snatched from them,—or the siege of Rouen, where the Duke de Guise lost his life by the hand of a spy. We can only say that the death of this great leader opened the way to a compromise, by which the harassed Protestants once more enjoyed toleration, and the country was restored to peace.

To Mothers.

ONE day last year a woman was begging. Thousands are doing this, but probably only a few for the same purpose. She had a little boy, and the anniversary of his baptism was near, and she desired when the day should come to offer special prayer for him. But she could not offer acceptable prayer—(so she had been taught)—unless at the same time she burned candles before the image of the saint whose name her infant bore. She required only two or three pence for those candles, but those few pence she did not possess. What could be done? Should her darling child lose the blessing for want of a trifle like that? No, she would beg for it! and so she did. In some places she might have worked for the money, but she seemed

too weak for work; her looks told of great suffering and deep poverty; perhaps she felt her life ebbing out, and that her prayer was the only legacy she had to leave, and, according to her knowledge, she was doing her utmost to secure heavenly favour for her child.

In this fact is an example for Christian mothers. Your prayers are your most precious gifts. If you could give your children diamonds of the purest water, or countless wealth; if you could endow them with the fairest estate, or the keenest intellect, still your prayers would be a thousand times more precious than any of these separately, or than all of them together. But that you may pray *time* is wanted, and you are so busy that you have no time—

at least you think so. Let us consider it. Can you not do something equivalent to this poor woman's begging? That entertainment now, which promises to be so pleasant, can you not be excused from it, and devote the time to prayer for your children? or can you not profitably cut off some of the time you are devoting to preparation for it, and give the time so saved to prayer? Try. Are there not some things you might leave undone, in order that you might secure time to pray with, and for your children? or are there not some things in which you might get help? for remember that money is well laid out which is spent to give you time to pray for your family. Could you not by these or other arrangements secure a little time every day—or in the course of the week? God expects from you only according to your ability. Your prayers are the only permanent influences you can bring to bear upon your children. As they grow up they will most likely have to remove from you, but your prayers will reach them wherever they may be, for He to whom you pray has them always in His eye. You may not live to see them settled in life, but your prayers will survive you, because they have entered the presence of the Immortal King, your Father. Often has the prodigal been arrested in his course of sin, by the persevering prayers of a mother. No one had faith to pray for him, beside herself. And perhaps he never would have been a prodigal at all, only that in his youth she prayed for him but casually; she trusted to a good Providence, to good companions, to good disposition; she had not learnt the power of prayer, and of her prayer in particular. But when she saw that he was on the brink of a precipice, when she knew what an awful gulf was yawning at his feet, when she saw him the slave of sin, then she forgot her friends, and in an agony betook herself to her Saviour, to cry for His help, and never ceased crying to Him, until her prayers were answered. Do not wait till a like agony come to you, but from the present moment devote some portion of your time to prayer for your children. Do you wish to see your

sons holy and good men, serving God in their day and generation? Do you wish to see your daughters noble and useful women? Pray for them, and your Father will not for bread give a stone. Do we by these remarks make our prayers more powerful than the grace of God? or do we make our prayers the ground of our children's salvation? Certainly not; we do but point out a connexion which God himself has appointed. God has entrusted you with these precious souls, that they may be trained and educated for His glory. You have the greatest influence over them, but how can that influence be wisely used, and properly directed, except by prayer and a holy life? We have not said anything about a holy life, feeling sure that where there is loving and earnest prayer, proper conduct will be maintained. Your children are bound to you by the closest bonds,—none love them so much as you do, and as a consequence none can pray for them so fervently as you; and even you, with all your love, cannot teach them aright without prayer. But their salvation is not given absolutely into your power; they *may* be saved, even if you do not pray for them: the probability is, that they *will* be saved, if you do pray. In the first case, you through your own neglect forego the highest honours and the greatest glory of your relation; but, in the second case, you reap the reward your children are doubly yours,—yours after the flesh, and yours in the bonds of the gospel.

The records of the Christian church through 1800 years, hardly furnish an instance of a child, the subject of earnest and continual parental prayer, who did not sooner or later become a Christian, and in the vast majority of cases eminently holy and useful Christians. With this fact before you, strengthened by the general promises of God, to hear prayer, we would say make time and opportunities to pray for your children, and then you will, sooner or later, be privileged to say: "For this child I prayed; and the Lord hath given me my petition which I asked of Him."

CAIRNS.

The Womanhood of Nonconformity.*

A SINGULAR expression was given to the feelings of the women of the middle class, during the reign of Charles I., when a body of them, headed by Ann Stagg, a brewer's wife, went with a petition to the door of the House of Commons. In the course of it they said:—"It may be thought strange and unbecoming our sex to show ourselves here, bearing a petition to this honourable assembly; but Christ purchased us at as dear a rate as He did men, and therefore requireth the same obedience for the same mercy as of men: we are sharers in the public calamities." They appear to have been courteously received, and Pym replied, "Repair to your houses, we entreat, and turn your petitions into prayers at home for us."

Many women were unceasingly engaged in such exercises, while others added to them various and strenuous efforts. Among these was Mrs. Heywood, of whom her son Oliver has furnished a striking and instructive portraiture. Her family received her first attention; and her children were deeply indebted to her for their religious education; but her benevolence passed far beyond her own threshold. To her poor neighbours she was invariably kind, and paid for the schooling of many of their children. When any people about her quarrelled, she so plied them, not merely with "downright homely rhetoric," but with such appropriate portions of Scripture that they could not continue the strife. She was a great lover of truly Christian ministers, and rejoiced exceedingly when two of her sons were devoted to the same service. "She was the centre of news," it is said, "for knowing the time and place of week-day sermons; kept conferences and private fasts; an irreconcilable enemy to the bishops' government, she did confidently believe she must see their downfall many years before they came down. She was much rejoiced at the calling, confirming, and success of the Parliament in 1641; at

the taking of the Covenant, and at any beginning of reformation. Having obtained leave of officers, she showed her forwardness in diminishing relics of superstition. She did recount and cause to be written fair over a great number of the national mercies and admirable deliverances, to excite a present thankfulness, and to be a memorial to succeeding ages." If these details be duly pondered, it will be felt that Mrs. Heywood was a woman of extraordinary activity, sagacity, and zeal; and greatly honoured of God, in public as well as private efforts for His cause. "Be not weary in well doing," appears to have been her motto. When chapels in the neighbourhood became vacant, she used every means in her power for the settlement in them of faithful ministers, to the close of her life. The very last day she spent at Bolton was in attending a meeting of ministers and people gathered together by herself, to obtain such a pastor for the chapel at Ainsworth.

Other women, like Mrs. Hassard, who was described in the preceding paper, displayed a martial spirit. They watched and defended the ports of the cities, and many, even ladies of rank, in places besieged by the Royalist troops, not only animated the defenders by their courage, but actually worked at the defences with their own hands. Lady Harley defended Brampton Castle against the Cavalier troops, with not less admirable skill and intrepid valour than was displayed on the other side by Lady Arundel and the Countess of Derby.

To his departed countess the Earl of Cork bore the following remarkable testimony:—"I never demanded any marriage portion with her, neither promise of any, it not being in my consideration; yet her father, after my marriage, gave me one thousand pounds in gold with her. But that gift of his daughter unto me I must ever thankfully acknowledge as the crown of all my blessings; for she was a most religious, virtuous, loving,

* Continued from p. 294.

and obedient wife unto me all the days of her life, and the happy mother of all my hopeful children."

Of these fifteen children, Katharine, the fifth daughter and the seventh child, married Viscount Ranelagh. A brother of hers, the Hon. Robert Boyle, one of the most illustrious of England's philosophers, and not less distinguished as a Christian and philanthropist, wrote to her again and again, twelve years as she was his senior, in the most glowing terms of admiration and affection. Thus, when suffering from ague, at Bath, after telling her he should entreat and hope for resignation to God's blessed will, he says:—"In this I must implore the assistance of your fervent prayers, dear sister, which I am confident will both find a shorter way to heaven, and be better welcomed there;" and he thus closes his letter:—"This sickness cannot impair an affection which will be sure to keep me really and unalterably till death, my dearest, dearest, dearest sister, your most affectionate brother and humble servant."

In dedicating a work of his to her, he describes Lady Ranelagh as "one that deserves the noblest productions of what she is so great a mistress of, wit and eloquence," "and who is wont," he says, "to persuade [or recommend] piety as handsomely in her discourses as she expresses it exemplarily in her actions; and might, if modesty did less confine her pen to excellent letters, both make the wits of our sex envy a writer of hers, and keep our age from envying antiquity for those celebrated ladies, who, by their triumphant eloquence, ennobled the people of Rome, and taught their children to sway those rulers of the world." Most tenderly did Lady Ranelagh reciprocate her brother's fervid affection; and most heartily did she rejoice in the consecration of his talents and property to God and to man.

A special friend of hers was Lord Falkland, one of the class of royalists who took the side of the king from a chivalrous loyalty, but who was opposed to despotic rule, and solicitous to reconcile the opposing parties. In his desire for the

restoration of peace, Lady Ranelagh deeply sympathised; and when Lord Falkland fell at the battle of Newbury, she addressed a long letter on the subject to Sir Edward Hyde, afterwards the celebrated Lord Clarendon. It is gratifying to observe the cogency and earnestness with which she states her views; while her eloquent language and admirable spirit recall the words of Christ, "Blessed are the peacemakers;" and her remarkable letter is thus closed:—"Now I must beg you would believe on this as spoken to my Lord Falkland's friend, from one that was to him, and is to you upon his score, a very faithful, humble servant."

It is needless to remark that this letter failed as to its ultimate object; but Lady Ranelagh obtained licence from the committee of both kingdoms to write to her husband then in Ireland, urging him to declare himself for the parliament. This Lord Ranelagh did; and to them he rendered very important services when the strength of the rebels was so great that they had taken possession of most of the English garrisons in the county of Roscommon, in which he lived, and when the parliamentary forces were so reduced that they must, most probably, have succumbed but for this timely and effectual succour. But without further dwelling, for the present, on the efforts of Lady Ranelagh in the cause of truth and righteousness, we pass on to contemplate one whose name must ever shine forth radiantly from the annals of her time.

Lucy, a daughter of Sir Allan Apsley, lieutenant of the Tower, a lovely and accomplished woman, and a true Christian, became the beloved wife of one in all respects worthy of her, Mr. John Hutchinson, of Owthorpe, in the county of Nottingham, after a courtship; of which she says that, if she were to take the pains to relate it, "it would make a true history of a more handsome management of love than the best romances describe." She and her husband read with avidity the papers of the times, and they thus became thoroughly persuaded that the parliament were right; not so much apparently because the king

laboured to restore Popery and to subvert Protestantism, but because he had ruthlessly invaded the liberties of the people. Mr. Hutchinson, therefore, attached himself to the parliamentary cause, with the most cordial and affectionate sympathy of his devoted wife.

The castle of Nottingham was built on a rock, commanding, from its elevated position, the chief streets of the town; and, strongly fortified by nature, it was capable of being rendered by art almost impregnable. To this service Mr. (now Colonel) Hutchinson was appointed; one, indeed, of no little difficulty, as more than half the inhabitants of the town were disaffected to the parliament, and in the surrounding country the adherents of the king were numerous and powerful. He found the castle, on entering on his office, but ill fortified; its buildings were in a ruinous condition, and it was badly provided with food and ammunition; yet, with all possible speed, he greatly strengthened it, adapted it, in all respects, to its purpose, and was thus fully prepared for its siege by the royalists, which subsequently took place.

Colonel Hutchinson displayed during the siege not only great military talents, but the highest bravery; while his wife appeared as the Florence Nightingale of

her day. She had probably acquired some knowledge of the healing art from her mother, Lady Apsley, who had been very successful in her kind attentions to the sick. Certain it is, however, that on one occasion, when no surgeon was in the castle, five of the Colonel's men were brought in wounded, when, having, as she relates, some excellent balms and plasters in her closet, she, aided by a gentleman who had some skill in surgery, dressed their wounds. All of them were gun-shot, and some of them dangerous; yet so well were they treated, that the soldiers were speedily better, and all of them ultimately recovered. Nor did she limit her kindly attentions to her husband's soldiers. Eminent Christian as she was, she had drunk in the spirit of the charge—"If thine enemy hunger, feed him; if he thirst, give him drink." This was evident when, one day, standing in the chamber door, after treating those just described, she observed three royalist prisoners, who had been severely wounded, being taken to a part of the castle called "the Lion's Den." Instantly she desired the marshal to bring them to her; and she bound up and dressed their wounds with equal tenderness and care.

C. W.

(To be continued.)

The Old Slave.

THE nearer a man gets to heaven, the more exalted and noble become his views of property and interest.

"Happy Dick" was an old blind negro who walked with God. He was another man's chattel, but his master happened to be a kind one, and kept Dick in his old age for the good he had done, allowing a free hut and maintenance for himself and his wife. Dick's cheerful piety and invariable contentment procured him, by universal consent, the name he bore. His little cabin stood under a great magnolia-tree, and there his song might be heard from morning till night, as he sat in the door, weaving osier-baskets, or whittling tiny playthings for the piccaninnies of the plantation.

A Christian lady once asked him if he never felt uncomfortable when he thought that he was a slave; and if he never longed for the independence of other men, so that he might know what it was to lay up his earnings and have something to call his own.

"O missus, don't ask me dat," said the grey-headed negro. "Dem days is all gone by, and I's longed for freedom mightily, but I long for heaben too, and dat's a great deal better. I nebber allows myself to 'flect on de bad tings dat happen to me, nor de good tings dat I nebber had; and when I tink about somefin' to call my own, it seems as if I had a big treasure right here, dat I don't owe any man for."

"How is that, Dick?"

"When all de rest ob de world, missus, are saying, 'Dis is *my* house,' 'Dat is *my* sugar-mill,' 'Dere is *my* great cotton-patch,' I say, 'Dere is *my* hope, and dere is *my* Saviour;' and when I own de Lord Jesus, it seems as if I owned all de rest; for de eart' is de Lord's, and de fulness dereof. De air is mine, and I can bread it; de sunshine is mine, and I can sit in it; de eart' is mine, and I can lie down in it to sleep."

"But wouldn't it be nice to own a great farm, like Job, and have cattle, and horses, and things to give away?"

"Ah, Old Dick couldn't take care on't. Tell ye, missus—what a man has, beyond enough to take care on and look out for his own soul too, de same time, is stealin' de Lord's. But I believe ebery ting is ordered for de best; and I s'pose de good Lord made some folks to hab de first pick, and some to take de leabins, and some to *get both*; and Massa Job was one of *dat* kind; and I s'pose de Lord made me to take de leabins. Den why shouldn't I be tankful? I get de leabins ob de tables, I get de leabins ob de time, I get de leabins ob de money, de leabins ob my strength, de leabins ob young massa's learnin', de leabins ob de camp-meetin', and de leabins ob heaben; and why shouldn't old, blind Dick be happy?" And the tears ran down his black face.

"But if the Saviour is yours, Happy Dick, and He owns everything, you ought to have the first pick if you want it."

"Dear missus, I do git de first pick in de way I mean, but not in de way de world understands. I lib like de good old Paul, 'as habin' noting, and yet possessin' all tings.' De more world I want,

de less Christ Jesus I get; and de more Ghrist Jesus I get, den I come nearer to habin' all tings; for all tings are His, and I hab de first pick because I hab Him."

"You mean, then, my good old friend, that your interest in the world's people and property is a spiritual one, not a *money* one?"

"I s'pose you'd call it so. You see, men hab a conscience, and dat gibs de humble good man a power ober dem in spite ob demselves. Massa Hammond, oberseer on de plantation, is berry proud and wicked, and laughs at my religion; but I know if de day of judgment should come now, he'd ask me to pray for him fust."

"Do you think that this Scripture will literally come true, 'The meek shall inherit the earth?'"

"I s'pose so, missus. Dere is a deep-down-in-de-heart respect, now, in de world, for de good and meek man; and by and by, when de Lord shall bring forth dat man's righteousness as de light, and his judgment as de noonday, dey won't be ashamed ob dere respect, and so de meek man will get de big offices, and then pretty soon after de millennium will come."

Such was the philosophy of Happy Dick, and was he not happy with reason? His substance was that dignity of righteousness which forces out of the universal conscience of men a slow but sure acknowledgment of its worth, and which finds its simple description in the proverb, "A good name is rather to be chosen than great riches." He was humble, but strong; he was ignorant, but wise. "Having nothing, yet possessing all things."—ANON.

Extracts from New Publications.

A WORD TO MEN OF BUSINESS.

THERE are very many persons who are called, being Christians, to worldly avocations where their conscience is continually wounded by methods of business with which they cannot comply without violating their moral sensibilities. It is shocking that in this nineteenth century,

after the advent of Christ, it should be so largely the testimony of Christian men, that it is not possible for a man to succeed in worldly avocations, and maintain a Christian character. I scarcely know of one profession in which I do not hear this same testimony. Multitudes of men say to me, "If I were an old man,

and were not perplexed with worldly affairs, I could be a Christian; but the exigencies of business require so many things that are inconsistent with honesty and truth, that a secular life is not compatible with Christianity. I am a young man, and am poor; and I must conform to the customs of the community, and to public sentiment, or go down. It is a choice between succeeding and failing. If I adhere to rigidity of conscience, I shall have to shut the door and starve." Did you ever make the trial? I should like to see a physician laid out with this inscription on him: STARVED FOR THE SAKE OF A PRINCIPLE OF HONESTY! If a few men in some of the professions were to leave a testimony of that kind, it would raise the standard of life. You might live eighty years and not do half as much good as by dying early under such circumstances.

But I do not believe a word of this talk about success being incompatible with rectitude. If you are called to any place, and you have the natural gifts to sustain yourself in that place, you can sustain yourself better by the most rigid observance of the injunctions of the Gospel, than by a violation of them. The great vice of the professions, and all industrial avocations, is that men are ambitious to have more than they deserve. A man with but moderate talent wants to write poetry. He attempts it, and of course does not succeed: and then he spends the rest of his life in rating the injustice of the world, that has been no more than just in calling his trash, *trash*. With inordinate self-love, he demanded the remuneration of a position far above himself. He was not content to be that which God made him to be. If a man goes into a profession whose duties he cannot perform, his business is not to get along in that profession at all hazards. Because a man lacks the skill, and thought, and prudence, and experience requisite to success in a particular calling, he is not to put in craft, and deceit, and all sinuous tergiversations, in order that he may sustain himself in that calling. A man on entering any sphere of life, should say, "If I can

succeed here by honesty and industry, I will; if I cannot, I will break down, and take the next place; and if I cannot succeed there, I will go down still further." Few men, however, can bear to say this. A locomotive is so constructed that it can easily be run back; but men are not made with much reversing power. Pride stands in the way of our going down. We take the uppermost room, and do not like to take a lower one. When God comes to a man, and says, "You are not fit to be a merchant," he says, "I can be a knave, anyhow." When God says to a man, "You are not fit to be a lawyer," he says, "I can be a pettifogger." When God says, "You are not fit to stand where you are," the man says, "If I cannot walk, I can crawl." And then comes an infidel descant upon the injustice of men, and the injustice of Providence!

If a man, after having entered any profession, finds that he cannot maintain himself therein without violating the elements of a Christian character, without violating those great principles of equity which have been laid down as a guide to conduct for all men, his business is not to succeed in that profession: his business is to go to a place where he can maintain manhood. For no man can take conscience and coin it into external prosperity. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

When, then, you come to me and say, "I am called in the providence of God to a worthy avocation, and I find it almost impossible to maintain myself with honesty," let me say to you, my friend, It is not necessary that you should be rich; but it is necessary that you should be true: it is not necessary that you should succeed in business; but it is necessary that you should succeed in manhood. If you cannot succeed according to the scale of your ungodly ambition, be content to succeed according to the scale of your real wants. If where other men would have gone wrong, you stand as a witness for Christ, there are few pulpits like those which are open to you. Your business is your pulpit. The man that

stands behind the banker's counter—God makes him a preacher of some things which no other man in the world can preach. God gives him an audience that go to no other church. You have an opportunity of witnessing for Christ that no other man on earth has. Do you stand on the quarter-deck? That is a pulpit which nobody can occupy as you can. When a minister goes to men to instruct them in their religious duties, they say, "Oh, it is his business to preach, preaching is his profession, he earns his living by it, and we expect that he will talk to us about these things;" but when on the quarter-deck you, who do not make preaching a profession, look after those that are void of moral principle and interest in divine things, teaching them in simplicity, by word and example, you are doing a good that no one else can. In business, the man that does not follow mere selfishness; the man that is willing to sacrifice a part or the whole of a bargain; the man that carries Christ with him behind the counter—that man can preach where he is, better than in any other pulpit. There is no place where men have more opportunities to bear witness for Christ than in their business. Every single place in which men do business is a Calvary, where is needed a cross, and some one to hang thereon. Wherever any man, for Christ's sake, and for the sake of the kingdom of God, suffers, he is crucified for his fellow-men.

And now, how sad will be the retrospect and revelation of the last and all-judging day, when men shall come up before the searching eye of God to make their excuse, and enter their plea—men who, for the sake of prosperity, have violated their reason, disobeyed their conscience, made void their faith, and denied their Saviour—and God shall bring together the two parts of truth, and show them that they have lost the very thing for which they sacrificed their manhood, namely, temporal good! You that are entering professions, you that are in the midst of pleasures, you that are in the initial steps of business, and that are tempted, for the sake of earthly good, to take a lower view of piety—in that last

all-judging day God will show you that you sacrificed your worldly prosperity by the very means by which you attempted to gain it!—REV. W. H. BEECHER.

DEATH OF THOMAS PAINE.

"I MAY not omit recording here the death of Thomas Paine. A few days previous to my leaving home on my last religious visit, on hearing that he was ill, and in a very destitute condition, I went to see him, and found him in a wretched state; for he had been so neglected, and forsaken by his pretended friends, that the common attentions to a sick man had been withheld from him. The skin of his body was in some places worn off, which greatly increased his sufferings. A nurse was provided for him, and some needful comforts were supplied. He was mostly in a state of stupor, but something that had passed between us had made such an impression upon him, that some days after my departure, he sent for me, and, on being told that I was gone from home, he sent for another friend. This induced a valuable young friend (Mary Roscoe), who had resided in my family, and continued at Greenwich during part of my absence, frequently to go and take him some little refreshment suitable for an invalid, furnished by a neighbour. Once when she was there, three of his deistical associates came to the door, and in a loud, unfeeling manner, said, 'Tom Paine, it is said you are turning Christian, but we hope you will die as you have lived;' and then went away. On which, turning to Mary Roscoe, he said, 'You see what miserable comforters they are.' Once he asked her if she had ever read any of his writings, and on being told that she had read but very little of them, he inquired what she thought of them, adding, 'from such a one as you I expect a correct answer.' She told him that, when very young, his 'Age of Reason' was put into her hands, but that the more she read in it, the more dark and distressed she felt; and she threw the book into the fire. 'I wish all had done as you,' he replied; 'for if the Devil has ever had any agency in any work, he has had it in my writing that book.' When

going to carry him some refreshment, she repeatedly heard him uttering the language, 'O Lord, Lord God!' or 'Lord Jesus! have mercy upon me!' It is well known that, during some weeks of his illness, when a little free from bodily pain, he wrote a great deal: this his nurse told me; and Mary Roscoe repeatedly *saw* him writing. If his companions in infidelity had found anything to support the idea that he continued on his death-bed to espouse their cause, would they not have eagerly published it? But not a word is said; there is a total secrecy as to what has become of these writings."

This remarkable account is extracted from "Memoirs of the Life and Gospel Labours of Stephen Grellet," a French gentleman who became a Quaker, and spent his life in travelling all over the world, preaching the Gospel, and promoting benevolent objects. The book is in two volumes (London: A. W. Bennett), and contains a singularly interesting narrative.

PRISON LIFE.

"I think a valuable and intensely interesting book might be written under some such title as 'Prison Experiences and Utterances,' the design of which should be to collect and set forth in proper manner, and with due effect, the recorded behaviour and sayings of men and women who have tasted the experience of prison life. The design of such a book would not be to draw fine and affecting pictures of fictitious scenes, such as one finds, for instance, in Shakespeare, or the unequalled pages of Scott. The writer would confine himself to recorded historical facts gleaned from some sources of unimpeachable authenticity; and his aim would be to set forth the real facts simply, truthfully, and impressively. Such a book would strikingly illustrate the statement, that 'fact is stranger than fiction.' What a record it would be! What strange phases of human nature it would unfold! What impressive lessons it would utter! What startling contrasts it would present,—here, a hardened criminal glorying in his

guilt; there, a sorrowing penitent bowed down under a sense of shame and remorse; yonder, a terrified ruffian trying to conceal his fears of coming punishment under an outward bravado; here, again, a high-souled patriot, who felt that his offence against law was a homage to rectitude, and a sacrifice for his country's good, and who in patience possessed his soul, believing that 'the good cause was the good cause still,' whatever might befall its advocates! What different voices—what strangely contrasted utterances would such a volume preserve!—the martyr's prayer, the penitent's confession, the stricken malefactor's cry for mercy, the confessor's high words of confidence in his cause and exhortation to its adherents, the last farewell of love, the last groan of despair. In one scene we should be introduced to a Socrates, talking sublime philosophy while waiting for death, and even as the poison he had been compelled to drink slowly diffused itself through his system; in another to a Russel, as he wound up his watch for the last time, exclaiming, 'There, I have done with time: now eternity comes;' in another to a Bradford and a Taylor, together lauding God and continuing in prayer, reading, and mutual exhortation, in the prospect of their fiery torture; in another to a Ridley bidding his friends farewell on the night before his execution, with cheerful words as of one who was going in the morning to his wedding, and when one offered to sit with him during the night, saying, 'No, that you shall not; for I mind (God willing) to go to bed and to sleep quietly to-night as ever I did in my life!' in another to the great and good Argyle, done to death by evil tongues, lying, within an hour of eternity, sleeping in his irons the placid sleep of infancy; in another, to gentle Anne Askew, amid insult, and wrong, and misery, with every limb bruised and broken by the rack, that she could not stand, and with every feeling of womanhood outraged and wronged by what she had endured, inditing her noble chant, 'Albeit all unused to write,' that she might record how Christ's strength was made perfect in her weakness, and how,

mere girl as she was, she was prepared to meet death—

‘Like as the armed knight,
Appointed to the field.’

These, and many other such like noble records of humanity, would such a book contain, for there are many such to be

gleaned from the pages of history. I would it were written; it would be worth a library of moral harangues, and would be more interesting than any novel that was ever penned.”—REV. W. L. ALEXANDER, D.D., *Christian Thought and Work*.

Poetry.

“ABIDE IN ME.”—JOHN XV. 4—7.

“ABIDE in me,” the Saviour saith,
“So shall your fruit abound,
And works of love, of hope, and faith
In all your walks be found.

“Ye are the branches, I the vine,
Your nutriment supply;
Cut off from me, ye soon decline,
Ye wither up and die.

“Abide in me, and I in you,
Ye then must needs be mine,
And all that’s good, and right, and true,
Shall in you meet and shine.

“Abide in me, your life, your light,
My life and light inhale,
Your pathway then shall all be bright,
Through earth’s beclouded vale.

“Abide in me, and in your heart
Oh let my word abide,
And safe from every fiery dart,
Be shelter’d by my side.”

Saviour, we hear thy gracious voice,
To thee, to thee we come;
Our hiding-place, our rest, our choice,
Our everlasting home. W. G.

The Petersburg Philanthropist.*

THE photograph of John Venning facing the title-page brings before us the good man—a little caricatured—as we remember him some years ago. His strongly-marked countenance—a blending of earnest resolve with hearty kindness—the tall hat, the cloak closely fastened round the neck, the spectacles dangling in front, and the umbrella in hand. There he is, as the citizens of Norwich were wont to see him in their streets—the rich honouring him with their respect, the poor with their gratitude, and all who knew him with their love. Not a world-known name was his; but in the metropolis of Russia, and in the chief city of the eastern counties, a name well and widely recognised as

synonymous with religion and philanthropy.

He was born at Totness, went as a youth to Petersburg, and was introduced to the Emperor Alexander, with whom he maintained a warm friendship till the Emperor’s death. There he was prosperous, and for a while gay, but, through association with the friends of the Bible Society, and the faithful preaching of Richard Knill, he became a different man, and devoted himself to the service of God, through Jesus Christ. His personal religion was of no doubtful character. It had around it no fog, but shone in sunny brightness, clear, manifest, consistent, definite, and strong. There followed, as the consequence of his conversion, a life of unremitting endeavour to benefit his fellow-creatures. He was in labours more abundant. Imitating his Master, he went about doing good. He

* Memorials of John Venning, Esq. (formerly of St. Petersburg, and late of Norwich). By THOMAS J. HENDERSON. (London: Knight and Son.)

was a great visitor of prisons—a Howard in his way—and the reforms he was the means of introducing into Russian gaols were wonderful. He organized a house of refuge for the poor, and established schools, and a lunatic asylum. Sick societies, ophthalmic committees, missionary movements, Bible-work, — all shared in his laborious attention and zealous support. He was a man never idle; and after his retirement from Russian life, and in the comparative seclusion of his latter days in Norwich, he was just as active as ever in striving to help men's temporal wants, and to save their souls. He died in 1858, aged 82.

Miss Henderson has succeeded in writing a very simple, but very beautiful memoir of this excellent man, and is thus establishing her claim to honourable membership of the literary craft to which her worthy father so many years belonged. We have read the book with the liveliest interest; for in addition to the details of Mr. Venning's life, there is a profusion of anecdotes relative to the imperial family of Russia, derived from MSS. left by the subject of the volume. It is quite a history of the Russian Court in its religious aspects during Mr. Venning's residence in Petersburg. Whatever we may think of the political opinions and principles of the famous Alexander of the Holy Alliance, there can be little doubt that he was a well-meaning, good man—of devout feeling, simple faith, and anxious to glorify God.

The Rev. John Alexander, Mr. Venning's pastor, gives a very touching account of his death, which we especially commend to the notice of the reader.

As this book is of far wider interest than what belongs to the life of a philanthropic individual, and contains so much respecting Russia that is full of instruction and entertainment, we shall give as specimens of its contents the following extracts. The first relates to crime and its detection:—

"An anecdote used to be current in St. Petersburg concerning a robbery, which may be worthy of record, as giving insight into the ease with which crime can be detected on that *asil-au-guet* sys-

tem, that placed its sentinel at the corner of the street to take note of every passer-by. A merchant received an unexpected visitor. 'I am the Master of Police; but you need not be alarmed. You have had a remittance of 40,000 roubles by post this morning. You see we have the means of knowing all this. But we know something more. Those notes are all forged! I have come to warn you in time. Happily we have this matter in hand, and can get it put straight for you. Give me the false notes, and to-morrow morning call on me for good notes in lieu of them.' At the appointed hour, the merchant went to the office where the Master of Police attended to transact business. Admitted, when his turn came, into the inner room, he was asked his errand. 'I am come for my 40,000 roubles.' 'What 40,000 roubles?' 'You know my name surely? I am Mr. —.' 'Yes, I know you, but I know nothing about any roubles of yours.' 'You told me to call for them at this hour.' 'I told you? No such thing! What do you mean?' The merchant related what had occurred. It was clearly a swindling case; but it was one which involved the credit of the Master of Police himself, and he took it up with more than usual promptitude. 'Describe the man!' 'Exactly like yourself.' 'His dress?' 'Precisely like your own.' 'Had he any conveyance, or was he on foot?' 'He came in a sledge.' The Master of Police ordered his sledge out. The merchant started. 'That is the very sledge, and those the horses,' he cried, 'or at least the very match of them.' 'Ah! so much the better! Now get in, and my coachman will drive us to your door. On arriving at that point, the inquiry was made, 'Which way did the fellow go yesterday when he left you?' 'Straight on.' They drove to the first corner. The *vout 'tchuiik* (sentinel) was asked by the Master of Police, 'Did you see me here at such a time yesterday?' 'Yes, your Excellency.' 'Which way did I drive?' 'Round this corner, your Excellency, and down the third street to the right.' The next watch-box was reached, and the same question repeated to the *vout 'tchuiik*. 'Straight on, your Excellency.' Straight on they went, and were directed from turning to turning, till they came to the *vout 'tchuiik* who could say, 'Down this street, your Excellency, and you stopped at such a house on the right-hand side.' They entered, and went from room to room, till they reached the apartment, where sat a man in form and feature so resembling the Master of Police, that,

when he had imitated the dress and equipage of that functionary, the illusion was complete. Finding himself detected, he fell on his knees, and cried, 'Veenovatt,' the formula whereby the Russian confesses himself 'guilty.' "

The next passage refers to her Majesty the Empress Marie Feodorovna :—

"The grand institutions in St. Petersburg, containing many thousands of the children of the poor nobility and of the poor merchants, a school for the sons of decayed tradesmen, the deaf and dumb, and foundling hospitals, were supported by her means, while one and another of them were visited by her several days in the week. I have sat behind her for hours at the Foundling Hospital, while she was knitting and listening to the examination of the young women by the teachers and the priest. When any of them had done well, she would caress and encourage them like a tender mother, as she truly was to them, and as they always called her. On one of these delightful occasions I asked the Empress what became of these young people when they left the institution? She replied, 'I never lose sight of them; wherever they go, or with whomsoever they are placed, I keep up a relation with them.' When she entered the wards of the public hospital, it was not for a parade-walk through them; but she would visit each sick individual, would go up close to the bed, and inquire, 'Have you been supplied with all you want? Are the night nurses attentive?' Hours were passed in this way, and these visits were constantly repeated."

We must insert one more anecdote—a remarkable case of influence made available in the securing of outward submission. Mr. Venning was summoned to the Gubernskoy prison, and told that 142 prisoners were in a state of revolt. It was particularly important to make sure of the three chief mutineers.

"On entering the prison, I saw the men armed with planks of wood from their sleeping-benches, one of which was violently hurled at the secretary of the prison, but happily it missed its mark. I ordered the great iron gates to be closed, and had the guards called in. Mons. de Tcherbinin in the meanwhile sent to ask aid from the Governor-General Count Miloradovitch. But measures of this kind served only to aggravate the evil, as the criminals were heard to declare that they could die but once.

The tumult lasted from eleven till three. The darkness beginning to set in rapidly, the danger was every moment becoming more imminent. Mons. de Tcherbinin besought me to try what persuasion would do. Ordering the soldiers to stand back a little, I approached the rebels; seeing me advance alone, Kossoff, their chief, came to meet me, and asked whether I would shake hands with him. I did it; on which he kissed my hand, calling me the prisoner's friend and father. After having imposed silence on them, I said, 'It makes my heart bleed to see that at a time when the whole empire is mourning the death of a much-loved monarch, you should be found conducting yourselves in such a way as this! Are you Russians? Dare you call yourselves Christians?' On being thus addressed, they gathered round me, and I added, 'Have I not always been your friend? Is there a single prisoner who can say I ever deceived him? Have I not visited you when sick, and clothed you when destitute of raiment? and is this the way you show your gratitude?' A profound silence reigned. All the prisoners drew nearer, and I thought this the most favourable moment to press home the powerful word of God,—the only true medicine for the soul's sicknesses, the only effectual remedy against sedition and sin. Having asked Kossoff whether he could read, to which he answered 'yes,' and whether he had a Bible, which he had not, I gave him a New Testament, charging him to read and meditate on the great truth of God's ways towards man, as contained in the third chapter of St. John, and on his will, as declared in the thirteenth chapter of the Epistle to the Romans, to the effect that all men should obey the powers that be, and that whoso resist the civil governor resists the commandment of God. 'Are you stronger than God, Kossoff?' I asked. 'You fear not death, but have you not a soul which must appear at the bar of that Almighty God who in His most holy word condemns such as are disobedient, and will surely pass sentence on all such at the judgment of the last day?' What was my joy when I saw the big tears of remorse flowing down the cheeks of this desperate brigand! The scene had changed. Glory and honour be to the Lord, who had been my preserver, and had given success to His own word! After having asked and received their promise that they would be quiet, and make no attempt at escape before the following Tuesday, which was the day fixed for their departure, I returned to Mons. de Tcherbinin.

and assured him that they would be as good as their word. They were faithful to their pledge, and on the Tuesday I myself led those ringleaders, gentle and submissive, to the Chancellerie. Such is the influence exerted by the word of God."

This last story shows Mr. Venning to have been no common man, and with this characteristic anecdote we conclude our notice of a book worthy in all respects of high commendation.

Scripture Types.

THIS work* is the result of much investigation and thought. "During some ten years" the author was endeavouring to trace the analogies which he describes. The title gives an inadequate idea of the work. While many of the types relate to the person and life of Christ, others do not. Indeed, one of Mr. Hill's principles is, that antitypes are not to be sought for simply in the Gospel dispensation; and one object of his writing is to establish that the period of Jewish history from Moses to Solomon, is analogous to the period from Cyrus to the apostles. Many interesting resemblances between persons and events, in these two periods, are traced. They certainly are more numerous than any one, at the first mention of the idea, would suppose.

If a scriptural use of the word type—in the general sense of a pattern—be maintained, the analogical periods may be allowed. If the theological use of the word—as signifying some intended prefiguration of Christ—be the only one admitted, the accuracy of the representation must be questioned. The Scripture use includes the theological, and covers a much wider ground. Paul says that he was an ensample (type) to the Christians at Philippi; and that the Thessalonian Christians were types to believers in all Macedonia and Achaia. But while fully justified in this general application of the word, the great antitype to whose person and work and kingdom the most important types refer, is, unquestionably, the Lord Jesus Christ. He is the centre of the typical, as well as of the prophetic system in Divine revelation.

Some types are asserted by the inspired writers; others are to be inferred. It is among the last that much discrimination and sobriety of judgment are demanded,

* The Typical Testimony to the Messiah.
By MICHAEL HILL. (London: Hamilton, & Co.)

or essential differences will be made less of than superficial agreements. Mr. Hill has not escaped this danger, and from a remark in his introduction, perhaps did not expect it. His argument is weakened when it is supposed that there is a typical correspondence between the fact that insanity was *feigned* by David, and that it was *imputed* to Christ; between the condition of David as "he lay" at Mahanaim, and of Jesus Christ as He was "laid in the sepulchre;" between the involuntary and *real* faintness of David in an attack upon the Philistines, and our Lord's *apparent* want of benevolence, in not expelling at once the demon from the Syrophenician girl; between Abiathar, because he was sent to "his own field," and Judas, who went "to his own place;" between Solomon, who assumed the title of "the Preacher," and the apostles, who were designated preachers. Was not Noah a preacher of righteousness? Did not Jonah preach? Why then use a merely verbal agreement when a real one exists, not only in Solomon's case, but also in that of the prophets generally? Is the real resemblance between the office of the prophets and the apostles to be passed by as nothing?

In reading some of the supposed typical analogies, we were constrained to ask, Is the Bible a book of riddles? Does it require the same kind of ingenuity to comprehend its import, which it wants to solve them? Is it not rather the wisdom that recognises, amidst variety of detail, the same principles ever governing the administration of God, and demanding our confidence in Him? If, however, there be fancied resemblances in this book, which at times look puerile and trifling, it only needs perusal to convince that the author is no trifler. He can say, with one of the old Hebrew saints, "I believed; therefore have I spoken."

Brief Notices of Books.

On Divisions among Christians, viewed in Connexion with the Mystery of Lawlessness. (London: Ward & Co.) We have seldom been more agreeably surprised with any book than the one now before us. We confess that we are not particularly fond of reading about divisions among Christians, and were not at all predisposed in its favour from the title it bears. While, therefore, we took up the volume almost with reluctance, we had not read many pages before we perceived that the author, who withholds his name, and of whom we have no knowledge whatever, is no common writer; and we became so delighted with his vigorous and scriptural way of discussing the subjects of which he treats, that we were unable to lay the book down until we had well-nigh read it through. Although the book is entitled "Divisions among Christians," it begins with two admirable essays on "Christian Unity," and "The Unity of the Church," and closes with an essay no less valuable on "Christian Fellowship." We quite agree with the author in the opening remark of his preface, that "the title of the volume will fail to convey to many readers a proper idea of its nature and design;" and we cannot help wishing that he had chosen some other title, which might have indicated in clearer and more attractive terms the important matters set forth. The book, however, is one of no ordinary merit, and cannot fail to afford interest and instruction of the highest order to our more intelligent readers.

An Exposition of the Epistle of the Apostle Paul to the Hebrews. By the late JOHN BROWN, D.D. Edited by DAVID SMITH, D.D. Two vols. (Edinburgh: Oliphant.) A commentary written for scholars, to be quietly pondered in private, and one first prepared for an ordinary congregation, and then revised for the use of the general public, must differ essentially, and cannot be judged of by the same rules. For example, prolegomena full and exhaustive are desirable in the first case, but would be an incumbrance in the second; whereas the terse and suggestive doctrinal and practical remarks which would suffice in the critical exposition, need to be prolonged, repeated, and amplified in the popular discourse. Dr. Brown's published expositions are all of the popular character, and judged of by the fairest rules of criticism

deserve high praise. We question, however, whether the amplification be not sometimes overdone, and whether a similar volume, in the present case, without the additional sermons, which travel again over the same ground as the Exposition, would not have been preferable to the present. The preacher will find valuable aids in his pulpit preparation in this able work. Christian people will be amply repaid for their perusal of it in the instruction and profit they will reap from such ripe fields of Christian teaching.

Lectures on the Epistle of James. By the Rev. RALPH WARDLAW, D.D. Edited by his Son, the Rev. H. WARDLAW, A.M. (Edinburgh: Fullarton.) The homiletic form is even more striking than in Dr. Wardlaw's Expository Lectures. They are essentially sermons, the parts harmoniously distributed, and a certain unity preserved. As we read them, they have a quiet, subdued force scarcely less pleasant than when in public worship they fell from the speaker's silvery tongue. The last of the lectures was delivered only four months before Dr. Wardlaw's death, and this volume may be regarded as his final contribution to the cause of Divine truth. In expounding doctrinal epistles, the writer could not but be practical from the bent of his mind. In this epistle of course he is eminently so, and delights throughout in tracing down the moral lessons of James, the great Hebrew prophet of Christian morality, to those evangelical roots which are identical with the truths taught by Paul, the great Hebrew prophet of Christian doctrine. It is an interesting and instructive course of reading to go through Dr. Brown's and Dr. Wardlaw's volumes at the same time. We have to thank Mr. Wardlaw again for his careful editorship, and for the valuable and unobtrusive notes which he has supplied.

Reminiscences, Personal and Biographical, of T. H. Horne, B.D., F.S.A. With Notes by his Daughter, S. A. CHENEY, and a Short Introduction by the Rev. J. B. M'CAUL. (London: Longman.) We have so recently given a sketch of the life of Mr. Horne, that it is unnecessary for us here to notice the incidents in the history of that remarkable man. The unpretending volume now before us contains "Reminiscences" written by Mr. Horne himself, with additions by the editor, supplemented occasionally by

a few letters which passed between the industrious bibliographer and his friends. A great number of most interesting literary and religious facts we find here comprised in the space of 200 pages. Inundated as we are with books spun out to weariness, it is a relief to take up a biographical sketch which brings out all the leading incidents and characteristics of a long, laborious, and useful life within so small a compass. Mr. M'Caul, in his sensibly written introduction, justly terms Mr. Horne "the nursing-father of modern English Biblical criticism;" and if the Biblical student will ponder the example of this indefatigable scholar, he will find much to animate and encourage him, however unfavourable his circumstances may be to his cherished pursuits.

A Family Tour round the Coasts of Spain and Portugal. By LADY DUNBAR. (Blackwood.)

Wanderings over Bible Lands and Seas. By the Author of "Tales and Sketches of Christian Life." (London: Nelson.)

The Bible in the Holy Land. Being Extracts from Canon Stanley's "Sinai and Palestine." (London: Murray.)

The first of these volumes makes no literary pretensions. Though often plain to baldness, the narrative of travel and adventure is, notwithstanding, full of interest. No one can charge the writer with tediousness. The author of "Tales and Sketches" writes like herself in the *Journal of her Wanderings in Egypt, Palestine, and Syria*. We have the same felicity of style, beauty of imagination, descriptive skill, and breadth of sympathy which we find in her other works. However many books on the Holy Land a person may have read, he may turn to this with pleasure.

Canon Stanley's large work on "Sinai and Palestine," is too well known to need our commendation. The extracts from it, now before us, published under the title of "The Bible in the Holy Land, for the Use of Schools and Village Clubs," are judiciously selected, and we recommend the little book as particularly suitable for circulation in that way.

Memories of New Zealand Life. By EDWIN HODDER. (Longman and Co.)

The Junior Clerk. A Tale of City Life. By E. HODDER. With a Preface by W. E. SHIPTON. (London: Jackson, Walford, and Hodder.) Our young author writes with great sprightliness; at times the style is rather too dashing; but he evidently possesses the power of interesting his readers, and is anxious to turn that power to good account, in the in-

struction and profit of the class for whose sakes principally he takes up his pen. Some of the descriptions of New Zealand life are very racy; and any one who wants to get a vivid idea of how the emigrant has to rough it in the bush, cannot do better than peruse Mr. Hodder's pleasant volume on the subject.

The chief merit belonging to the "Tale of City Life" is that it contains little or nothing of fiction. As Mr. Shipton says, for every one of its statements he could supply a fact. It is the record of a downward course by little and little, from which, through God's mercy, the wanderer is at last recovered. The lessons of the book are obvious, and the tendency is excellent. Mr. Shipton's introduction is admirably practical and reasonable.

The Homilist. A Monthly Pulpit Review. (London: Ward and Co.) This periodical perseveres in the course deliberately chosen at the commencement, and maintains the reputation earned for it by the indefatigable and earnest efforts of the editor. We have always understood the intention of the publication to be, not the supply of sermons for ignorant or incompetent preachers, but of "a stimulus and tonic for the true-hearted, hard-working, and genuine teacher." A work now extending to more than ten volumes, superintended by a man of independent habits of thought, and containing papers by a large number of contributors, may be expected to have in it some things that many will not approve. But it is intended for those who are supposed to have the power of discrimination; and such as exercise that power will find their advantage in consulting these suggestive pages. The June number contains a very good sermon on *Vital Relations*, by the Rev. H. Allon.

The Sanctuary at Home; or, Lord's Day Services and Sermons. By the Rev. R. D. DUNCAN. (Edinburgh: Oliphant.) We took up this book with the impression that it contained services suitable for social worship and instruction, to be used by families and others detained from the house of God. Invalids, mothers, emigrants, soldiers, and sailors are mentioned on the title-page; but, on reading the book, we find the idea is to convey to individuals the vivid recollection of what they had heard and witnessed in God's house. Hence we have in detail the service of the Communion of the Lord's Supper, as administered in the Church of Scotland. The sermons are evangelical and judicious. The prayers are too general, if not too long, and seem

rather like religious meditations written for the book, than memorials of prayer actually offered in the place of public worship.

History of Joshua and his Times. By the Rev. THORNLEY SMITH. (Edinburgh: Oliphant.) This Commentary, though not exclusively, is mainly historical and antiquarian. The object is to elucidate the old Hebrew annals with all the assistance afforded by modern research. German critics, English and American travellers and scholars of all kinds, are laid under contribution, and their stores of knowledge are employed for popular instruction with discriminating industry. Mr. Thornley Smith is a man of large intelligence, and has displayed considerable tact and taste in the composition of this volume. Without any sympathy with the neological school, his judgments are enlightened and liberal, and we give his volume our best wishes.

Kitto's Cyclopædia of Biblical Literature. New Edition. By the Rev. W. L. ALEXANDER, D.D., assisted by numerous Contributors. (Edinburgh: A. and C. Black.) We are sorry we have not been able to notice earlier this very valuable work. The prospectus intimates that while containing the principal and best articles of Kitto's Cyclopædia, this edition will correct the mistakes, supply the omissions, and enlarge the comprehensiveness of that well-known production. We can satisfactorily report the progress of this important undertaking. The editor is redeeming the pledge given by the publishers, and the printer has succeeded in giving one of the most beautiful specimens of typography we have seen for a long time. The work has our most cordial commendation.

Sunsets and Sunshine; or, Varied Aspects of Life. By ERSKINE NEALE, M.A. (London: Longman.) This book is made up of sixty-three notices, some extremely short, of all sorts of noted people, including Lola Montes and Adam Clark, the late Duke of Devonshire, and William Cobbett. Some unknown names also are introduced, remarkable for nothing but the violent nature of their death. We are at a loss to ascertain the principle on which the selection has been made, and the exact purpose the writer has in view. Some of the shortest of the narratives are very rambling, and contain a good deal that is irrelevant. Notwithstanding all this, so many anecdotes about so many people cannot fail to be interesting.

The Wild Flowers, Birds, and Insects of the Month. By H. S. ADAMS. (London: Hogg and Sons.) No one need be ignorant of Natural History, or indeed any kind of knowledge now-a-days, for want of cheap and readable books affording instruction. The great difficulty is to find time to peruse them. Here is a book full of information, suitable for a country walk, or a garden stroll. Natural productions under their poetical rather than their scientific aspects, are here described and illustrated.

The Last Days of our Lord's Passion. By the Rev. W. HANNA, LL.D. (Edinburgh: Edmonston and Douglas.) These are enlightened and thoughtful discourses by a good scholar and an able preacher. Pains have been taken to read aright, and correctly to harmonise the inspired narratives; but the pains are evident in the result, not the process. The book is neither critical nor polemical, but devout and practically useful. We think, however, the author goes too far in his remarks on the physical causes of the death of Jesus. We must confess that we shrink from all such speculations.

Take Care; or, Who are the Truest Friends? (London: The Book Society.) This is a very simple and affecting story of one who was once a Sunday scholar, became a sailor, then a soldier, and then a sailor again; was taken ill; was found in this state by some Christians in Halifax, Nova Scotia; and was, by their instrumentality, restored to the comforts of religion, and died trusting in the Lord. The moral of it is—"Learn from the history of Cornelius Jones that true friendship is only to be found among the followers of Jesus Christ."

Thoughts on Holy Scriptures. By LORD BACON. Compiled by J. G. HALL. With Preface by JOHN CAIRNS, D.D. (Edinburgh: Oliphant.) A collection of such passages as bear on the Holy Scriptures in the writings of Lord Bacon, cannot but have great interest and worth. A collection, extensive, though not complete, has been made by an American pastor, and is now published in England. Interpretations of Scripture are not to be looked for, so much as thoughts suggested by Scripture, and passages pregnant in allusion to truths and words of Holy Writ.

We are glad to find Mr. Stanford's beautiful book on "Central Truths" (Jackson, Walford, and Hodder), is just re-published in a cheaper form. It deserves to be widely circulated.

Obituaries.

THE REV. JOHN BURNET.

THE Rev. John Burnet, of Camberwell, peacefully departed this life on Tuesday evening, June 10, in the 74th year of his age. He had only been confined to his room for a fortnight, and remained in the full possession of his faculties till within a few hours of his death, being spared all pain, and anticipating the hour of his release with calm hope and perfect faith.

Mr. Burnet was born in Methven-street, Perth, April 13, 1789. He was of Highland ancestry, both on the father's and mother's side. His father, Mr. William Burnet, was of an Aberdeenshire family: his mother, Ann Campbell, a devoted Christian, was of the Breadalbane branch of the clan Campbell, and belonged to a family who were ruined in consequence of the part they took in the Rebellion of 1745. She was born on the field of Culloden, and was deaf; probably owing to that circumstance. After that battle his grandfather, Donald Campbell, lay concealed for weeks among the hills, enduring many hardships and privations, with his wife and infant daughter. They succeeded in eluding the strict search made for concealed rebels after the battle, but every member of the family was not so fortunate, and one—his great uncle—was afterwards beheaded at Carlisle. The estate of the family at Lochaber and all their property were of course forfeited to the Crown.

The family of Mr. and Mrs. Burnet consisted of a son, the subject of this notice, and two daughters, who died in infancy. Mr. Burnet received his early education in the High School of Perth. He afterwards attended the High School at Edinburgh. As a boy he was remarkable for physical energy and vigour, great independence of character, and a thirst for knowledge on every subject within his reach. Twice in early life he had a narrow escape. He was knocked down by one of a troop of cavalry escorting some Irish rebels to Fort George, as they were descending the hill at Perth, and his arm was broken by a horse trampling upon it. On another occasion he stood in front of a gun when a salute was being fired, and was afterwards picked up with his face blackened and hair singed. This accident is believed to have affected his sight in after life.

At the time when the Volunteer movement was so general throughout the country, in consequence of its threatened

invasion by the first Napoleon, Mr. Burnet, then a youth, threw himself with characteristic ardour into the movement, and joined the Royal Strathmore Volunteers. He seems to have attracted the notice of his officers by his capacity for military matters, and he acted with great credit for a time as adjutant of the regiment.

At what precise time Mr. Burnet's mind opened to the truth of the Gospel is not accurately known. He was then in the habit of attending the ministry of Mr. Finlay, St. Paul's, High-street, Perth, and afterwards that of the Rev. Andrew Thompson, D.D., in St. John's, who commanded his highest admiration and esteem. When Mr. Burnet's religious principles became decided, it was the opinion of some friends in the neighbourhood of Perth that his character and talents would fit him for eminent usefulness as a public teacher, and, with this impression, they gave him liberal pecuniary assistance, of which he ever retained a grateful recollection. Among the friends who assisted him in this and other ways, were Alexander Murray, Esq., of Ayton, and the Rev. Mr. Willison, of Forgandenny, a clergyman of the Scotch Established Church. He often spoke with deep gratitude of the kindness of Mr. Scott and Mr. Anderson, both of Perth, who gave him gratuitous instruction on subjects essential to his education for the Christian ministry.

In the year 1807, the late Rev. William Orme settled at Perth, and for years Mr. Burnet enjoyed his friendship, and reaped the benefit of his valuable instructions.

In the year 1815, Mr. Burnet left Perth and went to Dublin. At that time the liberation of Greece was exciting considerable public attention and interest, and Mr. Burnet was desirous of devoting his energies to preach the Gospel in that country. But the providence of God directed otherwise. Some circumstances occurred which rendered it necessary for him to visit Ireland. Shortly after leaving Perth for Dublin, it was arranged, in connexion with the Irish Evangelical Society, that Mr. Burnet and another young minister should preach for a time, the one at Limerick, the other at Cork. It was found, however, that, owing to a mistake, Mr. Burnet's place had been taken by the Cork coach, and his companion's by that for Limerick. So easy were they on the matter of their respec-

tive destinations, that they agreed to abide by the mistake, and Mr. Burnet proceeded to Cork, where, his services proving acceptable, he was invited to remain, and take charge of the Independent congregation meeting in Cook-street. He consented, and for fifteen years laboured with great energy and success, not only in Cork, but in many parts of the south of Ireland. During his ministry in Cork, Mr. Burnet collected funds for a new chapel, and a handsome building was erected in George-street. He was also the means of building a chapel in Mallow. But his labours were not confined to these localities. He continually visited the other towns and places in the south of Ireland, preaching in the court-houses, market-places, and frequently in the halls of the resident nobility and gentry.

The extensive and accurate information thus obtained by Mr. Burnet on the general condition of the country, and especially on the state of the Roman Catholic population, was soon to be turned to public account. In 1825 he was summoned to England to give evidence on the state of Ireland before a committee of the House of Lords. He repeatedly refused to share in the Irish *Regium Donum*, and it is said that at this time tempting offers were made to him to become a clergyman of the Established Church.

Mr. Burnet, in company with Mrs. Burnet, a daughter of the late Mr. Hexham, of Cork, and who died in 1856, again visited England in 1826, and subsequently in 1829. Camberwell was generally his place of sojourn when in England. On the death of Mr. Orme in 1830, the church, then assembling in Mansion-house Chapel, unanimously invited Mr. Burnet to succeed him, and in September of that year he was publicly recognised as the pastor of that church. The friends in Cork parted with him with great reluctance, and expressions of regret at his leaving Ireland were not confined to his own people. Though he was continually engaged publicly and privately in controversy with the Catholics, on his leaving Cork a deputation waited upon him to express their regret at his departure. This compliment was well deserved, for Mr. Burnet was from the first a warm and unflinching advocate of Catholic emancipation and of justice to Ireland.

Scarcely was Mr. Burnet settled in London than he found his services and experience in great request on public questions. He took an active part in the

agitation for the abolition of the slave-trade and slavery, in which he was associated with Wilberforce, Brougham, Zachary Macaulay, Lord Macaulay, Sir T. F. Buxton, and other philanthopists. He went frequently on deputations to the Government, and was obliged to spend much time at the House of Commons, to be near the anti-slavery leaders in all times of difficulty, and by this means became acquainted with the leading public men of the day, who admired his straightforward character, readiness, and humour. Mr. Burnet also had frequent intercourse with the late Duke of Sussex, who showed much respect for his judgment and opinions, and often detained him for hours, in conversation of a confidential nature, and on a great variety of subjects.

Until an advanced period of his life he took an active part in every movement that tended to promote the welfare of his countrymen. He was scarcely less active in the cause of popular education than in the anti-slavery movement. He was one of the most efficient supporters of the British and Foreign School Society, till the acceptance of Government grants by the committee, for educational as well as building purposes, in 1847, obliged him to withdraw and transfer his sympathies to the Voluntary School Association. He was a member of the ancient Religious Liberty Society, with which the name of Wilks and other veterans is identified; subsequently, of the Religious Freedom Society; and lastly, of Sir Culling Eardley's Voluntary Church Association. If there were a deputation to Government from the Three Denominations, or any other body, on Church-rates, or any other grievance, he was not only sure to be a member, but generally the spokesman. Mr. Burnet always, irrespective of circumstances, took part with advanced Dissenters. He was the first chairman at the Conference in 1843 at the Whittington Club (then the Crown and Anchor), at which the Anti-State-Church Association was formed; he was for many years a member of the committee, and went frequently as a deputation into the country to advocate its claims in public meetings. The Peace Society, the Anti-Slavery Society, the Aborigines Protection Society, found in him an equally warm and efficient advocate.

With this active public life Mr. Burnet still found time to take an interest in the institutions connected with the Christian Church and the denomination to which he belonged. He was for many years one of the committee of the Bible Society, a

director of the London Missionary Society, an active promoter of the Irish Evangelical, and the British and Foreign Sailors' Societies, and a frequent advocate of the claims of other and kindred institutions. In 1845 he was the chairman of the Congregational Union, and preached before that body at the autumnal meeting at Norwich in 1844.

The study of the Word of God he ever deemed the most important work, and impressed this at all times on his people, and especially on the young and Sabbath-school teachers. They were to read and think for themselves. The value he attached to it was shown in the opportunities of which he availed himself in bringing the subject before his people. For many years he divided the Sabbath morning service, giving two expositions, one on a portion of the Old, the other on a portion of the New Testament. In this way he went through the whole Scriptures several times during his ministry. He also, for some years after coming to Camberwell, delivered a lecture on the Bible for an hour every Saturday morning, to which all were invited.

In 1852 his church and congregation resolved to erect a new place of worship as a substitute for the badly-situated and old-fashioned Mansion-house Chapel. The very elegant structure which now faces Camberwell-green, was completed in the following year at a cost of about £8000. Mr. Burnet left the entire arrangements to his people, declining in any way to interfere in the matter. He would not even become a trustee, as having always thought, he said, "that ministers had enough to do with spiritual matters in the church." On this occasion the late Dr. Harris preached the opening sermon, and the Rev. T. Binney and other ministers took part in the service. In 1855, on the completion of the twenty-fifth year of his pastorate, his church and congregation presented him with a purse of £500, as a token of their affection and appreciation of his pastoral services. In December 1860, in consequence of his advancing years, the Rev. J. Pillans was appointed co-pastor with Mr. Burnet, and has since discharged with much acceptance the duties of his position. He now succeeds his revered friend as the sole minister of Camberwell-green Chapel.

Mr. Burnet preached his last sermon on his seventy-third birthday. He was fully aware of the approach of death, and met it, as was to be expected, with calm, unwavering faith and cheerful hope. He dwelt on the preciousness of Christ,

the better house above, the "eternal weight of glory," with Christian confidence and joy, while he spoke with deep humility of his own efforts in the cause of his Master.

The mortal remains of the deceased were buried on Wednesday, June 18, in Norwood Cemetery. A long procession of mourning coaches and private carriages followed the hearse. The religious service connected with the funeral solemnities had taken place previously in the chapel on Camberwell-green. Nearly every shop in the neighbourhood was partially closed, and the building in which Mr. Burnet used to preach was filled with a congregation most of whom were in deep mourning. There was a numerous attendance of ministers, those resident in and about Camberwell taking part in the devotions. Portions of Scripture were read by the Rev. G. Rogers, and the principal prayer was offered by the Rev. H. Richards.

Mr. Edward Miall delivered the funeral oration. It comprised a review of Mr. Burnet's character and career, founded upon those words in the Revelation, "Be thou faithful unto death, and I will give thee a crown of life."

The Rev. J. Pillans followed in a brief exhortation to make the present occasion one of thankfulness and of self-consecration—thankfulness for what God had done by their revered pastor, and for what God had now done for him; and self-consecration to those noble aims in recompense for which he was now wearing the crown of life. He stated that Mr. Burnet's first strong religious impressions were received at fourteen, and that a very short time before his death he had spoken of passing the whole night in thinking of four words—"Thy will be done."

On the Sunday following two funeral sermons were preached at the chapel by the Rev. W. L. Alexander, D.D., in the morning, and by the Rev. J. Pillans in the evening, to large and deeply-affected congregations.—*Abridged from the Non-conformist.*

MRS. CECIL.

The late Mrs. Cecil, wife of the Rev. E. G. Cecil, of King-street Chapel, Portsea, and youngest daughter of Mr. T. L. Johnson, Soho-park, Birmingham, was born in November, 1835. From an early age she attended the ministry of the Rev. John Angell James, and was one of the multitude of converts whom he was the means of leading to the Saviour. She joined the church at Carr's-lane when about sixteen years of age. Before that

time she had begun to devote herself to the instruction of the young, and from that time it became her chief desire and aim in life to win youthful hearts to the Redeemer. In this work God was pleased to smile upon her efforts; several of those committed to her care gave evidence that her labour bestowed upon them was not in vain in the Lord.

Mrs. Cecil's marriage took place in the summer of 1858. Mr. Cecil was at that time residing at Nottingham as minister of Albion Chapel, Sneinton. He remained there until last summer. While living at Nottingham Mrs. Cecil took charge of a Bible-class, composed of the elder scholars connected with the Sunday-school of Albion Chapel. In this class she took the greatest interest and delight; the members of the class became warmly attached to her, and bitter was their grief at parting. After her departure from Nottingham Mrs. Cecil corresponded occasionally with her former scholars, assuring them of her unabated interest in them, and her continued prayers for their salvation. Not long before her last illness, her heart was gladdened by the tidings that many members of the Bible-class had come forward together, expressing a wish to join the church, and ascribing their religious convictions to the blessing of God on her counsels and prayers.

In November, 1861, Mr. Cecil removed to Portsea to assist the Rev. T. Cousins in the ministry at King-street Chapel. From that time the health of Mrs. Cecil was so delicate that she was unable to resume the work of Sabbath-school instruction in which she so much delighted.

Her state of mind appears from the following extracts:—

"I am anxious to write a few lines to you, that in case I am removed from you suddenly you may have my own testimony that all is *peace, perfect peace*, through Christ and Him crucified. I feel a solemn hush upon my spirit, a quiet waiting for the will of my Father who is in heaven, and a sure and certain belief that *all* His will is *love*. 'Though I walk through the valley of the shadow of death, I will fear no evil,' because He is pledged to sustain me there. Dying grace will be given for a dying hour. Should the extremity of suffering force from me any word of rebellion, or doubt, or dismay, don't be distressed: for I feel that I may lay this sin where all my sins are laid—on Jesus; and that underneath the ruffled surface there is that peace which He has given, and which nothing can take away.

"Saturday night was spent in Gethse-

mane, under the shade of those trees and hills which once sheltered our Lord in his agony. But thanks be to Him the fear and the doubt are gone, and I do feel that it is 'sweet to lie passive in His hands, and have no will but His.' This is His gift, His only. I feel tremulous, yet calm: 'my flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.' My chief thought is my own utter, utter unworthiness. Should I soon be called to inherit the promises, it will be a crown without any cross, a victory without any warfare, the rest without the strife; Jesus will have done *all*. I have nothing, nothing. I go to Him empty-handed, with nothing but my sin and weakness to plead. I do trust I love Him, and my chief thought and hope of heaven is, to be holy because He is holy; but this too is His gift, and when He shadows His face I feel the darkness. Oh! I would not live, and I could not die, without a hope in my Saviour. I have been but a barren fig-tree. Should God in His infinite wisdom and love spare me and raise me up again, I do fervently hope that I may be a better wife, mother, and mistress, a greater joy and truer help-meet to you, my best beloved. But if it needs grace to *die*, it needs greater grace to *live*. I do want to be a holy child of God,—to have my whole nature brought into unison with His. I believe Christ is formed in my heart; but oh, how imperfectly does His image appear in my life! May God help me, that 'whether I live I may live to the Lord, or whether I die, I may die to the Lord; so that living or dying I may be the Lord's.' One thing I must say, I think that sorrow for sin will go with me through all eternity."

On Thursday, March 13th, Mrs. Cecil gave birth to a daughter, her third child, and for some time afterwards seemed to be going on remarkably well; but on Sunday, the 16th, unfavourable symptoms appeared. When told that in all probability she had not long to live, then it plainly appeared that her treasure and her heart were not in this world, that her best affections were given to the Saviour, that she belonged more to heaven than to earth. Her husband said to her, "What a Sabbath will you be spending next Sunday while we are mourning below!" She exclaimed, "Beautiful Sabbath!" and soon afterwards added, "Now let us have a little prayer-meeting; Jesus said, 'If two of you shall agree as touching anything that they shall ask, it shall be done for them.' We are all agreed in asking for me, that

at evening-time it may be light. Do let us pray." Several friends who were in the room knelt down; her husband offered prayer, and then, to the surprise of all, she broke forth in prayer, like one inspired. She prayed for herself that she might be prepared for all the will of God—"Let me have no will of my own—let me lie passive in Thy hands—it is *sweet* to lie passive in Thy hands—Father, not my will, but Thine, be done." She prayed for her husband, that he might be the means of turning many to righteousness. For her little children she pleaded in the most tender and confiding manner possible—"O Lord, bless my children; may my little ones live before Thee—bless all who are kind to them when I am gone. Father, I *know* Thou wilt save my children. I shall meet each one of them in Thy kingdom." She prayed for her father, brothers, and sisters, that they might all be one in Christ, and dwell together in our Father's house. She prayed for the servants, the nurse, and the doctors, that her death might be a mes-

sage from God to do them good. When one of the latter took her by the hand and said, "I am sorry to see you so ill;" she replied, "I am not afraid—all is peace—resting on Christ." Her sufferings were very severe, but borne with Christian fortitude. On the day before her death she said, "I want, above all things, to be patient—let patience have its perfect work. He shall sit as a refiner of silver—He is watching over me—He will not leave me; the moment He sees His own image in me, He will take me from the furnace." At ten o'clock on the morning of the 21st she lost the power of speech, but retained her consciousness three hours longer; the repose of her countenance, and an occasional smile of intense affection when she looked at her father or her husband, showed that her mind was perfectly calm and happy. At one o'clock she became insensible, and soon after three in the afternoon, without a struggle or a groan, she quietly breathed away her life, and her spirit entered into eternal rest.

E. G. C.

Diary of the Churches.

THE next Half-yearly Meeting of the Trustees will be held at the Guildhall Coffee House, on Tuesday, July 15th, at half-past twelve o'clock. The Auditors will meet at twelve.

April 17.—Manchester, Rochdale-road. The foundation-stone of a new Congregational Chapel was laid by Mr. Abraham Howarth, of Eccles, on a piece of ground situated in Collyhurst-street. The Rev. J. Morgan has been chosen pastor of the congregation. Amongst those present who took part in the engagements of the day were the Revs. D. E. Ford, J. Bidell, J. M. Ross, J. Musgrave, &c.

April 29. — Essex Congregational Union. The annual meeting of the Essex Congregational Union and Home Missionary Society was held in the Independent Chapel, Thaxted. After prayer had been offered by the Rev. H. Gammidge, a sermon was preached by the Rev. H. P. Bowen, from Rev. i. 4, 5. At the public meeting, Isaac Perry, Esq., took the chair. The Rev. Bryan Dale, M.A., read the Report of the Committee, detailing the operations of the Society during the past year. The Revs. J. R. Goulty, B.A., C. Duff, T. W. Davids, T. B. Sainsbury, B.A., S. T. Williams, &c., took part in the proceedings.

May 4.—Claremont Chapel, Pentonville. The members of the church and congregation held a meeting in the school-

room to welcome their pastor, the Rev. A. M. Henderson, who had resumed his labours after an absence of several months, in consequence of severe and dangerous illness. Mr. Balleny, in the name of the assembly, presented Mr. Henderson with a purse of one hundred sovereigns as an expression of joy and thankfulness on his return. Brief addresses were given by Messrs. Owen, Frank, Drew, Pittman, Lee, Young, and others.

May 21.—Carmarthen. The English Congregational Church in this place, capable of seating 600 persons, together with spacious school-rooms at the back, erected at a cost of £2,300, was opened this day, when sermons were preached by the Revs. Henry Allon, Newman Hall, LL.B., and Caleb Morris. The opening services were continued on the following Sunday, when sermons were preached by the Rev. Professor Nicholas, Ph.D., and the Rev. Caleb Morris.

May 25.—Coleraine. The new Independent Chapel, erected at a cost of £2,000, was opened for divine worship on this day, and on the following Sabbath, when the Revs. Dr. Urwick, of

Dublin, and R. Sewell, of Londonderry, officiated.

May 26.—Somerset Association. The sixty-sixth anniversary was held at Wellington on this and the following two days. On Monday evening a devotional meeting was held, when an address was delivered by the Rev. S. Wilkinson. On Tuesday morning the Rev. J. Le Couteur presided at a meeting of pastors and delegates, at which the Rev. W. Guest read a paper on "The Best Means of Promoting the Spirituality of the Churches." In the afternoon the Treasurer, Mr. J. P. Spencer, took the chair, when grants were made to several churches requiring aid. The Rev. E. H. Perkins preached in the evening. On Wednesday morning a meeting was held, over which G. B. Sully, Esq., presided, at which several addresses were delivered by the evangelists now labouring in the county, after which the Rev. R. Ferguson, LL.D., preached from 2 Cor. iv. 1. In the evening a public meeting was held, when the chair was taken by Mr. Rawlinson, and various ministers and gentlemen took part in the proceedings.

May 27.—Altrincham, Manchester. A new Independent Church was formed in this place, consisting of twenty-three members. The church, on being organized, selected the Rev. Alexander Dewar, late of Ormskirk, as their pastor.

May 28.—Wilts and East Somerset Congregational Union. The annual meetings of this association were held at Chippenham on this and the following day. On Tuesday morning the Committee met for the despatch of business, and in the evening a recognition service was held in connexion with the settlement of the Rev. E. S. Hart, M.A., late of Norwich, as pastor of the Tabernacle Church, Chippenham. The Rev. R. Brindley preached. On Wednesday morning a fraternal conference of ministers and members of the United Churches was held, when the Rev. H. M. Gunn gave an interesting historical sketch of the Ejected Ministers of Wilts and East Somerset. In the evening there was a public meeting, Mr. C. Jupe in the chair, when a very gratifying report was presented by the Rev. T. Mann, the Secretary.

June 2.—Wall Heath, near Dudley. The Rev. William Byrne, being about to retire from the pastorate of the Independent Chapel in this place, the friends presented him with a silver inkstand, and an address as an expression of their Christian esteem.

June 3.—Northwich. The Rev. James

Johns, B.A., of Spring Hill College, was ordained to the pastorate of the Congregational Church in the above town. The Rev. E. W. Johns commenced the service. The Rev. W. Urwick, M.A., delivered a discourse "On the constitution of a Christian Church"; the usual questions were proposed by the Rev. J. Marshall; the Rev. Professor Barker offered the ordination prayer; and the Rev. J. Glanville delivered the charge. In the evening a sermon was preached to the people by the Rev. R. W. Dale, M.A.

June 4.—Huntingdonshire Association. The Congregational Churches of this Association held their annual meeting at Bluntisham. In the morning the Rev. J. Simmons, M.A., preached on "The Christian Church and its position in the World." The meeting for business was held in the afternoon, when grants were made to several small churches in the county. A public meeting was held in the evening, C. B. Tebbutt, Esq., in the chair; the Revs. C. B. Thomas, T. Lloyd, W. Wylie, M. Foster, Esq., and others, addressing the audience.

— Stowmarket. A meeting was held in the large school-room for the purpose of adopting means for the payment of the balance of £1,598 14s. 1d. out of £4,847 18s. 1d., which was the cost of the new Congregational Chapel in this town. The chair was taken by the pastor, the Rev. J. Reeve. Messrs. Prentice, Wilbe, Jackson, and others delivered brief addresses, when the subscription list was opened, and before the assembly broke up the whole amount required was promised. Thus the friends have raised nearly £5,000 within fifteen months, without interfering with the ordinary institutions sustained by the congregation.

June 5.—Portsea. The new and spacious school-room, erected at a cost of £540, in connexion with Buckland Chapel, was opened by a public meeting. The pastor, the Rev. A. Jones, presided, who gave an account of the origin and progress of the cause, with the various enlargements and new erections up to that time. Addresses were delivered by the Revs. H. Cullis, C. Rutter, H. Kitching, G. Arnot, H. Burton, and J. Tolerfield.

— Cork. The services in connexion with the ordination of the Rev. J. B. Wylie, as pastor of the Congregational Church, were held at the Independent Chapel, Old George-street. The Rev. J. Lewis delivered the introductory discourse; the Rev. A. King proposed the usual questions; the Rev. Dr. Urwick

offered the ordination prayer, and delivered the charge to the pastor; the Rev. A. King preached to the people in the absence of the Rev. H. J. Gamble, whose attendance was prevented by sudden affliction.

June 10. — Cuckfield, Sussex. The Rev. Charles Horne, M.A., was recognised as pastor of the Independent Church, Cuckfield. The Rev. R. W. Dale, M.A., preached in the morning. Addresses were delivered in the afternoon by the Revs. R. V. Pryce, M.A., S. S. England, J. N. Goulty, and R. Hamilton. In the evening a public meeting was held, when Apsley Pellatt, Esq., presided. The Revs. J. B. Figgis, J. B. Catlow, A. Foyster, Mr. D. Pratt, and others, took part in the proceedings.

— East Devon Association. The annual meetings of this Association were held at the Independent Chapel, Castle-street, Exeter, on this and the following day. On Tuesday evening the Rev. W. Clarkson preached the preparatory sermon from Acts ix. 31. A public breakfast was provided in the school-room on Wednesday morning. The company afterwards adjourned to the chapel, when two addresses were delivered to Sunday-school teachers and parents of scholars. The Association sermon was preached by the Rev. John Rogers, the subject—“The Walk of Faith, as illustrated by the 2,000 Ministers ejected for Nonconformity, August 24th, 1662.”

June 11.—High-street, Deptford. The new Congregational Church, erected at a cost of £4,250, which is the third in succession that has been built, partly upon the same site, was opened for public worship. The Rev. H. Allon preached in the morning, and the Rev. J. Stoughton in the evening. About forty ministers were present, many of whom took part in the devotional and other exercises of the day. Among the number were the Rev. Drs. Burder, Hewlett, Waddington, Revs. T. James, J. Beazley, S. Thodey, J. D. Williams, J. Adey, &c. The opening services were continued on the following Sunday, when the Rev. J. Pulling, the minister of the chapel, preached in the morning, and the Rev. Dr. Vaughan in the evening. Upwards of £400 were raised as the result of the engagements, which will long be remembered by all who were present.

June 12.—Lambeth, York-road Chapel. There were opened, by a special meeting this evening, four additional upper-class rooms, erected in the rear of the chapel, at a cost of nearly £400, which sum has

been generously given by two friends, who designed thus to cheer the heart of their pastor, the Rev. Robert Robinson, on the completion of the first seven years of his happy and successful labours among his people. Joshua Field, Esq., F.R.S., the senior deacon, occupied the chair, and addresses were delivered by Messrs. Terry, Hunt, Miller, Trotman, and the pastor. Two handsome clocks, the gifts of two friends, were presented for the use of the schools, and an additional £20 to furnish a class-room library. Contributions have been also made to the special Bicentenary Fund to the amount of £250, making a first instalment of between £600 and £700.

June 19. — Cheshunt College. The ninety-fourth anniversary of the Countess of Huntingdon's College, and the seventieth since its removal to Cheshunt, was celebrated. After the prayers had been read, interspersed with chants and hymns, two brief essays were read, the one by Mr. John Yonge on “Repentance unto Life,” and the other by Mr. U. R. Thomas, on “The Law of Christian Life.” The Rev. A. Raleigh preached from Heb. vii. 25. The company then adjourned to a spacious marquee in the College grounds, Mr. Ald. Challis, the Treasurer, presiding. Professor Todhunter read the Report for the year, after which the Secretary, the Rev. J. Bramall, made the financial statement. Addresses were delivered by the Revs. H. Allon, D. Thomas, A. M. Henderson, Dr. Grosvenor, of New York, J. Payne, Esq., &c. The company were gratified to learn that the highly-esteemed President, who had been on the Continent for some months on account of ill health, was considerably better, and hoped to be able to resume his duties at the commencement of the ensuing session.

PASTORAL NOTICES.

THE Rev. James Innes, late of Brampton, Cumberland, has been appointed by the Colonial Missionary Society, to the pastorate of the Independent church, City of Perth, Western Australia.

The Rev. John S. James, of Cheshunt College, has accepted an invitation to become pastor of the Independent church, Newport, Essex.

The Rev. J. Totten has resigned the pastorate of the Independent church, Woodham Ferris, Essex.

The Rev. G. B. Scott, of Lichfield, has accepted a call to the pastorate of the church in Dodington Independent chapel, Whitchurch, Salop.

The Rev. W. P. Dothie, B.A., lately

of Halstead, has accepted an invitation to become pastor of the Congregational church, at Redhill, Surrey.

The Rev. J. Gouge has intimated his intention to resign the pastoral charge of the churches of Polesworth and Bad-desley, in consequence of age and infirmities.

The Rev. G. W. Harris, of Wakefield, has accepted an invitation to the pastorate of the Independent church, at Stanningley, near Leeds.

The Rev. Edward Jeffery, of Oulton, Norfolk, has accepted the call of the associated churches at Repton and Barrow, Derbyshire, to be their stated minister.

The Rev. Edward Price has resigned the pastorate of the church in Richmond-street chapel, Edinburgh.

The Rev. W. Hickman Smith, late of Sheerness, has accepted the pastorate of the Congregational church, Anerley, Surrey.

The Rev. F. Barnes, B.A., of Spring Hill College, Birmingham, has accepted an invitation to the pastorate, from the church assembling in the Old Chapel, Morley, Yorkshire.

The Rev. Frederick Hastings, of Hackney College, has accepted an invi-

tation to become pastor of the church assembling at Quay Meeting, Wood-bridge.

The Rev. J. S. Bowles, of Sutton, has accepted an invitation to the pastorate of the Independent church, Market Lavington, Wilts.

The Rev. Robert Wilson, after three years' labour as pastor of the Congregational church at Uppingham, has been compelled to resign through declining health, and on the occasion of his leaving the friends presented him with a purse of gold.

The Rev. Thomas Windsor, of Lancashire Independent College, has accepted an invitation from the Congregational church at Skipton, to become their pastor.

The Rev. E. J. Sadler, of Nuneston, has accepted an invitation from the church, Peel-street, Leicester, to become their pastor.

The Rev. W. Jackson, of Mansfield, has accepted the call of the Independent church, Dixon Green, Farnworth, Lancashire, to become their pastor.

The Rev. Joseph Boyle, of Leith, has accepted an invitation to become pastor of the Congregational church, Barbican, London.

CONGREGATIONAL UNION OF ENGLAND AND WALES.—The Autumnal Meetings of this Union will be held in London on Tuesday, October the 7th, and two following days. Further particulars will be announced in due course.

Bicentenary Prize Essays.

At the last Autumnal Meeting of the Congregational Union, it was announced that an anonymous friend had offered three prizes of Fifty Guineas each for the best Essays on each of the following subjects:—

- I. The Nature, Constitution, Characteristics, and Government of a Christian Church in New Testament Times.
- II. The History of the growth and development of Independent Principles of Church Organization and Government, from the Reformation till 1662. To embrace England and Wales.
- III. The advantages that would result from a true representation, based on Scripture principles, of the entire body of Church Members (ministerial and lay so-called) in England and Wales, for the purposes of fraternal Christian conference and co-operation, with suggestions for the attainment of such a representation, and for safeguards against its abuse.

The competitors to be Ministers of the Independent and Baptist Denominations.

A large number of MSS. were received: and after careful consideration, the adjudicators, nominated by the donor—S. Morley, Esq., Benjamin Scott, Esq., Chamberlain of London, and the Rev. W. Unwin, M.A., Principal of Homerton College,—have awarded the prize on the first subject to the Rev. Joseph Angus, D.D., on the second to the Rev. J. Waddington, D.D., and the third to the Rev. A. E. Lord, of Hersham. The first and second Essays will be published in a few days by Ward & Co., Paternoster-row.

THE
Missionary Magazine
AND
CHRONICLE.

MADAGASCAR.

THE successive communications we have received respecting Madagascar, during the last two months, are in the highest degree encouraging. The statements made in former numbers of our periodical, as to the friendly regard of the King towards his Christian subjects, have been more than confirmed, and every previous report of the increased numbers and devoted character of the Native Believers has been exceeded by the latest communications. The following brief extracts from the last letter of the Rev. Wm. ELLIS will be read with devout thankfulness by all who have cherished deep Christian solicitude for the Church of Madagascar, during the many gloomy years of her intense sufferings. It will be observed that Mr. Ellis expected to embark for the Island in the early part of May. He tells us also that orders had been given by the King and the Government to facilitate his journey to ANTANANARIVO, and that he anticipated a cordial welcome on his arrival. We may therefore entertain the hope that he has been at the capital for the last six weeks, and that his next communication will supply the most important as well as authentic information.

We insert also the letter of the Rev. J. J. LE BRUN, of Mauritius, which, though of earlier date, contains a brief report of his visit to Madagascar, and of his gratifying reception. Nothing could be more cordial, and even enthusiastic, than the conduct of the Native Pastors and their people; and among the various facts which he records none can be read with greater satisfaction than the following passage of his journal:—"There are eleven houses set apart by the King for the use of our Christian friends as places of worship; but although he takes such a lively interest in the spiritual concerns of the Churches, he does not, it appears, exercise any authority over them, or interfere in the least in their internal government."

" Port Louis, May, 1862.

" MY DEAR BROTHER,—By the mail which arrived on the 24th ult., I received your letter of the 23th March, informing me of the appointment of six Missionary labourers for Madagascar. * *

" Through the kind efforts of Mr. Arbuthnot, Manager of the Oriental Bank here, the owners of one of the best ships in the trade have generously given me a free passage to Madagascar, and I expect to embark in a few days. The same owners have also expressed their readiness to afford a free passage for the Missionaries to their final destination, should any of their vessels be about to sail at the time of their arrival. I hope this may be the case, for after the delay that has occurred in their leaving England, it will be desirable that they should proceed to Madagascar as soon as they can, after reaching Mauritius, which I hope will be in the beginning of July. * *

" David Johns returned about a week ago, having been detained some time at Tamatave for want of a ship. The letters he brought addressed to myself are most important, and, with one exception, most encouraging, and even that which is discouraging does not affect either our prospects or movements, except it be to afford additional stimulus to effort. I have a very friendly letter from the Commander-in-Chief, the most important man in the community; also from the new Governor of Tamatave.

" I regret that the great number of claims on my time, arising from arrangements for Missionaries, writing for the mail, and preparing for my departure, prevent my sending you translations of any of the letters from the Christians. It may suffice to state that, so far as I can learn, no defections in faith or practice have occurred among the Christians. Their zeal and activity seem to have suffered no abatement. Their religion is still characterized by unremitting prayer. Several of them tell me in their letters that they still observe the hour from seven to eight on Thursday evening, as originated in England, for special prayer to God, or rather to praise for His distinguishing goodness to them. Their numbers have increased in a manner almost incredible to themselves. David Johns says the forty-five cases of Scriptures, and also of tracts, will not be enough. The best men for character and ability in the country are now numbered with the Christians. Among the signatures to one most excellent letter are the names of three officers of the Palace. * *

" Orders have, I am informed, been given, and preparations made, for facilitating my journey to the capital, where a house is provided, and a cordial welcome will probably be given, though there will be some disappointment that I am not accompanied by other Missionaries, and do not take them books.

" Believe me, very faithfully yours,

" REV. DR. TIDMAN."

(Signed) " WILLIAM ELLIS.

" Port Louis, 25th March, 1862.

" DEAR BROTHER,—If I have delayed so long in writing to the Directors you must excuse me, as I have been very ill. Shortly after reaching the capital, and since my return, I had to reside in the country for some time for the sake of my health. Before the mail leaves this time I shall endeavour to give a brief and succinct statement of what I saw, heard, and felt, in Madagascar. Though I regret that ignorance of the language was a great drawback to my usefulness among that interesting people, still I must acknowledge that my visit was of service to the

King, as well as to the members of the Christian community there; they felt that they were not abandoned, and that if some delay was occasioned by the sending out of Missionaries, it must not be laid to the account of indifference on the part of the Directors, but to that of the difficulty of finding suitable men as agents of the Society in that country.

“Without relating what happened day by day during my journey, I shall at once begin by recalling what took place on my arrival at the capital.

JOYFUL MEETING OF THE TRAVELLERS WITH THE NATIVE CHRISTIANS.

“At a great distance from Antananarivo I was met by a deputation from our Christian friends, who had been anxiously waiting for us. It was evening when we reached the place where they had halted until our arrival, sending daily, during the interval, messengers to the capital to soothe and quell the impatience of those who had sent them. After the usual salutations, and having satisfied them on many points which to them were of vital importance, we all sat down to our humble repast, which was closed by singing hymns, reading a portion of the Scriptures, and prayer. Oh, how happy we all appeared to be! How truly we felt the blessed influence of that “unity of the spirit in] the bond of peace” which the Apostle exhorts Christians to “endeavour to keep.” What seasons of holy fellowship we enjoyed at every Station on the way to the capital. They had many explanations to ask, many doubts to solve, and many difficulties to overcome; and while they pointed out to me, in the *Malagasy* Bible, passages on which they wished some light to be thrown, I showed them in my *French* Bible how the Holy Spirit had already, in foresight of our frailties, so ordered the teachings of prophets and apostles that one obscure passage was explained and illustrated by another or others more clearly expressed. They seemed delighted by this mode of answering their questions and quieting their minds upon many important points of doctrine and discipline.

“When we arrived near the capital we passed the night at Prince Ramonja’s place. Here we were, as in fact everywhere, well received and congratulated by the inhabitants of the village. I was really struck and delighted to see so many children who had followed me as, before starting, I perambulated among the rice plantations about the place. A school established here would, I think, be of great benefit to this part of the country; and as there are, within a radius of a few miles only, a great many hamlets and villages, a Missionary Station might be founded here with every prospect of success.

CORDIAL RECEPTION AT THE CAPITAL.

“As we were only a short distance from Antananarivo, the Prime Minister sent me a letter, giving me a hearty welcome in the name of King Radama II., and expressing a wish that I would not enter the city until several officers of the palace had come to show me the house his Majesty had prepared for my reception.

At 2 o’clock, P.M. three officers thus appointed came and introduced us into the city. Numbers of people flocked around us, while others were looking over their walls to see us pass. Scarcely had we been settled in our new home than his Majesty sent us a present of a bullock, a few fowls and geese, and some rice.

“The next day, being Sunday, I wrote to King Radama a respectful note, thanking his Majesty for the kind reception I had met at his hands, and begging he would be pleased to excuse my devoting the Lord’s Day to visiting the churches

and thus doing my Master's work. The King sent me an answer, stating that his Majesty approved of my resolution, and would in a few days be glad to receive me into his royal presence.

FIRST SABBATH IN ANTANANARIVO.

"Our Christian friends were so highly delighted to see a Missionary come to pay them a visit in their own country, that that Sunday was to me anything but a day of rest. I was taken from church to church, from 9 o'clock, A.M. to 2 o'clock, P.M. During that time I visited five assemblies for worship; prayed in English at the express desire of pastors and people, and preached in French, my friend David Johns being my interpreter. Wherever I went I was saluted with tears and expressions of joy; and whenever I pronounced the blessed name of Jesus Christ, it was truly affecting to witness the utterance of deep emotion by which they testified their faith and gratitude.

"There are eleven houses set apart by the King for the use of our Christian friends as places of public worship; but although he takes such a lively interest in the spiritual concerns of the Churches, he does not, it appears, exercise any authority over them, or interfere in the least in their internal government.

INTERVIEW WITH THE KING.

"Two or three days after I had an audience with Radama II., in which we spoke on many points connected with the future prospects of Christianity in Madagascar. The King seems to be actuated by noble and liberal motives; his anxious desire and only ambition is to make his people happy. Liberty of commerce, open and constant intercourse with civilized nations, but especially the general diffusion of education among his people, are the means he intends to employ in order to attain such a desirable end. Upon my observing that there is no true happiness, no real prosperity for a nation, nor for individuals, without sincere piety and devotedness to God, he acquiesced, expressed the wish to see our Mission renewed, and was not a little disappointed when he learned that I was not to remain long in Madagascar. Our friend Mr. Ellis is impatiently expected by king and people. The sooner our Missionaries arrive the better; everything is ready for their reception. The priests are trying to get a footing in the capital, but their success is doubtful; the King is for liberty of conscience, and tolerates rather than approves their movements. . . .

ILLNESS OF MR. LEBRUN, AND CHRISTIAN SYMPATHY OF THE NATIVES.

"Shortly after my audience with his Majesty I was seized with an attack of the Malagasy fever, and was laid up for nearly a month on a bed of suffering. Though I was all that time in much danger, I felt then, and do still realize, that it was a season of refreshing from the Lord, and notwithstanding that my health is much injured by its deleterious effects, yet that disease has been the means of calling forth the most lovely features in the Christian character of the Malagasy. It would be difficult to depict the kind, watchful solicitude with which our beloved friends tended me during that long month of weakness and pain. Day after day, night after night, it was the same loving care, mingled with prayer and supplication. Oh how fervently did they pray as they knelt by the side of my couch! What tears of fraternal love and Christian sympathy they shed, as they administered medicines and watched with anxiety their effect upon me!

INCREASE OF NATIVE BELIEVERS.

"It cannot be astonishing that a people so devoted to their Lord, and composed of so many "good Samaritans," should be highly blessed and feel the need of the regular and faithful labours of an earnest and zealous ministry; nor is it wonderful that the living Spirit of Christ should animate and direct such a body of humble and devoted disciples. Their number increases, but that is not so essential as to know that they themselves increase in the knowledge and grace of our Lord Jesus Christ. When in truth and sincerity we can bear such a testimony of a large Christian Church, we cannot but admire and adore the free and sovereign grace of God.

MEMORIALS OF FORMER SUFFERINGS.

"I had the pleasure, before leaving the capital, to see several who had been reduced to slavery, and were once more privileged to confess the name of Christ before men in times of prosperity and peace. But I shall never forget the feelings of sadness, mingled with joy and gratitude, which filled my mind as I heard the story of one beloved sister who was nothing daunted by the violence or fury of persecutors. Often had she been sought after by the bloodthirsty emissaries of the late infuriated Queen. But the Lord was always with her, giving her, as it were, timely warning of her impending danger. She never discontinued the prayer meetings she held in her own house for the benefit of her neighbours. Once she was nearly caught; but in this instance her cruel persecutors were themselves struck with awe, and were compelled to admit that God was on her side. They had, in fact, ransacked the whole house to no purpose, for, to satisfy her friends, she had hidden herself under a staircase that led to the upper story of her dwelling. Here, in a dark corner, she was praying to Him who seeth in darkness, and can everywhere be a shield and a rampart to His children. Her persecutors, knowing that poultry was generally kept there, merely extended from outside their arms in every direction within, but failed to touch her person, and thus discover her retreat. They left dismayed, and fully persuaded that some supernatural or Divine influence was exerting itself in favour of the object of their hatred. You may imagine how thunderstruck they must have been when, a few days after, they were informed she was still holding her prayer meetings! Such constancy vanquished the pertinacity of her persecutors. She died in peace, regretted by all, and, though dead, her memory is still dear to her surviving brothers and sisters.

ORDINANCE OF BAPTISM ADMINISTERED.

"I had the privilege, a day or two before separating from such truly valuable friends, to administer the ordinance of baptism to five couples and their children. After having received from their pastors a good testimony respecting them, I catechized them, examining them closely as to the grounds of their Christian belief, and, though still very weak, I felt much pleasure and happiness in thus introducing these brethren and sisters publicly into the family of Jesus.

CONFERENCE WITH THE NATIVE PASTORS.

"The next day I had a long conference with the pastors on the duties of the ministry, and especially on the danger which threatened them from the introduction of a new religious system into the country. After the conference they kept singing hymns, and separated rather late in the evening, thanking me for my faithfulness in speaking to them the truth in Christian charity.

GRIEF AT PARTING.

"When the day came to take leave of them, oh! how grieved I felt, and how anxious they were not to let me go! With tears they urged me to remain; but tidings from Mauritius, and especially my aged father's failing health, induced me to leave ere the bad season had fairly set in, and I did so with the less regret as I had received intelligence that Mr. Ellis was on his way to Madagascar from England, and felt conscious that his presence even at Mauritius, and the assurance he could give our Christian friends that an effective and zealous band of Missionaries were ready to devote their energies to their service and would soon be in their midst, was likely to calm their anxiety and give them patience to await their arrival.

"In conclusion, my impression is that everything is ready, and all you have to do as a Missionary Society is to send men of God to preach the Gospel and baptize the people in the name of the Father, Son, and Holy Spirit, commanding them to keep all His commandments, and trusting the promise of the Lord, 'Lo, I am with you alway.'

"REV. DR. TIDMAN."

"Yours truly,
(Signed)

"J. J. LE BRUN.

CHINA.

THE communications received from our Missionary Brethren in the Northern cities of the empire, though diversified, are all important. Some of the facts they record cannot fail to awaken the solicitude and regret of our readers. For although the success which has attended their Christian labours must excite our gratitude, the state of internal war, more especially in the vicinity of Shanghai, is most deeply to be deplored. Not only does this intestine strife present an insurmountable obstruction to their present progress, but it obviously betokens increased difficulties to future efforts on behalf of the Tae Ping insurgents. We give extracts from our several correspondents.

PEKING.

DR. LOCKHART, as formerly stated, has entered upon his benevolent labours in this city with great efficiency, and has already realized an amount of success exceeding his most sanguine expectations. He is urgent with the Directors to send without delay another medical Missionary to the capital, which they hope to be able to accomplish before the close of the present year. The intelligence also that has been received since the date of Dr. Lockhart's last letter, affords the assurance that direct Missionary labours may shortly be commenced in connexion with the exercise of Christian benevolence and medical skill. Passports are now granted for Peking by the British consuls to their countrymen whose character and objects give them a title to this dis-

inction; and we may feel assured that from accredited Christian Missionaries they will not be withheld.

“ Peking, March 26th, 1862.

“ MY DEAR FRIEND—You may think I care for nothing and see nothing beyond the hospital; and may suppose I am altogether one-sided in my views. Well, be it so; I came out to do this thing, and the labour of it is no alight matter, I can assure you; and I do rejoice and am glad to see it prosper, and thank God that He has brought me here and enabled me to do this work. I hope it will have the effect of removing obstacles, and assist in the establishment of more direct and specific preaching of the Gospel, while at the same time the work done and the relief afforded are known to be the results of the religion of Jesus, and that, as He went about healing the sick, and proclaiming the glad tidings, so His servants endeavour, however humbly and imperfectly, to follow His example.

“ My work proceeds steadily and prosperously; and as the cold weather has gone, I am beginning to operate for cataract, and removed three the other day, and have many more to do. When people see a friend who has long been blind coming among them with restored sight, they do not fail to appreciate the benefit received. Much pain and much distress are relieved day by day, and many that come in agony and suffering, go away rejoicing. May God give me wisdom and knowledge to keep from mistakes and errors, lest I should do evil rather than good, for I feel deeply the sense of responsibility in the position I occupy in this city. With all humility I would ever look to Him for strength and guidance in all I do, lest from self-confidence I fall into error that would spoil all the future.

“ Mr. Edkins was with me for a fortnight on a visit, and left me a week ago. He was much pleased with Peking, and we visited together various places. We were glad to have this opportunity of meeting and conferring on the affairs of the Mission here and at Tien tsin. We were pleased to find that Mr. and Mrs. Lees were at Shanghai on their way to join him, and hope that Mr. Lees' attack of small-pox will only cause a short delay. He was convalescent, and we have written telling him to come north as soon as possible.

“ Mr. Edkins has been blessed with much success at Tien tsin. The people attend the preaching, and many of them seem to be warmly interested in religion. He has had the happiness of baptizing several, and many more are inquiring further on the subject of Christianity. We both think that the people in this part of the empire are less indifferent on the subject of religion than elsewhere. I hope this may prove to be a correct view. There are here and at Tien tsin many well-educated persons of moderate circumstances who appear desirous of hearing about the Gospel, and from such a class, with such a tendency, we may hope to have many earnest seekers of the knowledge of Christ. May their seeking end in a vital impression on their hearts.

“ I hope you will try to get a Medical Missionary for this place, and send him out as soon as possible; but he must be a man well up to his work, or he will get into difficulty.

“ We shall have some access to the Mongolians here, for many Mongols come to Peking, and our Missionaries can go into Mongolia at their pleasure. I have just got some of the Mongolian Testaments up from Shanghai, to give them away as I get opportunity.

"I was much grieved to hear from Mr. Mullens of the death of Mrs. Mullens, just as she was fully engaged in her work, and seeing it prosper around her. I sympathise much with him in his heavy affliction.

"With kind remembrances to the Directors and to Mr. Prout,

"I remain, yours very truly,

"REV. DR. TIDMAN.

(Signed) "WILLIAM LOCKHART.

"P.S. March 27th. We had a violent dust-storm yesterday. The barometer fell in the morning, and there was a little wind; and as it was the day I do not see any but urgent cases (Wednesday), as soon as I had finished, I went to a temple or Larnisary about five miles off, to see some Thibetian ambassadors that had lately come from Thibet. The wind was high and a good deal of dust, but not very unpleasant. I saw the Thibetians, and also several Mongols who are staying at the range of temples, and after staying awhile with them I tried to go to the westward; but by this time the wind had increased to a gale, and carried the dust before in a thick cloud, and I found I could not face it at all, as it blew from the west. I could not see my way, and the dust and sand almost choked me. I found I must give up my plan of going to another temple, and go home. It was fortunate I was to windward, for the wind now blew a perfect tempest, and tore up the sand, and drove it like a curtain to leeward. I could just see enough to find my way, except every now and then, when I had to stop to avoid carts and horses in the road, for sometimes the sand was so thick I could not see at all. I never saw anything like this dust-storm before, and was very glad to get home. The storm got worse till about six P.M., when it did not blow quite so strong. The barometer fell from 29.00 to 28.50, but was rising in the evening, and this morning it is 29.10. The thermometer fell yesterday from 48 to 24—it had been warm the few previous days, and on Sunday was 66. There is a high wind still, and the air is full of sand. Of course everything inside the house and outside is covered with sand. The wind will probably now soon cease. I tell you all this to let you know what kind of equinoctial gales we have here."

HANKOW.

LETTER OF THE REV. GRIFFITH JOHN.

"Han Kow, March 25, 1862.

"MY DEAR BROTHER,—You will be pleased to learn that Mr. and Mrs. Wilson have returned from Japan greatly improved in health. They arrived at Han Kow on the 18th of January. Mr. W. has been able to work hard at the language ever since. In a very short time he will be fully prepared to preach in this dialect, and labour actively among this people. I trust that, by our joint efforts, we shall be able to establish Missionary Stations not only in Han Kow and Wú Chang, but also in many of the surrounding cities and towns.

"I am happy to inform you also of the arrival of the Rev. Josiah Cox, of the Wesleyan Missionary Society, among us. He came to visit the place, with the view of proceeding immediately to Tien Tsin. But so convinced is he of the importance of this sphere that he is now quite determined to remain. He has doubtless acted wisely. Our Wesleyan Brethren cannot fix on another spot in this empire more inviting for the establishment of a new Mission. Wu Chang and Han Kow ought to

have from twenty to thirty Missionaries at least. And hence it is very gratifying to me to see Missionaries of other Societies coming to the place, and taking the work up.

DESOLATION OF THE COUNTRY BY FILCHERS AND OTHER INSURGENTS.

"Since my last communication, matters have been going on quietly and pleasantly in this part of the empire, but some of the surrounding provinces are sadly convulsed. *Ho Nan* has been laid waste by the savagery of the Filchers of that province. These are the men who murdered Messrs. Parker and Holmes in Shan Tung. They are nominally connected with the Nanking rebels; but they know nothing of the Christian religion, and very little, if anything, of the Tai Ping creed. From all accounts they are monsters of the bloodiest, cruellest kind. They regard nothing—they spare nothing. The mandarins fear them not, because they don't seem to have a political aim. Being satisfied with mere plunder, they leave a place as soon as it is exhausted; and the mandarins return and resume their position as 'father and mother' of the people.

"*Si Chwan*, the largest, finest, and richest province in the empire, has been torn and distracted for years by local banditti. It is reported here, that *Shih tah Kai*, or, as he is called by the Tai Pings, *the I Wang*, is there also at the head of a large army. He was connected with the Tai Ping movement until the murder of the eastern King by the northern King. Some of *Shih tah Kai's* nearest relatives, who were living at the palace of the eastern King, were involved in the general massacre. He was absent at the time; when he heard of what had been perpetrated, he returned to the 'Celestial Capital,' and took full vengeance on the northern King. He then left Nanking in disgust, and retired into the provinces of *Kwang Si* and *Yün Nan*. Having been reinforced and strengthened in these provinces, he reappears on the field as the founder of a new dynasty. Among both the rebels and the people he was greatly respected, and is now well spoken of. The Tai Ping chief is very much grieved at his defection. It is generally reported that he (*Shih tah Kai*) does not sympathise with him in religious pretensions. We know little of him, however; much too little to speak with confidence.

UNFAVOURABLE INFLUENCE OF FOREIGN RESISTANCE ON THE TAIPIING INSURGENTS.

"Of late the Tai Pings have been greatly soured by the cold and, I may say, hostile attitude which the French and English authorities have assumed in reference to the movement from the beginning. They are no longer what they were, in their disposition and conduct towards foreigners. Their treatment of Mr. Cox, for example, when he visited the 'Celestial Capital,' as an old friend of the Kan Wang, was widely different from the reception they gave me. The former was cold, suspicious, and unfriendly; the latter was warm, confidential, and very cordial. The political events which had transpired in the meantime will account fully for the difference. At Shanghai, both the English and French have at last adopted an unmistakeable anti-Tai Ping policy. The last engagement was at Ming Hong, a large town about twenty miles from Shanghai, where 600 of the rebels were killed, and 300 taken prisoners. How this direct collision with them will affect us, it is impossible to foretell. Doubtless they are greatly enraged, and will retaliate if they can. They have it in their power to do us great injury commercially. Probably they will not exert this power to any serious extent, as long as they are left in possession of Nanking; but should they be driven out of that city, then, feeling that they had lost

what they most greatly prized, and seeing that they had nothing further to fear from the foreign powers, they would ravage the whole country in large masses, and spread death and destruction everywhere along their path.

PROBABLE CONSEQUENCES OF RESISTANCE TO THEIR POWER.

"It is terrible to contemplate the probable consequences of turning these men, stung to madness, loose on the country. They would not, I believe, attack the foreign ports; but they would certainly keep hovering about them, and block up all the avenues of trade. Though more than a match for the Imperialists, they cannot combat the latter, aided by the foreign Powers. If we are determined actively to oppose their onward march, the Tai Ping movement will never issue in the establishment of a new dynasty; and if it be our plan to check rebellion here and there, but not to uproot it altogether, then poor China is destined to a scene of endless anarchy and confusion. It must never be forgotten that the existing dynasty has no power to cope with the number of separate and distinct rebellions that now tear and consume the very vitals of this magnificent country. In the present crisis our hope is in God—in God only. It was our hope at one time that the Tai Ping movement was destined to be a direct means in the evangelization of China. In this we may be disappointed. Be that as it may, there can be little doubt of its indirect influence for good. Indirectly it has done much towards opening up the country to the Missionary and the merchant, towards humbling the pride of the haughtiest people, and the most imperious exclusive dynasty in the world, and towards shaking the confidence of the nation in its heathenish superstitions. This wonderful movement has not been permitted to rise, and progress so far, without some great providential end. That end we may not be able to define at present, but I feel perfectly sure that we shall hereafter.

MISSIONARY ENCOURAGEMENTS.

"I am still much pleased with the number and character of my hearers. The hall is very well filled every afternoon for about two or three hours. Most listen attentively to what is spoken. I sometimes put general questions to the audience, and have been struck more than once with the extent and correctness of their information on religious subjects. Two or three weeks ago I asked my hearers if they knew who God was. One replied, boldly and promptly, 'God is the Creator of heaven, earth, and all things.' Having answered so well, I thought it would be well to fathom the depth of his knowledge, and the following conversation ensued: 'Is God a spirit?' 'Yes.' 'How many Gods are there?' 'One.' 'But the Chinese worship many gods. What have you to say to that?' 'They are all false, the creations of man's imagination, or dead men "promoted to the rank of gods by men."' 'Are apotheosized men really gods?' 'Certainly not; they have the name, but not the reality.' 'What of "Yü'hwang," the god that is so universally and highly honoured by the nation?' 'He is also a made god, not the true God.' 'Who is Jesus Christ?' 'The Son of God.' 'Is he God?' 'Yes.' 'Why did He come into the world?' 'He came to save men.' 'How does He save men?' 'He died to redeem them,' &c., &c., &c. 'Where are you from?' 'From Hwang Chew' (a city about fifty miles from Han Kow). 'Where did you hear these things?' 'Here.' 'How often have you heard the Gospel preached?' 'I heard it two or three times last year, and took some of your books with me home. I have come to-day to hear you again, and to beg for more books.'

"This is only a specimen of the character of many of our daily hearers. It is

very encouraging to meet with such cases. The Missionary's work is to teach the truth, and few things can delight him more than to find that his teachings are understood and remembered.

PECULIAR ADVANTAGES OF PROTESTANT MISSIONS.

“ And this leads me to make a remark on the advantages which the Protestant method of teaching has over the Roman Catholic. The foreign priest does not preach publicly to the heathen. In fact he never comes in contact with the heathen world. All that he sees of them are those whom his native agents bring under his notice in the shape of inquirers. Even the native agents don't preach publicly; they simply go about quietly among their immediate acquaintances. Neither do they distribute their books widely; they give copies occasionally to their converts, but, I believe, never to the heathen. The Protestant method is that of publishing loudly, openly, honestly, to all who wish to come and listen, and to scatter the seed of truth as broadly as possible, in the shape of books and tracts. Now, the advantage of the latter method is palpable. The Roman Catholic priest may remain for years at a place without his existence being known to any beyond the circle of his converts, and an occasional inquirer. The Protestant Missionary, on the contrary, is known to thousands, on his arrival, as the teacher of a new doctrine. Hundreds come to hear and to inquire every day. By degrees they become acquainted with the principal facts. These facts become topics of conversation and discussion in the family, the tea-shop, and other places of public resort. To question and to doubt are essential to a change. Those who attend upon our public preaching cannot but be led to question their old creeds, and doubt their old superstitions.

“ Another advantage connected with the publicity of our method is that, though the Missionary may be stationary at one place, still he acts, to a certain extent, upon the whole empire. Traders who visit a place from distant cities or provinces, may leave it without knowing that there is such a man as a Roman Catholic priest there. Not so with the working Protestant Missionary. He cannot but be known and found out by all parties. We have had among our hearers people from all the surrounding country; these carry with them the Gospel, partly in their heads, and fully in the books presented to them. The other day an old man of the place came to hear me. At the close of the service a few questions were put to him, which he answered very readily. I asked him if he had heard the Gospel before, and he replied that he had heard it, many years ago, from Dr. Medhurst and Mr. Muirhead, at Shanghai. The old man seemed quite convinced of the folly of idolatry, and the probability is, that what he heard ten or twelve years ago at Shanghai led him first to doubt its truth. Such are some of the advantages connected with *public* preaching, and the *full* and *free* distribution of the Word of God, and other Christian books.

SELF-INTERESTED INQUIRERS.

“ We have had several inquirers since my arrival. Some of them *seemed* to be in earnest, but have left the place. Some have come forward for worldly motives, and, being disappointed, have forsaken us. Two or three hundred cash a week have a greater attraction to a Chinaman than the salvation of his soul. Were the former held up as an inducement, it would be easy to make thousands of nominal Christians within a comparatively short period. Not long since, a smart country boy, of about eighteen, presented me with a letter. On reading it I found that he wished to be instructed in the Christian religion, with the view of entering the Church. I spoke

a few words to him, and advised him to come and listen to the daily preaching. Some days after he came again, and presented me with another note. I requested the Native Preacher to make inquiries into the history, character, and intentions of the boy. In the course of conversation he found that some of the country people had got the impression that all who became nominal Christians received a small quantity of rice *per diem*, and that this boy was sent by them to make the experiment, with the view of following him, should it prove successful. No sooner was he undeceived in the matter, than he disappeared altogether. The entire devotion of a Chinaman to the present, the physical, and the material, renders him almost inaccessible to spiritual influence. Speak of present weal, or present woe, material prosperity, or material adversity, and he is all eyes and ears. Heaven, however, has no charms to attract him, and hell no horrors to move him. The former, his gross, sensual soul, can understand and appreciate, but the latter elude his vision. This feature in the Chinese character is lamentable and discouraging. At the close of a discourse, in which the Missionary has been endeavouring to show how life and immortality have been brought to light in the Gospel—how Jesus saves from sin, delivers from hell, and confers a heaven of bliss upon the believer—a Chinaman will stolidly ask him, ‘What *advantage* is there connected with believing in Jesus? Will it bring us any *rice*? How many *cash* does a man *receive* for entering the Church?’ Such is a Chinaman. But such he is not to be for ever. The Gospel has been proved potent enough to vivify his dead soul. What has been done in one case may be done in millions of cases. What we need in the meantime is faith—faith in God and in the ultimate triumph of truth. In the conversion of the Chinese nation as a nation, God will give the world some day a proof of the truth and divinity of the Gospel, such as will hush the voice of scepticism for ever.

* * * * *

“My dear Brother, the conversion of China is a difficult task—as difficult as it is certain. We must not shut our eyes to the fact. In one sense much has been done; in another, very little. We have hardly touched the *Empire* yet. China is hardly conscious of our presence. Before the work is accomplished the Church must advance her gold and silver with a far more liberal hand than she has done, and young men of piety and character must come forth in far greater numbers than they do at present. The conversion of China will cost the Church her treasures, the colleges their brightest ornaments, and the Missions the lives of their best men. Unless we are all prepared for this we had better give it up. If our Brethren at home knew what it was to contend with the power of darkness, as concentrated in the form of Paganism, as it is developed in China, they would certainly send out men by hundreds and not tens. Excuse this; I speak it feelingly.

“I remain, my dear Sir,

“Yours very truly,

“REV. DR. TIDMAN.”

(Signed)

“G. JOHN.

SHANGHAE.

LETTER OF THE REV. JOHN MACGOWAN.

“Shanghae, April 15th, 1862.

“DEAR SIR,—You will long before this have received my letter, in which I informed you of the dispersion of our thriving little Church at T’say-So. Since writing,

very little change has taken place in the aspect of affairs, so far as the rebels are concerned. They still remain within our neighbourhood, and are likely to do so unless foreigners should take measures to drive them away. I am happy to be able to tell you that several of the Christians belonging to T'say-So have lately come into Shanghai. After the capture of that place very little reliable information could be obtained as to what had become of the great majority of our converts there. I was in much anxiety about them, and could only commend them to that great Being who could preserve them amidst all their dangers. It seems that upon the approach of the rebels all that could make their escape did so. The aged and the infirm, however, fell victims to the cruelty of the Taepings. Those who have arrived in safety at Shanghai have had the most miraculous escapes. Oftentimes they were within a few feet of the pursuing rebels, hidden in various ways, when the voice of their prayer reached the Most High, and their enemies were turned aside. Whatever doubts these people might previously have had as to the efficacy of prayer, they have all been dispelled by the many signal answers which they received in the hour of their need; they have often declared to me that God had most wonderfully interfered on their behalf to deliver them.

"Thus the little Church, which gave so much promise of future success, has been rudely broken up. Some of its members have been called to join the Church triumphant above; others, dragged away by the hands of the rebels, are having their faith tried amidst scenes of bloodshed and destruction; whilst a few are permitted in safety to worship with the Church in Shanghai. There is no doubt but that the cause of Christ will eventually triumph, notwithstanding the present disasters; but it is only by a strong exercise of faith that one is enabled to look beyond the present scenes to that time when righteousness and peace shall cover the earth.

"Whilst the cause of Christ, however, is meeting with so many drawbacks in other places, we have the most abundant encouragements in the city of Shanghai. It seems as though God would specially encourage us at this time, by giving the hearers at our chapel a greater desire than usual to inquire concerning the way of salvation. In the little chapel in the city, in which I have had daily service for many months, the number of inquirers is at present very great. About two months ago I baptized nine, and now there are fifteen applicants for baptism, all of whom, after due trial, will, I hope, be admitted into the Church. For many months I preached without any signs of success; but at length the Gospel is beginning to be felt, not only by those who come in as they pass by, but also by the residents in the immediate neighbourhood of the chapel. The active assistance which foreigners have rendered in protecting the people from the rebels has no doubt induced many to look more favourably on our preaching. The intrinsic merits, however, of the doctrines set forth, have also exerted their influences on their minds. My own belief in the irresistible nature of the Gospel, when brought to bear on the heathen mind, has always been great, but never more so than at the present moment, when I see people immersed in worldliness being induced to believe in the pure and unworldly doctrines of Jesus.

"Yours very sincerely,

"REV. DR. TIDMAN."

(Signed)

"JOHN MACGOWAN."



INDIA.

BANGALORE.

No intelligence received from India affords us more sincere pleasure than the increase of the Native Ministry by men of long tried Christian character and educational attainments. Within the last two years we have had to record the ordination of several devoted natives thus qualified, both in Northern and Southern India, and we are now gratified to report an addition to their number in the person of Mr. P. PEERAJEE, of Belgaum, who was ordained to the work of the Ministry at Bangalore, on the 14th of March last. We give a brief statement of the service, as reported in the "Bangalore Herald," a journal which, on various occasions, has evinced a spirit of enlightened and cordial good will towards the Missionary cause.

EXTRACT FROM THE "BANGALORE HERALD."

"On Friday evening, the 14th March, we had the delight and gratification of attending an Ordination Service at the London Mission Chapel. The name of the Candidate was Mr. P. Peerajee, of Belgaum. The Rev. Messrs. Coles, Rice, Sewell, and Campbell, took part in the service. The introductory exercises, which included singing, prayer, and the reading of the 4th chapter of 1 Timothy, were conducted by the Rev. J. B. Coles. The Rev. B. Rice, in an instructive address, set forth the objects and aims of the Christian Ministry, with some observations on Church order as held by the majority of the Missionaries of the London Missionary Society. Mr. Peerajee then presented himself, of whom the Rev. James Sewell asked the usual questions as to the manner in which he had been brought to Christ and led to devote himself to the office of the Christian Ministry, the truths he proposed to preach and the manner in which he intended to exercise his vocation. The whole were answered in English in a most satisfactory manner, and with remarkable purity of accent: in only one or two words was there any trace of a foreign tongue. This part of the service was very impressive, and must have been unusually solemn and affecting to the Candidate, his Teachers, and friends. The dedicatory, or ordination prayer, was offered by the Rev. C. Campbell, the other Ministers taking part in the ceremony; after which the newly ordained Minister took his seat among his brethren, while the Rev. James Sewell addressed to him a most faithful charge from 1 Timothy iv. 16.

"The services concluded with singing and prayer; the congregation, which included Native Christians and their wives, military gentlemen, Missionaries and their ladies, and a sprinkling of the general public, dispersed at an advanced hour.

"Mr. Peerajee had, previously to his ordination, been five years in the Bangalore Theological Seminary, and seven years at Belgaum, as an Evangelist."

It will be seen from the above statement that the order of service adopted on this solemn occasion was in conformity to that usually observed on such occasions in our Churches at home. We have received the answers of the Candidate for ordination to the several inquiries proposed, and we doubt not that our friends will read with interest and pleasure the fol-

lowing answer to the question, "What reason have you to believe that you are a true Christian?"—to which the Candidate replied:—

"My dear Sir, and dear Christian Friends,—In reply to this question, I shall attempt to give you a short account of my past sinful and wretched state of life, and at the same time tell you, with feelings of gratitude, what the good Lord has done unto me while in this state; and in doing so, may the Holy Spirit of God teach me to be humble, lest I be proud of my present state, in which I found mercy of the Lord; and may He also lead others, by this, to adore His effectual grace, so abundantly manifested in bringing back wandering sinners like myself and others, to Him and His dear Son, Jesus. I was born of heathen parents, and as *they* were such, they brought me up in all the forms of heathenism and superstition in very early life. Whenever my parents frequented idol-temples to offer their homage, they took me with them, and when I saw them prostrating themselves before the idols, I did the same. When they showed me a block of wood or stone, and told me that it was Swamy (or god), I certainly believed it to be so, called it so, and respected it as such. My father once took me to a certain idol-temple, where were a large number of shoes. People call these the gods' shoes; for the gods use them, they say, when they take their night journey. These shoes are greatly venerated by the people, as much so as the gods themselves, which they show by striking both their cheeks with them. So with this view my father took one of these shoes and gave it to me; but I, being young, and ignorant of its proper use, put it on my foot. My father was greatly displeased with me for doing so, and said to me, 'You bad boy, gods' shoes are not intended to be put upon men's feet, so take it immediately in your hands and strike your cheeks with it, or you will have a sound beating.' This command I readily obeyed. Thus I was taught from my very childhood, to forget and dishonour my God, by worshipping and serving the creature more than the ever blessed Creator. So it is plain, then, that I lived without God and heaven, and without His Son and salvation in the world, walking according to the course of the same, fulfilling the desires of the flesh and of the mind. Had God allowed me to remain and to die in this sinful state, oh, how miserable should I have been, both here and hereafter! But thanks be unto God, that He had mercy in reserve for me!

"Though the Lord for some wise ends did not see fit to bring me fully to the knowledge of Himself till I was twenty-one years old, yet He left me not entirely to my own ways; for when I think now of the good providence of God manifested towards me during this long period, it leads me to conclude that the Lord was preparing me in a very wonderful way, and by various means, to make me a follower and a servant of my blessed Lord Jesus. This I will now explain.

MEANS OF CONVERSION.

"My father was employed under a very religious gentleman. He was very kind to my father, and kind to me, and as he was also young, he was very fond of me, and took great pleasure in my company. One day I had been to see him, when he gave me a small tract, entitled, 'The Way of Salvation.' I read this tract very carefully, and was very much pleased with its contents. I was very fond of this tract, and so kept it always with me, and read it very often. This was the first book that shed a faint light of Christianity on my mind, and produced in me somewhat of dislike to heathenism, such as the worship of idols, the caste system,

and the Hindoo way of salvation. In the course of time this gentleman retired, and another succeeded him, who was also religious. My father very soon procured employment under him, and was very much liked by him. One day my father introduced me to this gentleman and his lady, who were very glad to see me, and took me as a house-servant. This gentleman, being a lover of God and His cause, was in the habit of teaching his servants on every Lord's day, when I also had an opportunity of hearing the Word of God taught and read by him. This blessed privilege I enjoyed for a long time. By this means the gracious Lord gently touched my heart, convincing me of the truth and excellency of Christianity. But I was not contented with only so much, for it produced a great desire in me to read for myself the Word of God, which I had not. This made me very sad. So I was obliged to take this gentleman's copy of the New Testament in his absence, and go to a solitary place, and then read it till I was satisfied. In the course of my doing so, once I happened to read in the Gospel of John the unspeakable sufferings and death of Christ. This deeply affected and melted my heart, to see the wonderful love of Christ to perishing sinners. This made me love this good Saviour, and desire to devote myself to Him as His humble servant.

PROGRESS OF EDUCATION.

"The lady under whom I was now serving, was so kind to me, that she undertook to teach me English, providing me with all the necessary books; but, finding that I was making very little progress, she put me to the English school, in charge of the Rev. Messrs. Taylor and Beynon, in Belgium. I attended this school for many years, and was greatly benefited by doing so; for I had to learn the Scripture lessons every day in the school. This helped me to acquire much more knowledge of Christianity. I had also to hear Scripture expositions every day by these reverend gentlemen. This enlightened my mind a great deal, and strengthened me much more in the knowledge, faith, and love of Christ. Moreover, I received many other religious books from these reverend gentlemen while in the school, such as James's 'Anxious Inquirer,' 'The Child's Companion,' 'The Pilgrim's Progress,' 'The Holy War,' 'Heartsease in Heart-trouble,' 'Christ on the Cross,' 'The Golden Treasury,' and others. The perusal of these books made a deep religious impression upon my mind, and excited me a great deal openly to renounce heathenism and embrace Christianity; but, not having sufficient courage to do so, I grew cold again and still remained among the heathen.

PUBLIC PROFESSION OF CHRISTIANITY.

"Notwithstanding this, I renounced idol-worship openly, read the Word of God and prayed often, observed the Lord's day, and delighted to go to chapel to hear the Word of God. I was always forward to expose the errors and falsity of heathenism, and to defend Christianity openly. This created a great stir among the people; so the Lord called me very soon to bear very heavy persecution, and to go through very fiery trials and temptations. The Lord, as it were, hid His face from me now, friends near and dear forsook me, every one began to laugh and mock at me, and ill-treat me, so much so, that I was obliged to flee from my father's house, and, in the night, take refuge with Mr. Taylor and Mr. Beynon, who kindly took me under their protection and gave me a

house to live in. Thus the Lord graciously called me out of the people among whom I lived, that I might henceforth serve Him in spirit and in truth, and love Him with all my heart, and soul, and mind. This offered me the best chance to give myself up to the Lord, as He had delivered me from the hands of my enemies, and cleared away all the troubles and temptations I expected from the heathen. I immediately applied for baptism to the Rev. W. Beynon, who was glad to comply with my wishes, and, after a few weeks, I was admitted into the Church of Christ by baptism, in 1847. From that time I have enjoyed true peace and happiness in my soul, and have delighted to walk in the ways of the Lord. "Bless the Lord, O my soul, and all that is within me bless His Holy Name, and forget not all His benefits!" "

BENARES.

WE are glad to have the opportunity of inserting the following letter from our Brother Mr. HEWLETT, as it so fully expresses our conviction of the *first* duty of a Christian Missionary on his arrival at his destination; namely, the consecration of his time and strength to the acquisition of the native language. Without this attainment, whatever efforts he may employ for the benefit of the heathen must prove all but inefficient. Teaching or preaching through an interpreter must, under the most favourable circumstances, produce but a very feeble impression; and we heartily rejoice that Mr. Hewlett, in common with other newly arrived Brethren, has devoted his heart and strength to the attainment of this "one thing needful." It is generally found that, if the study of the vernacular is delayed, the difficulty of its attainment increases, and the student generally fails. Our friend has therefore acted wisely in making this acquisition the object of his earliest effort, and we have no doubt, with God's blessing, of his complete success.

"London Mission, Benares, May 3rd, 1862.

"MY DEAR DR. TIDMAN,—I cannot inform you of my having done very much direct Missionary work since I last wrote; but I am thankful to be able to say that I have made some progress in the vernacular, though not nearly as much as I could wish. Most of my time is occupied [in acquiring it. I read daily from two and a half to three hours, with a Munshi, and do all I can to exercise my present knowledge by speaking to the natives, and listening to them. Last Wednesday evening, April 30th, my first attempt to labour in the language of the people may be said to have commenced. I conducted the weekly prayer meeting amongst our Native Christians, by giving out the hymns, reading a chapter, and concluding by a prayer myself, which I had prepared beforehand and committed to memory. I trust, if the Lord will, to take my turn from this time forth with my Brethren in conducting the week-day services, and next time I hope to be blessed in endeavouring to address the Christians in their own tongue. I trust also, before many months shall have passed, to take my turn in the services of the Lord's day. I cannot help feeling impatient with myself sometimes. I often long most intensely to be able to labour heart and soul to bring these benighted heathens amongst us to a saving knowledge

of the truth as it is in Jesus; there is so much to be done here, and so few to do it. So many are perishing daily for lack of knowledge; 'the harvest truly is plenteous, but the labourers are few.' Oh, that the whole Church of Christ would not only 'pray therefore the Lord of the harvest, that He will send forth labourers into His harvest,' but also that those already in the field should be daily filled with wisdom and the Holy Ghost, to labour and pray most successfully on behalf of the thousands, yea, millions, around us, who are continually passing through the dark valley of the shadow of death without a ray of light to lighten them through it.

"I can make myself understood generally to the servants and other natives. I daily read a portion of the Word of God with my servant, and talk over it with him in the vernacular as well as I can. I go generally to the Bazaar with Mr. Sherring: but I cannot understand as much of the preaching there as I can of the preaching on Lord's day. The language of the Bazaar is Hindi, and that of the Native Christian Hindustani or Urdu, to which most of my attention has hitherto been devoted. I am now about forming a class among a few of the children of the Native Christians, which I intend to meet two or three evenings in the week. This, I hope, will help me to acquire the language more readily, as well as do good to the children. I am not willing to teach any English class until I am pretty well versed in the two vernaculars.

"We are occupying part of Mr. Sherring's house—the Mission-house, in the compound—for the present, as there is no vacant house to be had in Benares. Probably after the rainy season will be over, some fresh arrangements will be made. We are both very happy here, and are fully persuaded that we shall much enjoy this sphere of labour, should it please the Lord to bless and prosper us here. However, as we believe our hearts are set upon labouring for the Redeemer's glory, we trust we should be happy to labour in any part of the world wherever it might please the Lord to send us. With Christian love,

"I am, dear Dr. Tidman,

"Yours faithfully in the Lord,

(Signed) "JOHN HEWLETT."

SOUTH AFRICA.

FRENCH PROTESTANT MISSIONS TO THE BASUTOS.

THE Christian Church has lately been favoured with an instructive and delightful volume by the Rev. E. Casalis of Paris, who laboured as a faithful Missionary for three-and-twenty years among the *Basutos* in South Africa. The original work, in French, has been translated into English, and published by Messrs. Nisbet and Co., Berners Street. The Missionary labours of our French Brethren in South Africa commenced more than thirty years since. They have been prosecuted chiefly among the people acknowledging the authority of MOSHESH; and the volume affords a very vivid and encouraging detail of the varied and persevering efforts of the author and his fellow labourers. Among many instances of success most deeply affecting, we select the following biography of a Christian convert originally named *Entuta*, but who adopted the name of *Manoah* as an ex-

pression of his belief in the God of Israel, and his future consecration to the service of Christ.

PERILS OF CHILDHOOD.

"The childhood of Entuta was passed in the midst of the wars that had desolated the country of the Basutos. He was hardly twelve years old when he lost his father, and his family were obliged to exile themselves to go and seek sustenance among the cruel vassals of Dingan. During the journey he had to endure extreme hunger and fatigue; the poor emigrants, conducted by Chen, (a man of years and experience,) climbed with difficulty the mountains of the Malutis, which separate the country of the Bechuanas from the province of Natal. On the frontiers of the land of the Zulus, a haughty-looking chief arrested the travellers with the intention of seizing Entuta for his slave, and was already carrying the child off, when Chen ran to the help of his young friend, and, taking him by the arm, tried to drag him away. An obstinate struggle ensued; the child, violently pulled about, screamed with pain and terror. The Zulu, finding himself the weaker of the two, became furious, and, raising his javelin, cried, with a furious glare at Chen, 'This child shall be neither yours nor mine; see, this steel shall pierce his brain!' At this moment Entlalo, the boy's elder brother, rushed to the murderer, and, arresting his arm, cried, 'O Chen, my father, do not resist any more, let Entuta be a slave; perhaps some day he will return to us!'

CHEERING PROSPECTS BLASTED.

"These words were verified, for, after the lapse of a few months, the poor captive rejoined his family, whom he found settled a day's journey from Mokokotlofe, the usual residence of Dingan. A considerable number of Basutos, brought together by common misfortune, had obtained permission from the Zulu monarch to found a village which very soon became flourishing. By means of the communication they kept up with their countrymen of Lesuto, these emigrants procured ostrich feathers, crane's wings, and panther's tails, which they sold advantageously to the Zulus, such objects constituting the chief military ornaments of that people. The little community were soon in possession of some flocks, and already looked forward to the day when these acquisitions should enable them to return to their own land; but, alas! the source of their prosperity became the cause of their ruin. Some friends of Chen were allured by a more advantageous bargain, to go and offer their merchandise to the Baraputsas, a neighbouring tribe at enmity with Dingan. This was enough to kindle the wrath of the despot. One dark night the village of the Basutos was completely surrounded by some hundreds of warriors, and a general massacre took place. Entlalo and his young wife, dangerously wounded, were left as dead under a heap of corpses; the hut of Entuta was pillaged and burnt. As for himself, thanks to an intervening Providence, he had set out the evening before on a journey with his protector, Chen. As soon as Entlalo and his wife were sufficiently recovered from their wounds, they and their brother quitted the inhospitable land of Natal, and, being reduced to a state of entire destitution, they were compelled to join a band of hunters on the banks of the Caledon, who lived on the flesh of hippopotami and wild boars. In the course of this adventurous life Entuta was often exposed to great dangers; he was one day pursued by a hippopotamus, infuriated by the number of wounds it had received. The young hunter, worn out with fatigue, was near being torn in pieces; but God, who watched over him, directed his flight towards a deep ravine, where the animal dared not follow. A few months after-

wards, Entuta and his friend Taelé were surprised by a leopard, while hunting rock rabbits; they attacked the animal without hesitation, and wounded it, irritating it to such a degree that it sprang upon Taelé, brought him to the ground, and was about to tear him in pieces, when Entuta delivered his friend by laying the ferocious beast dead at his feet with a blow of his club. The skin of the leopard belonged to the victor, but on this occasion he manifested a most laudable generosity. Having conducted Taelé in safety to his parents, he brought the precious trophy, and, spreading it out before his companion, he said, 'Take it, it is yours, you have run the greatest danger.'

CHRISTIAN CONVERSION.

"After several years of agitation and suffering, the exiled family returned to Thaba-Bosio, and found there peace and plenty, and, what is of infinitely more value, the words of eternal life.

"From the first, Entuta paid great attention to the preaching of the Gospel, and Christian principles were insensibly developed in his heart before it became perceptible to those around him. He opened his mind to me a few days after he had heard a discourse on those words of Joshua: 'As for me and my house, we will serve the Lord.' 'I have felt,' said he to me, 'that I should not be able long to conceal the change that God has wrought in me. Jesus Christ must be served openly; my conscience was awakened some months ago, when the Lord said to me, "Entuta, how will you escape my wrath?" I tried at first to deceive Him and deceive myself, and answered, "I am so young, what harm can I have done? My assagai has never pierced a man. I eat the fruit of my own labour." But the Book of God convicted me of a lie: it says, "Thou shalt not covet." Then I understood that sin was in my soul. It says also: "Thou shalt love the Lord thy God with all thy heart, and Him only shalt thou serve." I was convinced that all my life I had only loved myself; and as I wept in the bitterness of my soul, Jesus said, "Come to me, thou who art weary and heavy laden, and thou shalt find the rest that thou seekest." O, my shepherd, lay the yoke of Christ upon me; I will bear it publicly.'

"He was baptized soon afterwards, and took the name of *Manoah*.

ILLNESS AND DEATH.

"A few years after this he was taken from us by a very rapid illness: he was very near his end before we had any idea that he was in danger. From the first he evinced entire resignation, and a few days before his death he said to his brother: 'Perhaps I shall remain with you, perhaps I shall depart: may God choose for me.' 'Do you suffer much?' asked Entlaloé. 'Yes, a great deal; but the Lord sustains me. When He took me into His service, He did not promise me that I should be free from suffering.' A friend who was present, remarked that Manoah had been famous for his strength. 'It is true,' replied the poor invalid, 'that I have been vigorous for many years; but strength is a snare—the Lord has done well to take from me what I was proud of.' The next morning, his brother was so struck by the progress of the disease, that he fell on his knees and burst into tears. 'Why do you weep?' asked Manoah. 'I see the Lord is about to chasten me, and how can I help weeping?' 'Listen to me,' answered the sick man; 'I do not wish to deceive myself. I know that I am in great danger, but let us both be submissive to the will of God; all that He does is well. Above all, let us never forsake our Saviour.' The 23rd Psalm was then read: Manoah, after listening to it, said in a low voice, and as if speaking to himself: 'I should like to know if David, when he wrote this

Psalm, was in my situation; it is so comforting; the comparison is so beautiful.' During the following night he waked his old mother, who was sleeping near him, and asked her when she was going to cook the Sunday bread.* 'The day after to-morrow, my son—this is the night of the fifth day.' 'On Sunday I shall be no longer with you; the Lord has sent for me.' These words alarmed his family extremely. I was sent for, and could not but confirm the judgment of the invalid as to his condition.

"After having administered a restorative, I begged him to tell me all his thoughts and feelings. 'Oh!' exclaimed he, with difficulty, 'my dear pastor, I should have much to say to you if I could speak. Do you remember the day when I told you that, like Joshua, I would serve the Lord? Since then, I have been happy. I believe in Jesus Christ, and find in Him pardon for all my sins. He will not leave me now that death is near.' During this day, which was Friday, he grew weaker and weaker: every symptom told of a speedy dissolution. I hastened, therefore, the next morning to his bedside, and found him still conscious, though he spoke with difficulty. On seeing me, he repeated twice in broken accents, 'I am happy in Jesus!' Soon after, he said to his brother, who was supporting him in his arms, '*Kia otsela*—I am going to sleep.'

"Entlalo laid him on his bed of skins, closed his eyes, and all the bystanders withdrew sobbing.

"I could not so soon leave the remains of the first Mosuto Christian that I had seen die. I was absorbed in the thought of the change that one short moment had wrought for this happy being. A hut of reeds was the only dwelling that Manoah had ever possessed; a few deer skins, the most valuable garments he had ever worn; his flocks, the only riches he knew. I remembered that, quite lately, in trying to depict to him the bliss and glory of heaven, I regretted that he could have but a very imperfect idea, even of the earthly objects to which the Holy Spirit has compared the blessings to come. But one moment had sufficed to transport him into the midst of ineffable splendours, of which the golden harp of the seraphim, the sea of crystal, the gates of pearl, are doubtless very imperfect images. Oh, mighty power of faith, by whose aid Manoah took hold of the promise of endless happiness, though he understood so little of its nature! But what do I say? He had comprehended this happiness, for with him it consisted entirely in living near to God. What need had he of allegorical descriptions? It was enough for Manoah to see his Saviour, to worship and serve Him, and throughout all eternity to tell Him how much he loved Him; and it is enough for all the redeemed of Jesus Christ."



ORDINATION OF MR. WM. WARDER AT NEW AMSTERDAM, BERBICE.

VERY interesting services took place in Mission Chapel, New Amsterdam, on March 9th, in connection with the ordination of Mr. Wm. Warder to the office of the Christian ministry. At an early hour a large congregation assembled, and before the usual time for public worship, every seat in the capacious building was occupied. The services of the day were commenced by the Rev. Alex. Jansen, after which a

* In our Stations, the converted Basutos had spontaneously adopted the custom of preparing on Saturday their food for Sunday, in order to be more at leisure on the Lord's day. |

powerful and deeply interesting sermon was preached by the Rev. E. A. Wallbridge, from Demerara, from the words—"The ministry of reconciliation," in which he ably illustrated the authority, the object, and the spirit of the Christian ministry. At 2 o'clock, a still more numerous congregation assembled, and additional accommodation having been afforded, the service was commenced by the Rev. Geo. Patigrew, after which the Rev. J. Dalgliesh put certain questions to Mr. Warder relating to his conversion to God, his call to the Missionary work, his views of the leading doctrines of Christianity, and the manner in which he intended to prosecute his labours. Mr. Warder's answers were most interesting and deeply affecting. The Rev. Jabez Marratt, an excellent Wesleyan brother, offered up an appropriate and impressive ordination prayer, after which the Rev. E. A. Wallbridge delivered a most excellent charge from the words "Be thou a faithful minister of Jesus Christ." The Rev. R. Ricards then addressed, in a most interesting manner, the assembled congregation on their duties to their minister; after which the solemn and deeply interesting services of the afternoon were brought to a close by the Rev. James Roome engaging in devotional exercises and pronouncing the benediction.

A large congregation again assembled in the evening, when the service was commenced by the Rev. J. Foreman, after which the Rev. J. Marratt preached a admirable sermon from the words "Which things the angels desire to look into."

The solemn services, which will not soon be forgotten, were brought to a close by a most animating Missionary meeting on the Monday evening. Mr. Warder proceeds to his sphere of labour at Lonsdale with the best wishes of all his Brethren for his happiness and prosperity, and indeed of all in this place who wait for the coming of Messiah's kingdom.

DEATH OF THE REV. ALEXANDER CHISHOLM.

It is with deep regret we have to announce the removal by death of this excellent and devoted Missionary. After nearly twenty years of service in Polynesia, Mr. Chisholm found it necessary to seek a change for the benefit of his health, and accordingly, in the spring of 1860, accompanied by his family, he embarked at Raiatea for Sydney, and thence proceeded to England, where he arrived in the following month of October. Mr. C. brought with him to this country the Tahitian Scriptures, revised by the Missionaries, with a view to the printing of a new edition, under the auspices of the Bible Society, and he has been since chiefly engaged in carrying the same through the press. Though suffering from a disease of the heart, our lamented Brother was occupied in this labour of love until within a few days of his decease, which occurred on the 29th of May, at Oswestry, in the midst of his sorrowing family.

Mr. Chisholm, on leaving England in 1842 for the Missionary field, was in the first instance stationed on the Samoan group. In 1847 he removed, at the request of the Directors, to Tahiti, but in consequence of the restrictions imposed by the French Protectorate upon the Protestant Mission in that island, he removed in September, 1852, to Raiatea, where he continued to labour, amidst not a few discouragements.

ments, with exemplary zeal and fidelity, until his return to England, as before mentioned. Our [departed Brother has left a widow and seven children to mourn their irreparable loss.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz.—

- For Madagascar—To the Rev. G. Robbins and Church, Slough, For a Communion Service; To Messrs. R. V. Tidman & Co., London, For a Communion Service; To S. A. P. Bucks, For a Parcel of Books; To the Rev. T. Binney and the Deacons of Weigh House Chapel, For a valuable supply of Tune Books; To Dr. W. Marten Cooke, For a supply of Tune Books.
- For Rev. R. Moffat, Kuruman—To Mrs. Trenaman and Friends, Union Chapel, Brixton Hill, For a case of Clothing and Useful Articles.
- For Rev. J. F. Kayser, Knapps Hope—To Friends at Egerton, Pendleton and Salford, For a Communion Service, value £7.
- For Rev. T. H. Clarke, Jamaica—To Miss Mullinger and Friends, Chatham, For a Box of Clothing, &c., value £12.
- For Jamaica Mission—To Mrs. Alexander, Ipswich, For a Parcel of Hymns.
- For Rev. Wm' Alloway, Jamaica—To Mr. P. Cook, Tetbury, For a Parcel of Drapery.
- For Rev. Wm. Hillyer, Jamaica—To Mrs. Braden, Uttoxeter, For a Box of Clothing and Useful Articles.
- For Rev. W. J. Gardner, Jamaica—To Ladies of Forest Gate Missionary Working Association, For a Case of Wearing Apparel and Useful Articles.
- For Rev. M. A. Sherring, Mirzapore—To the Bunyan Meeting Working Party, Bedford, For a Box of useful and fancy articles, value £25.
- For Rev. S. Mateer, Pareychaley—To the Missionary Working Association, Surrey Chapel, For a Parcel of Clothing, &c.; To Friends at Princes Street Chapel, Norwich, For a Parcel of Clothing for Support of Native Teacher.
- For Rev. J. Macartney, Bellary—To Mrs. Wills, Bristol, For a Box of Wearing Apparel, &c., value £32.
- For Mrs. Coles, Bellary—To the Carr's Lane Missionary Working Society, Birmingham, For a Case of Useful Articles.
- For Rev. B. Rice, Bangalore—To the Missionary Working Society, Staines, per Mrs. Morford, For a Box of Clothing and useful Articles.

- For Rev. J. P. Ashton, Madras—To Mrs. Craven and Friends at Birkenhead, For a Box of Useful Articles.
- For Rev. A. Corbold, Madras, To the Ladies' Working Association, Kingsland Chapel, for a Case of Useful Articles.
- For Mrs. Lewis, Santhapooram—To the Ladies' Working Association, Kingsland Chapel, For a Parcel of Clothing.
- For Rev. J. Sewell, Bangalore—To Miss Tapley, For a Box of Clothing and Useful Articles.
- For Coimbatore—To the Misses Hope, Wexford, For a Box of Clothing.
- For Rev. J. Duthie, Nagercoil—To Friends at Kingsbridge, per Miss Hawkes, For a Box of Clothing, &c.
- For Rev. W. W. Gill, Mangala—To the Girls' Missionary Working Party, Middleton Road Chapel, Dalston, For a Parcel of Clothing.
- For Rev. T. Powell, Tutuila—To the Stepney Meeting Working Association and Juvenile Association, For a Box of Useful Articles.
- For Rev. J. Jones, Mare—To the City Road Juvenile Society, per Mr. F. H. Rooke, For a Parcel of Clothing, &c.
- For Samoan Mission Seminary—To J. Wemyss, Esq., Newburgh, For a Parcel of Diagrams, value £5 14s.
- For Rev. S. M. Creagh, Nengone—To Friends at Bristol, per Rev. S. Hebditch, For a valuable Supply of Paint, Oil, Turpentine, and Glass.
- To Mrs. Smith, late of Sheerness, For a Parcel of Clothing.
- To Mr. Shoodbridge; To Miss Cooper and Mr. Burlingham, Lynn; To Mrs. Casterton, Dalston; To Mrs. W. Scrutton, jun., Poplar; To Mrs. Sanders, Clapham; To Miss Cutts Woodford; To Mrs. Adkins, Northampton; To A. Taylor, Esq., Folkestone; To M. T.; To Senex; To a Country Grocer and to Miss Hadland, Clapham; For Volumes and Numbers of the Evangelical and other Magazines, &c., &c.
- The Rev. Dr. Turner gratefully acknowledges the receipt of Ten Pounds from John Henderson, Esq., Park, Glasgow, and One Pound from Mrs. Anderson, Harrow Road, W., for the purchase of Maps, Diagrams, &c., for the Native Teachers' Institution at Malua, Samoa.

ARRIVAL OF MISSIONARIES.

Rev. James Kennedy, wife and child, from Benares, per "St. Lawrence," April 17th.

Rev. E. A. Wallbridge, wife and family, from George Town, Damerara, per "George Rainia," May 20th.

Rev. George Pettigrew, from Albion Chapel, Barbice, May 25th.

DEPARTURE.

Dr. Henderson, accompanied by Mrs. H., embarked at Glasgow, on his return to Shanghai, April 29th.

COLLECTIONS AT THE ANNIVERSARY IN MAY.

ANNIVERSARY COLLECTIONS.

May, 1862.

Weigh House Chapel . . .	17	8	5
Guildford Street Welsh Chapel . . .	2	14	0
Surrey Chapel . . .	57	10	8
Tabernacle . . .	30	17	3
Exeter Hall . . .	91	2	1
Poultry Chapel . . .	8	16	5

MISSIONARY COMMUNION.

Craven Hill Chapel . . .	14	3	3
Stepney Meeting . . .	7	4	0
Craven Chapel . . .	9	1	0
Falcon Square Chapel . . .	6	0	6
Union Chapel, Islington . . .	13	8	1
Kingsland Chapel . . .	8	2	0
Hanover Chapel, Peckham . . .	14	10	3
Trevor Chapel, Brompton . . .	6	3	3
Greenwich Road Chapel . . .	7	10	6
Eccleston Chapel . . .	8	12	2
Park Chapel, Camden Town . . .	8	0	0
New Tabernacle . . .	3	14	6

COLLECTIONS, 12TH MAY.

Abney Chapel . . .	16	4	3
Albany Chapel, Regent's Park . . .	5	0	0
Albany Road Chapel . . .	5	10	0
Barbican Chapel . . .	4	7	9
Bayswater, Craven Hill Chapel . . .	26	0	0
Bedford Chapel . . .	23	0	0
Bethnal Green . . .	15	8	2
Bethnal Green, Park Chapel . . .	2	0	0
Bishopsgate Chapel . . .	51	0	0
Blackheath . . .	58	0	0
Brighton, Union Street . . .	20	0	5
Camberwell New Road . . .	6	6	0
City Road Chapel . . .	23	15	9
Clapham . . .	41	0	9
Clapton . . .	78	8	0
Clapton, Pembury Chapel . . .	11	0	0
Claremont Chapel . . .	22	3	2
Craven Chapel . . .	26	0	0
Deptford . . .	6	10	0
Ebenezer Chapel, Shadwell . . .	3	15	6
Eccleston Chapel . . .	22	0	9
Egham . . .	7	13	4
Eltham . . .	36	12	6
Enfield . . .	16	17	8
Esher Street Chapel . . .	5	2	0
Falcon Square Chapel . . .	19	9	6
Finchley . . .	6	5	1
Finsbury Chapel . . .	18	6	0
Forest Gate . . .	6	8	9
Greenwich Road Chapel . . .	9	3	6
Hackney, St. Thomas's Square . . .	16	0	7
Hackney, Old Gravel Pitts . . .	49	4	8
Hare Court Chapel, Canonbury . . .	60	3	3
Harley Street Chapel . . .	11	14	8
Haverstock Chapel . . .	14	11	9
Hendon . . .	15	17	10
Highgate . . .	17	9	4
Holloway . . .	23	3	0
Horbury Chapel . . .	15	10	0
Hoxton Academy Chapel . . .	22	0	0

Islington Chapel . . .	13	10	6
Islington, Union Chapel . . .	70	9	7
Islington, Offord Road Chapel . . .	13	13	3
Islington, Barnsbury Chapel . . .	13	0	0
Islington, Church Road Chapel . . .	2	3	0
Jamaica Row Chapel . . .	8	8	0
Kennington, Carlisle Chapel . . .	5	14	8
Kensington . . .	43	11	2
Kentish Town . . .	26	4	3
Kingsland . . .	36	2	4
Kingston . . .	9	16	3
Lewisham, Union Chapel . . .	15	0	0
Lewisham, High Road . . .	21	14	2
Maberley Chapel . . .	6	18	6
Marlborough Chapel . . .	13	9	7
Mile End New Town . . .	5	0	0
Mile End Road Chapel . . .	7	15	0
Mile End, Latimer Chapel . . .	5	6	1
Mill Hill . . .	4	11	4
Neckinger Road Chapel . . .	4	0	0
New College Chapel . . .	25	17	0
New Court Chapel . . .	4	11	6
Norwood . . .	18	13	1
Orange Street Chapel . . .	8	2	1
Paddington Chapel . . .	28	9	6
Park Chapel, Camden Town . . .	38	16	1
Peckham, Hanover Chapel . . .	19	7	4
Peckham Rye Chapel . . .	9	13	1
Plaistow . . .	12	2	6
Poplar, Trinity Chapel . . .	36	5	9
Poultry Chapel . . .	147	16	3
Putney . . .	2	6	0
Reigate . . .	8	0	0
Richmond . . .	8	0	0
Robert Street Chapel . . .	10	13	3
Romford . . .	5	10	0
Southgate Road Chapel . . .	11	3	0
Southwark Congregational Ch. . .	1	4	0
St. Mary Cray . . .	12	18	9
Stepney . . .	21	17	0
St. John's Wood Chapel . . .	12	4	3
Sutherland Chapel . . .	9	9	0
Sutton . . .	7	16	9
Sydenham . . .	15	13	3
Tabernacle . . .	20	16	3
Tonbridge Chapel . . .	10	6	1
Tooting . . .	6	0	7
Tottenham . . .	16	10	0
Tottenham Court Road . . .	11	5	0
Totteridge . . .	17	0	0
Union Chapel, Brixton Hill . . .	16	6	4
Union Chapel, Horselydown . . .	7	3	3
Walthamstow . . .	19	13	4
Walworth, York Street . . .	32	2	3
Wardour Chapel . . .	5	13	6
Wandsworth . . .	12	0	0
Weigh House Chapel . . .	33	15	3
Well Street Chapel . . .	6	5	5
West Brompton . . .	1	8	6
Westminster Chapel . . .	50	10	0
Whitefield Chapel . . .	3	10	0
Woolwich, Rectory Place Chapel . . .	12	0	0
Wycliffe Chapel . . .	26	0	0
York Road Chapel . . .	24	12	6

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AND
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Life and Times of Richard Baxter.

THE little village of Rowton, in Shropshire, had the honour of being the birthplace of Richard Baxter, on the 12th of November, 1615. His father's little property was so encumbered as, greatly to his regret, to prevent his giving his boy any better education than that of village schoolmasters, and they, unhappily, had little of either knowledge or character. During his early years, Richard's own habits were irreligious and low; but fortunately his father directed his attention to the historical parts of the Bible, which he found so interesting that he gladly proceeded to the doctrinal. These studies, the reading of Christian books, the conversation of his father, and the delicacy of his own health, seem to have been the chief means that led to his conversion.

For some time his education was carried on by Mr. Owen, master of the free grammar-school at Wroxeter; but as he was anxious to enter one of the universities to prepare for the ministry, he was placed with Mr. Wickstead, chaplain to the council of Ludlow. He proved, however, an inefficient tutor, and the chief benefit his pupil derived was through having access to a good library, where he gratified and increased a taste for those pursuits in which he subsequently achieved such eminence. At length, finding he could not have a university training, he had to content himself with reading theology under Mr. Garbett, a clergyman of some renown.

The life of Richard Baxter was marked by many and striking changes. One of these now occurred. He was eighteen years of age when Mr. Wickstead proposed that his old pupil should be introduced to court; and, strange to say, neither his father nor the future Puritan divine objected. Theology was laid aside; the student went up to Whitehall, and the master of the revels, Sir Henry Herbert, to whom he was specially introduced, received him with courtesy as an aspirant for courtly favours. A month passed, and he mingled in the festivities of the palace; but it had not ended, when he felt how uncongenial was

such an atmosphere to his tastes, habits, and conscience, and he returned home with a fixed determination not again to be diverted from the sacred studies he had learned to love so well.

This resolution was deepened by a protracted illness that followed. He felt that his earthly race was almost run. He lived for some time on the brink of eternity. He heard "the rushing of the larger worlds." It was no common preparation for the further prosecution of theology and the commencement of the ministry.

In 1638 he was ordained by the Bishop of Worcester, and two years afterwards was invited to become lecturer at Kidderminster. At the end of a street leading from the market-place, in a commanding position on the brow of a hill, stands the handsome parish church of St. Mary, which, with its fine embattled tower, is seen from over a wide range of country. It was begun in the decorated Gothic style of architecture, was completed in the Perpendicular, and contains many altar-tombs, brasses, and other ancient monuments. It has lately undergone careful restoration to perhaps more than its original beauty, a renovation which affords unmingled gratification to the antiquary, and would probably do so to all, were it not for a misgiving that such restorations often "proceed from a sympathy with the ecclesiastical spirit of the middle ages, and are employed as a means of bringing back the forms of worship which then prevailed"—than which, of course, nothing could be more disastrous to piety or liberty.

Before Baxter came to Kidderminster, one Drance was the clergyman, an ignorant and vicious man, who spent his time in the ale-house, and preached only once a quarter. His curate was in all respects a kindred spirit, who added to his surplice fees by celebrating unlawful marriages. Such was then the temper of the times—such were then the habits of very many of the clergy. The Long Parliament having appointed a committee to receive petitions against scandalous ministers, the people of Kidderminster lodged their complaint. The vicar was alarmed, and, to prevent deposition, consented to allow £60 a year for a lecturer, chosen by the parishioners, and the living being subsequently sequestered, the townspeople collected the tithes, paid Baxter and his curate, and made the vicar an allowance. Baxter did not receive at Kidderminster more than £80 or £90 a year.

Again the scene changed. The civil war had begun. One Sunday in October, 1642, Baxter was preaching at Alcester, near the Vale of the Red Horse, when the minister and congregation were startled by the thunder of the artillery of the battle of Edge-hill, though it would seem that Baxter did not suffer so irrelevant an incident to interrupt his continuity of thought or to shorten his proclamation of the gospel of peace. That evening the roll of musketry and the shock of war came nearer, and soldiers fled that night through the town. Next day, upon the red field of battle, he resolved to render service in the army—a

decision to which he was doubtless partly led by political disquietudes that had occurred at Kidderminster, and which rendered his temporary absence desirable. Baxter in the army!—a strange place for the author of the “Saints’ Everlasting Rest.”

After the battle of Naseby, in 1645, he passed a night by the watch-fires of Cromwell’s army, and was induced to become chaplain to Colonel Whalley’s regiment. In this capacity he was present at the taking of Bridgewater, and the sieges of Exeter, Bristol, and Worcester. It is curious, almost amusing, to observe the relation between the military chaplain Baxter and the military chieftain Cromwell. The former was not the partisan of either the royalists or parliamentarians: his attachment to monarchy led him on one occasion to tell the Protector that “the honest people of the land took their ancient monarchy to be a blessing, and not an evil;” while his deep sympathy with the principles and life of the Puritans drew him to them. Baxter looks, it always seems, askant at the rough and powerful form of Cromwell, though, it has been remarked, all his criticisms turn into eulogies; and the glance of Oliver’s keen grey eye was somewhat cold on Richard. At one time Baxter even appears to have been ready to cabal against the general; but it is fortunate for all parties and ages that he did not, else sundry volumes, then in embryo, might have come to an untimely end. Cromwell could take honest words, however bold, but he was somewhat summary with conspiracies.

These were strange times, and witnessed strange scenes. Baxter, for instance, relates, that when quartered at Agmondesham, in Buckinghamshire, some sectaries of Chesham held a meeting for the propagation of their views, and to hear one Mr. Bramble. “I thought it my duty to be there,” says Richard, quietly; and he took with him all those boundless resources of learning which were stored away in his brain, that love of controversy, and that nimble tongue, which were quite sufficient to slay deadlier foes than Agmondesham, in Bucks, had ever sheltered. Nor did he go alone, but took “divers sober officers with me, to let the sectaries see that more of the army were against than for them.” A battle royal ensued: Baxter mounted the pulpit, Pitchford’s cornet and soldiers garrisoned the gallery, and the church was filled with a poor, well-meaning, simple people, who had come, “in the simplicity of their hearts, to be-deceived.” The Chesham sectaries and their allies opened the battle, Pitchford’s men “let in,” and Baxter disputed against them from morning till almost night; for, he says, “I knew their trick; I knew that if I had gone out first, they would have prated what boasting words they listed when I was gone, and made the people believe they had baffled me, or got the best, therefore I stayed it out till they first rose and went away.”

From the tournament of Agmondesham church we pass to an episode domestic. Baxter had returned to Kidderminster, and resumed his

ministry, when, strange to say, he fell in love ! It is a wonderful fact to record, and more wonderful to realize—yet fact it is. Richard Baxter, the keen disputant, the subtle casuist, the man of musty books and ancient schoolmen, with that thin dry face, and that unimpassioned eye, that seemed so little likely to unseal the fountains of any young heart—Richard Baxter, at the age of forty-seven, with only eighty pounds sterling a year, fell in love with, or was led into love by, a fair young girl of twenty summers ! If the reader is shocked, we can only offer the consolation which the ingenuous Richard has left on record. “The unsuitableness,” he says, “of our age, and my former known purposes against marriage, and against the conveniency of ministers’ marriage, who have no sort of necessity, made our marriage the matter of much talk ; but the true opening of her case and mine, and the many strange occurrences which brought it to pass, would take away the wonder of her friends and mine who knew us, and the notice of it would much conduce to the understanding of some other passages of our lives. Both in her case and in mine there was much extraordinary, which it doth not much concern the world to be acquainted with.” It is enough to add that the beautiful and wealthy daughter of the widow, Mrs. Charlton, came with her mother to Kidderminster, and attended the ministry of Baxter ; that the maiden fell ill, but was benefited in body and mind by the medicine and instructions of the clergyman ; that Richard chided himself that his visits had become too frequent at the widow’s pleasant home ; but that all was satisfactorily arranged on Margaret promising three things : that Richard should have none of her money, that he should have nothing to do with the management of her property, that she should expect none of his time required for ministerial duties. For twenty years that “good gentlewoman” solaced the labours of the student, and then the light of what John Howe called in her funeral sermon “her strangely vivid and great wit and very sober conversation,” expired, and left her husband, at nearly seventy years of age, “with darkness and with danger compassed round.”

But we must turn from the husband in his home to the minister in his parish. “The history of his pastorate for twenty years, with the short intermission we have adverted to, is one of the most remarkable and beautiful episodes in the annals of the Christian church, and eminently deserves the practical study of every servant of Christ who desires to make full proof of his ministry. No didactic treatise, however lucid, no arguments, however cogent, no appeals, however pathetic, have the constraining power over the heart of the conscientious pastor which the story of Baxter’s life and labours at Kidderminster is felt to exert.”*

* Stoughton’s “Spiritual Heroes.”

Like the great apostle of the Gentiles, Baxter taught the people both publicly and from house to house. His vigilance and faithfulness in exposing sin, his tenderness to the afflicted, the warmth of his zeal, and the sanctity of his deportment, not only furnished a striking contrast to his predecessors in the ministry at Kidderminster, but were attended with remarkable success. The church was usually filled with an interested congregation, although five galleries had been added; the private meetings were well attended; church discipline was restored; and, out of six hundred communicants, he did not doubt the piety of more than a dozen. When he began his ministry in the town, he tells us there was only about a family in a street that worshipped God, or called upon His name, but "when I came away, there were some streets where there was not one poor family in the side that did not so, and that did not, by professing serious godliness, give us hopes of their sincerity." On the Sabbath "you might hear a hundred families singing psalms and repeating sermons as you passed" through the streets.

But as if his labours in the ministry and pastorate, and the share he took in the public events of those stirring times, were not enough for a frame that suffered from "extraordinary constant pain and languor" for thirty-seven years, he also achieved great eminence in literature, leaving behind him controversial works of singular acuteness, devotional and practical books of remarkable usefulness, and altogether four folios, fifty-eight quartos, forty-six octavos, twenty-nine duodecimos, besides pamphlets and prefaces to other men's books. Bishop Wilkins remarked that "Mr. Baxter had cultivated every subject he had handled, and, if he had lived in the primitive times, he had been one of the fathers of the church. It was enough for one age to produce such a person." And Dr. Isaac Barrow declared that "his practical writings were never mended, and his controversial ones seldom confuted."

Though not a university man, which he always regretted, and though constantly engaged in the practical duties of the ministry, he found time for a marvellous range of reading, and became familiar with the writings of schoolmen, casuists, theologians, and controversialists innumerable and almost unmentionable. "I have looked," he writes, "over Hutton, Vives, Erasmus, Scaliger, Salmasius, Casaubon, and many other critical grammarians, and all Gruter's critical volumes. I have read almost all the physic and metaphysics I could hear of. I have wasted much of my time among loads of historians, chronologers, and antiquaries. I despise none of their learning; all truth is useful. Mathematics, which I have least of, I find a pretty manlike sport. . . I have higher thoughts of the schoolmen than Erasmus and our other grammarians had: I much value the method and sobriety of Aquinas, the subtlety of Scotus and Ockham, the plainness of Durandus, the

solidity of Ariminensis, the profundity of Bradwardine; the excellent acuteness of many of their followers; of Aureolus, of Capreolus, of Bannes, Alvarez, Zumel, etc.; of Mayro, Lychetus, Trombeta, Faber, Meurisse, Rada, etc.; of Ruiz, Pennatus, Suarez, Vasquez, etc.; of Hurtado, of Albertinus, of Lud à Dola, and many others. But how loath should I be to take such sauce for my food, and such recreations for my business! The jingling of too much false philosophy among them often drowns the music of Aaron's bells." Verily "there were giants in those days."

The intermediate and conciliatory position he occupied between the Presbyterians and Episcopalians, although it often exposed him to the attacks of both, gave him great influence with both as events verged towards the Restoration. He preached before the Parliament on the day preceding their vote for the return of the king, and he declared that loyalty to the sovereign was an essential duty. With other Puritan divines he was appointed chaplain to the king. In the discussions at the Savoy he took a prominent part. He drew up the paper of Puritan "Exceptions" to the Liturgy, which the bishops insisted on before they would proceed to business, and also a "Reformed Liturgy," and in the subsequent verbal disputation Mr. Baxter and Dr. Gunning were the chief speakers. On the 19th of May, 1662, the Act of Uniformity received the royal assent, and on the 25th, three months before the day on which the Act was to take effect, Baxter preached his farewell sermon, that there might be no doubt as to the course he intended to pursue, and that he might set a good example to others. He "took joyfully the spoiling of his goods," turned away from the mitre, palace, and see of Hereford, which were offered him, and, despite bribes and threats, kept a conscience void of offence.

His last days were spent in alternate preachings and penalties, with freedom at last to die in peace. In 1682, when ill, he was seized for coming within five miles of a corporation; and while his health was in a precarious state from a chronic disease, he was charged with hostility to episcopacy and sedition before the infamous Lord Chief Justice Jeffreys. "When I saw," says an eye-witness, "the meek man stand before the flaming eyes and fierce looks of the bigot, I thought of Paul before Nero." He was consigned to prison. Here he mused much on the past. "I wish," he said, "all over-sharp passages were expunged from my writings, and I ask forgiveness of God and man." And again: "When God forgiveth me, I cannot forgive myself, especially for my rash words and deeds, by which I have seemed less tender and kind than I should have been to my near and dear relations, whose love abundantly obliged me. When such are dead, though we never differed in point of interest, or any other matter, every sour, or cross, or provoking word which I gave them, maketh me almost irreconcilable to myself."

Escaping from prison, through the intervention of Lord Powis, he retired to Charterhouse-yard, and subsequently preached occasionally. But the year 1691 had not ended when his wondrous life of labour and suffering ended also. And it was a fitting close to such a career. No death-bed could be more instructive. "I shall rest from my labours," he said; "And your works," added a minister who was present, "follow you." "No works," he replied; "I will leave out works if God will grant me the other." "I was but a pen in God's hand," he remarked to another friend, "and what praise is due to a pen?" "I have," he said to Dr. Bates and Mr. Mather, "great pain; there is no use arguing against that. I care not; I have peace—peace—I have peace." And as the springs of life were ebbing he more than once whispered "Almost well." His mortal remains were interred in Christ Church, Newgate. His spirit had entered the "saints' everlasting rest."

F. S. W.

Satanic Agency.

ONE who reads the Bible, and accepts it as God's word, can scarcely come to any other conclusion than that Satan is not a mere personification of the principle of evil, but a real person. In language as literal and prosaic as possible, he is represented as stirred by passion impelled by motive, and engaged in constant activity. No doubt there are great difficulties involved in the fact. It is indeed a mysterious thing that God, benevolent and holy as He is, should have suffered a being so bad and so powerful to be in constant communication with men, and to exert an influence so destructive. It is a mystery which we do not profess to explain; but it is only a greater mystery than this, that we are exposed to the seductions of human tempters; and only a part of the great mystery that there is evil in the world at all. Our wisdom is to accept the fact, rather than to reason about it; and to inquire, with deep solicitude and fervent prayer, how we may be delivered from his wiles.

It is always well to form as correct an idea as possible of the power and resources of any who seek to injure us. Let us see, then, what we know of Satan.

He is actuated by the bitterest malignity. His very name implies this. He is the Devil, the calumniator or accuser; Satan, the adversary; Apollyon, the destroyer. He is described as "a roaring lion," and as a "murderer." The great object of his enmity is God; and his constant endeavour is to thwart the Divine purposes; but, next to God, he is actuated by the keenest hatred to man. He delights in man's present misery; but the great object at which he aims is the destruction of the soul. He would, if it were possible, drag down the whole human race

to his own perdition. It was for this that he poisoned the very fount of our being in Eden; it was for this that he devised those forms of gross idolatry by which man has been so degraded and cursed; it is for this that he fosters all evil passions, and leads the sinner on to the commission of every vice; and it is for this that he corrupts the truth, and, where he cannot corrupt it, turns men's minds away from its contemplation. It may be that you have, or think you have, an enemy who hates you bitterly, who looks with jaundiced eyes on everything you do; who constantly misrepresents you; and who would do his very utmost to injure you: but you have no enemy so bitterly malignant as that fallen spirit, whose great desire and endeavour it is to destroy you for ever.

Then, what resources he has! There were many demoniacs in the time of our Lord, each of them possessed by a different evil spirit; and there were some who were possessed by many devils. "My name is Legion," said the Gadarene demoniac, or rather the evil spirit which possessed him, "for we are many." What the apostle says about principalities and powers, and the rulers of the darkness of this world, and spiritual wickedness in high places, clearly implies the vast numbers of the enemy. It may be that there are countless myriads of fallen spirits traversing the earth to accomplish the destruction of mankind. Every bad man, too, becomes a tempter; and not only may the man whom you look on as a pattern of wickedness prove a tempter, your nearest friend may become one; your fellow-workman, your partner in business, your husband, your wife. Even this is not all. Bad men die, but it is seldom that all about them perishes. John Milton finely says of a good book, that it is "the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life." So, on the contrary, it may be said of a bad book, that it is the poison of a bad spirit treasured up for the infliction of injury on successive generations. There may be reckoned amongst the devil's resources the writings of evil men, who have long been dead—blasphemous, impure, scoffing books; and such books are constantly issuing from the press, and are eagerly read by multitudes. And these are only a few of his resources for the destruction of mankind.

Think, too, of his craft. He "tempted Eve by his subtlety." It was not so much that the fruit of the forbidden tree appeared to our first parents fair to the eye, and that it promised to be pleasant to the taste; it met the higher yearnings of their nature. In a world where everything was new, and with minds combining the vigour of maturity with the eager freshness of youth, their great desire would be to know. It is not too much to believe that already there had been presented to them great mysteries, which they would fain fathom, but which they felt to be beyond their powers. Here, then, was the great thing for which they craved—knowledge. The tree was "a tree to be desired to

make one wise;" and what glozing lies the tempter would tell them of the gods they should become when they knew what that fruit would reveal! It was just the temptation to prevail with ardent and inquiring minds, and it was a masterpiece of craft to ply them with that. Thousands of years have passed since then; and assuredly his subtlety has not been lessened by the bad experience which he has gained. God's word presents very prominently the thought of his craft. It speaks to us of his devices; of his wiles; of his deceiving men; of his assuming the form of an angel of light. And what proofs we have that all this is true! See how he adapts his temptations to men's different characters! He tempts the ambitious with power; the sensual with low indulgence, and the covetous with money—each according to his own nature. Then, how "he presents the bait, but hides the hook;"—putting prominently forward the pleasures of sin, but saying nothing of the pain! and how faithfully he promises secrecy, and assures the soul that no one will know! "The deceitfulness of sin" is rightly explained to be the deceitfulness of the human heart respecting sin; but assuredly it is a deceit which Satan is ever seeking to practise on unwary souls.

He displays, besides, incessant activity. The whole world is the sphere of his evil works. He goes "to and fro in the earth, and walks up and down in it." "As a roaring lion he walketh about, seeking whom he may devour." Never yet was there a saint so pure and so strong, that he deemed him invulnerable, and left him untried. He assailed even the great Master himself; and it is a circumstance suggestive of instruction for every one of us, that, foiled at every turn in his temptations in the wilderness, he departed only "for a season." He takes his final leave of no one till, like a roaring lion despoiled of his prey, he howls in disappointed rage, as he sees the ransomed spirit borne up by its convoy of angels to heaven!

Such, then, is the foe with whom we have to contend—a malignant, powerful, crafty, ever-active foe. If resistance be possible, ought we not to summon our utmost energies, that we may rise superior to his power? And, thank God, *it is possible* for us to maintain a successful resistance.

It is possible, however, only to the Christian. No doubt unconverted men have often stood resolute against many things to which Satan has tempted them. They have been influenced by prudential motives, by respect to character, by the fear of exposure, and by the certainty that to yield would destroy every prospect of worldly advantage. The restraints of education and society too, and the monitions of conscience have kept them back. If such had not been the case how much further would multitudes have gone astray! But no one ever cares to offer a complete resistance to the temptations of Satan till he is renewed. Till that is accomplished there is a deep sympathy in his heart with

what is evil, which makes him, in one form or other, Satan's willing servant.

To resist, the mind must be thoroughly imbued with the truths and precepts of Scripture. This is how the Lord Jesus resisted Satan. When the tempter approached him, after he had fasted forty days and nights in the wilderness, and said, "If thou be the Son of God, command that these stones be made bread"—he replied, "*It is written*, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And thus, too, the subsequent temptations of the evil one were met, "It is written," "It is written." It is a good thing to have God's law laid up in the memory and heart; to be so familiar with God's promises and commands, and with His threatenings too, that whenever temptation comes, there shall arise at once the Scripture by which it should be repelled. Does he say, "It will not be known?" reply, "God will know, for it is written, 'Can any hide himself in secret places, that I shall not see him? Do not I fill heaven and earth, saith the Lord?'" Does he say, "The pleasure will be great?" reply, "It is written, 'The way of transgressors is hard.'" Is the temptation to low and sensual indulgence? reply, "It is written, 'They that are Christ's have crucified the flesh with the affections and lusts.'" Thus, in short, whatever the attack, resist him. The sword of the Spirit is the Word of God, and only as that is wielded can we hope to prevail. Let us say, like the Psalmist, "Thy word have I hid in mine heart, that I might not sin against thee."

Our resistance must be carried on in the strength of God; and in order that it may be so, there must be prayer. The apostle Paul, after giving a glowing description of the armour in which the Christian should be clad, sums up all by saying, "Praying always with prayer and supplication, and watching thereunto with all perseverance for all saints." We must pray that we be kept from temptation. Our Lord himself teaches this, for it is one of the petitions of that brief prayer which He taught His disciples—"Lead us not into temptation." And we must pray for strength to resist such temptations as do befall us; and temptations may present themselves—they do, at one time or other, to most men, and we are always liable to them—strong, sudden, fierce temptations, in which we can seek no help from man, and of which we cannot even speak to one another.

Nothing is more impressively urged on us in reference to this matter than the duty of watchfulness—"Be sober, be vigilant, because your adversary, the devil, as a roaring lion, goeth about, seeking whom he may devour." "Therefore let us not sleep as do others, but let us watch and be sober." "Watch ye; stand fast in the faith; quit you like men; be strong." There must be a watchfulness which is ever on the look-out for peril, that we may guard against it; which hears the sound of the coming danger, and which discerns the foe while he is yet

far off. Let no man say, however strong his principles, or however long and successful his warfare, "There is no need for me to watch." After years of unsuccessful endeavour, in a moment of remitted watchfulness, Satan may prevail at last, and character and peace be irreparably destroyed. Our watchfulness must terminate only with life.

One thing should be specially observed—our resistance must be immediate. We must not tamper with temptation. You have seen the poor moth wheeling around the flame, first at a distance, but the circles gradually becoming narrower and narrower, till at length it dashed into the flame, and then, its wings consumed, and its poor body writhing in pain, it fell down to die. So people sometimes tamper with temptation; never intending to yield; not seeing that Satan is leading them on by it to their ruin, till at length, crushed and bleeding, they find that he has prevailed. Eve tampered with the tempter and fell; Achan saw, and coveted, and took; David looked and fell. Let our watchfulness be against the very beginnings of evil, and let us resist with all our might.

So resisted, the devil will flee. As has been already said, we can never hope that whilst we continue on earth he will so depart that he will never return; but this we may affirm, that if the believer meet him with a steadfast front, armed at all points with the panoply of righteousness, and with the shield of faith covering all, the assaults of Satan will become fewer and fewer, and he will go where his attacks will be of more avail. Yet, even though the contest needed to be repeated day by day and hour by hour, surely it were enough that before the manful resistance of a soul that is clad in the whole armour of God, Satan will ever flee. We should have no reason to murmur, even though the battle were to be renewed every hour, if every hour we could say, in thankful and exultant triumph, "The God of peace has bruised Satan under my feet." "I am more than conqueror through Him that has loved me!"

Sketches of the Martyr Church of France.

V.—THE MASSACRE OF ST. BARTHOLOMEW, 1572.

OWING to the fanaticism of the Roman Catholic population, there was much difficulty in carrying out the Edict of Pacification which was published on the death of the Duke of Guise, in 1563; there was still more difficulty in effecting a reconciliation between the family of the duke and the Admiral Coligny, who was accused of having instigated the murder. A hollow truce, at the command of the king, was all that could be secured.

The Cardinal de Lorraine returned from the Council of Trent in the early part of 1564, and was backed by the ambassadors of several Roman

Catholic courts in his exhortation to the king to carry out the decrees of the Council, and, with a firmer hand, to put down the heretics.

The king himself, Charles IX., who had been declared to have attained his majority at the early age of thirteen, was a youth of fierce temper, coarse and profane manners, imperious disposition, though not without a certain amount of ability. He was not restrained by the slightest delicacy of feeling or kindly consideration towards opponents, and therefore pursued any course that he adopted with rough energy, quite regardless of the sufferings he inflicted. He was greatly influenced by the intrigues of the queen-mother and the Maréchal de Retz, one of the basest and meanest of mankind—intrigues which unhappily had for their object the extirpation of the Huguenots.

For the queen-mother, whose conduct had hitherto been extremely vacillating, sometimes favouring the one side and sometimes the other, had at length given herself up to the party of the Lorraines, and with them sought the extinction of the Reformed. This decision she seems to have arrived at during a progress through the provinces which she undertook in 1565, in consequence of the dissensions which prevailed in all parts of the kingdom. On reaching Bayonne she had an interview with that fierce bigot, the Duke of Alva, who, through his own arguments and the influence of his master, Philip II. of Spain, succeeded in persuading her to adopt their wicked and cruel policy, namely, by manœuvre and force combined to root out Protestantism from the land. Indeed, it is supposed by many that the diabolical massacre which took place in Paris, on Bartholomew's day six years afterwards, was then planned between them. This perhaps is hardly probable, but there can be little doubt that in general it was determined that whatever extremities might seem necessary to crush out the last relic of heresy should be boldly and unshrinkingly resorted to.

These causes combined—the hatred of the family of Guise, especially the young duke, to one of the chiefs of the Reformed party; the great ability and enmity of the Cardinal Lorraine; the tyrannical intolerance of the king, who could not brook opposition; the treacherous, murderous designs of the queen-mother, and, we may add, the bitter animosity of the Roman Catholic population—a population that was controlled by no sense of morality or justice—all threatened the Huguenots with new and protracted troubles.

We have not space to relate the history of the six ensuing years in detail. In the spring of 1566 the Queen of Navarre withdrew from Court, and took with her, to Bearn, her young son Henry, who, since the death of his father at the siege of Rouen, had been receiving his education in Paris, under the care of La Gaucherie.

The year after, the chiefs of the Reformed party held secret conferences to decide on the course they should pursue. Letters had been intercepted, and other circumstances had arisen which convinced them

of the existence of complicity between the Duke of Alva and the queen-mother, and showed that, unless they were on their guard, they were likely to become the victims of treachery or sudden violence. Moreover, the excesses of the Roman Catholics had been winked at by the Government, who refused all redress, although they knew that as many as 3,000 Protestants had perished in different parts of the country by popular violence since the commencement of the last peace. In the midst of one of these conferences information was brought from a trustworthy quarter that the Court had resolved on surprising the Prince de Condé and the Admiral Coligny; imprisoning the prince, executing the admiral, and then annulling the Edict of Pacification. No time was therefore to be lost. The Huguenot leaders at once determined to seize on the persons of the king and queen-mother, and keep them from the influence of their evil counsellors, to gain possession of a few large and important towns, to raise a small but dashing army, to cut off the Swiss mercenaries, and to drive the Cardinal Lorraine from Court. Their plans were well laid, but not so well executed. The king and queen eluded their grasp, with feelings more exasperated than ever, and took up their quarters in Paris. The Government called together their forces as quickly as possible, and soon outnumbered their opponents. A fierce conflict took place at St. Denis, on the 10th November, in which the old Constable Montmorenci lost his life. Some two months after they marched into Lorraine, where they were able to effect a junction with an army of German auxiliaries, sent to their assistance by the Count Palatine. Their strength was now formidable. The Chancellor de l'Hôpital, moreover, put forth an able pamphlet, earnestly counselling toleration and peace, and this pamphlet produced considerable effect in many quarters. So the queen, perceiving that she could not at present prevail by force, determined, if possible, to negotiate a peace, and do her best to draw the leaders of the opposition into her power. The admiral and the prince most unwillingly listened to her overtures, persuaded that they were not made in good faith, but the people were weary of war, anxious to return to their families, and therefore they accepted the new edict, which secured to them liberty of worship, their estates, dignities, and many other advantages which had not been guaranteed before.

But events soon proved the wisdom of Condé and Coligny. The Romish party never intended to observe the edict. Inflammatory sermons were preached by the priests, violence was offered to the Huguenots wherever they were weak; in Amiens and Auxerre alone hundreds were faithlessly massacred. The mild counsels of the Chancellor de l'Hôpital were disregarded, and only served to excite against himself the charge of being a heretic in disguise. The treacherous queen at length resolved on the arrest of all the leading Huguenot gentlemen who were quietly living at their country seats, and especially marked

Condé and Coligny for destruction. But the prince received private information of the plot, and, taking his wife and children, sorrowfully quitted his estate, and fled with 150 horse.

La Rochelle was situated in a fertile country, was well fortified on the land side, and had a good harbour towards the sea. It possessed great advantages for defence against superior numbers, and became the stronghold of the Huguenots. At the present moment, not only Condé, but Coligny, D'Andelot, La Noue, and other leaders, found refuge in the city. Jeanne, also, Queen of Navarre, feeling that she was no longer safe in her small kingdom, came thither with her son Henry, then fifteen years of age, a youth of great promise, whom she had carefully laboured to indoctrinate with Protestant views. And now the contest began anew. The queen sent a large army to subdue the Huguenots; the Huguenots showed themselves prepared for the assault, and at first gained the advantage, and then suffered defeat. Condé lost his life, and Coligny was blamed by the troops. Young Henry of Navarre was now appointed commander-in-chief. The royal army during the winter lay in total inaction, and lost all energy and enthusiasm, but the Protestants quietly gained strength. As Coligny and the two young princes, Henry and Condé, marched north again, they obtained various successes. In consequence, the Peace of St. Germain was concluded August 8, 1570. But it was a peace that was used to conceal the exasperated passions and the treacherous designs of the queen-mother and her friends. A series of failures had convinced her that it was in vain to attempt the subjugation of the Protestants by force; if she ever attained her purpose at all, she now plainly saw that it must be by fraud and intrigue. Whether the king was at this time aware of her intentions, and approved of her plans, or whether he was cajoled into becoming an accessory when the plot was ripe, it is very difficult to say. If he really was from the beginning a party to the murderous scheme that was to be enacted, he played his part with consummate art and address, for he succeeded in disarming the suspicions of Coligny, and drew him away from La Rochelle. He also prevailed on the Queen of Navarre to return to Paris, and gave her son, the young Prince Henry, his own sister, Marguerite, in marriage. The queen-mother professed to feel no little alarm at the influence which Coligny was beginning to exert over the king in many ways, and sent letters to Tavarnes to beg him to join them at Court and aid them by his counsels. Amidst all this, the Queen of Navarre suddenly died in Paris, most likely of pleurisy, though rumours were afterwards heard that poison had been introduced into the pores of the hand by means of perfumed gloves furnished by the queen-mother's Italian perfumer.

And now (according to the accounts of those who maintain that up to this point the king had been sincere in his expressions of regard for

Coligny,) the queen-mother determined to make a desperate effort to regain her power over her son, and to work the ruin of her opponents. She took the opportunity, when he was away from Paris on a hunting expedition, to obtain an interview with him in his cabinet alone. There, bursting into tears, she reproached him with forsaking the mother who had reared and preserved him, and rushing into the arms of his enemies, who wished to drag him into a war with Spain, only that they might gain the ascendancy in France. Furthermore, she endeavoured by every kind of false and artful representation to revive his prejudices against the Huguenots, and to persuade him that the admiral was a man to be dreaded. The king wavered, but at last was partly enticed and partly frightened into concurrence with the plans of the queen. The death of Coligny was resolved on, as it was supposed that his party would expire with him, or, at any rate, would become disunited and impotent; and it was thought that the odium of the assassination might be averted from the Court if it could only be ostensibly connected with the renewal of the old grudge between the admiral and the house of Guise. In spite, however, of the secrecy which the queen's party attempted to maintain, unpleasant reports were rumoured amongst the Huguenots; and many private warnings were conveyed to Coligny. The unusual pains that were taken to caress the Protestants during the nuptials of Henry of Navarre awakened the apprehensions of some of their leaders, and induced them quietly to withdraw from Paris. On the 20th August the admiral had an interview with the king, who said to him with his usual affectionateness of manner, "My father, you have promised me not to offend any of the Guises; they have made a similar promise respecting you. I have the most perfect confidence in your good faith, but not so much in theirs, and therefore as they have come armed to this marriage, I think it would be for the security of all if I brought in some of the arquebusiers of my guard." Thus an increased number of troops were introduced into the city without exciting suspicion in the mind of Coligny. On Friday, the 22nd, the admiral went to the Louvre on business, where he accidentally met the king, and paid his respects to him. He then watched a game on the tennis-ground between Teligny, his son-in-law, and the Duke of Guise; leaving the ground, he slowly walked towards his home, reading a memoir which had been put into his hand, and had reached the Rue Fosse St. Germain, when suddenly an arquebuss loaded with two balls was discharged at him from behind a grated window—the one ball breaking the first and middle finger of the right hand, the other lodging in the left arm. Coligny was conveyed to his house, his lacerated fingers were amputated; the ball was extracted from the wound in his arm. Condé, Navarre, and others were speedily by his side, and, having heard his tale, hastened to the king, and with intense vehemence and passionate grief complained of the outrage, and declared

that they should feel no longer safe in Paris. The king, who had been greatly excited from the first moment he heard of the assault, now gave way to a paroxysm of rage, uttered the most dreadful imprecations against the Duke of Guise, as the probable author of the crime, and declared that it was he himself that was wounded in the person of his faithful servant. Condé and his friends were reassured by the apparent sincerity of the king, and came away persuaded that he was still their friend. Moreover, Charles, accompanied by his mother, his brothers, and many of his nobles, repaired to the apartments of the wounded man, whom they found surrounded by angry and indignant Huguenots, whose looks and gestures expressed an eager desire for the punishment of the assassin and his abettors. The king saluted him in the most affectionate manner, conversed with him long, and, having listened to his counsels and warnings, gave him the assurance that he would do his best to bring the offenders to justice. All this was probably intended as a blind, but the partial failure of the plot in reality grievously disconcerted the Court; the queen-mother especially was in an agony of apprehension. She found the Duke de Guise in ill humour with the king for endeavouring to concentrate the indignation of the Huguenots on him, ready to leave Paris in disgust, and, in consequence, the Roman Catholic mob, who were his fanatical partisans, agitated and angry. She learned that five hundred Protestant gentlemen had been with the king demanding justice, and threatening that, if it were not granted, they would take means of obtaining it for themselves. She ascertained that Charles, though chafed and furious, began to waver. She feared lest the plot should be traced home to herself and her favourite son, Henry of Anjou, and both should become the victims of popular fury. A secret cabinet was therefore called. The queen-mother enumerated all the revolts and wars of the Protestants, and laboured to arouse the fears and anger of the king. Plan after plan was discussed; some advised the immediate dispatch of the admiral, others the arrest of all the Huguenot chiefs; at last it was suggested, some say by the king himself, others by the Duke of Anjou, that, if it were resolved to finish the admiral, it might be well to exterminate every Huguenot in France, that there might not be one remaining to reproach them with the murder. This horrible decision was adopted, with the exception that a provision was made for the escape of Navarre and Condé.

Coligny, having heard that there was reason to fear a popular insurrection, in which he might be exposed to danger, sent to the king requesting a guard, and the king at once assigned to him Cosseins, in reality one of the bitterest enemies of the Huguenots, with fifty men, who took up their position near to the admiral's house.

And now the Duke of Guise called together the captains of the French and Swiss guard, and, briefly explaining what was to be done,

said, "Gentlemen, the hour is come when, under the sanction of the king, we may at length avenge ourselves upon the accursed race, the enemies of God." It was then agreed that all good Catholics should put lights in their windows, should bind a strip of white linen round their arm, and place a fair white cross in their cap, and that when the clock of the palace should strike the great bell at the hour of daybreak, they should seize every avenue in the city, and not suffer a Huguenot to escape.

As the evening advanced, the evening of the 23rd August, Charles endeavoured to keep up his spirits, but when midnight drew nigh he seemed overcome with terror; cold sweats stood on his brow, and his resolution completely failed. The queen-mother, Henry of Anjou, De Retz, and others, used all their efforts to brace him up for the occasion, and at length, some hour-and-a-half before daybreak, extorted from him the fearful order to begin the work of carnage. Lest he should revoke it, they did not wait for the appointed time, but sent word to sound the tocsin immediately; and then, in a tremor of excitement, looked out of the window into the dark night, and listened impatiently for the appointed signal. The suspense was too much even for them; trembling with apprehension at what might be the issue, they sent a gentleman to tell the Duke of Guise to spare the admiral, and proceed no farther. But it was too late. Coligny was resting calmly in his bed, attended by Carnaton and Labonne, with two or three other friends and his domestic servants, when Cosseins, who had been appointed to defend him, knocked at the door, poinarded the gentleman that opened it, and rushed with his arquebusiers into the hall. Carnaton, aroused by the noise, hastened to the head of the stairs, and seeing the soldiers, barricaded the doors with boxes and any other thing that came to hand. He then hurried to Coligny, who, at once waking up to the treachery of the king, calmly said, "I have long been prepared to die. But for you—all of you—save yourselves, if it be possible; you can be of no assistance to me. I commend my soul to the mercy of God." In obedience to his words, they endeavoured to escape by the roof, but were nearly all shot down. And now the barricades were broken through; the assassins entered the room where the admiral was composedly seated in his chair, and, without respect for his grey hairs or noble countenance, ran him through with a sword, covered him with gashes, and then, at the command of the Duke of Guise, threw his mangled body into the street. "Lie there, venomous beast," said the Duke, as he kicked the bleeding corpse; "thou shalt spread thy poison no more." At that moment the great bell of the Palace of Justice sounded, and the general slaughter began. "By the command of the king, kill, kill, down with the Huguenots," rang through all the streets. "The pavements," says an eloquent writer, "were covered with bodies; the doors, gates, and entrances of palaces and private houses steeped in

blood: a terrible tempest of yells and murderous cries filled the air, mingled with the reports of pistols and arquebuss, and the piteous shrieks of the slaughtered; the dead were falling from the windows upon the causeways, or dragged through the mire with strange whistlings and howlings; doors and windows were crashing with hatchets and stones, carts were passing filled sometimes with spoil, sometimes with heaps of mutilated corpses, which were thrown into the Seine, till the river was crimsoned with blood." In vain did the leaders endeavour to quell the storm; for seven days the massacre continued in Paris; it was resumed in the provincial towns as soon as they received the news, and ceased not until, according to some, 70,000, according to others 100,000, victims had perished. Navarre and Condé were spared; many escaped to brood over their wrongs, and consecrate themselves with a more passionate ardour to the martyr-cause. Charles became the prey of unendurable remorse, as visions of hideous faces covered with blood floated before his imagination. Protestant Europe uttered one deep groan of execration. Elizabeth of England hung her apartments in black, and ordered her Court into mourning. Spain heard of the news with joy, and congratulated the king on his loyalty to the Church: the Cardinal Lorraine presented the messenger who brought him the tidings with a hundred crowns; and the Pope ordered a grand fête and procession, in which he and his cardinals and bishops took part, to thank God for this signal judgment on the enemies of the faith. The false and corrupt Church of Rome thus made this diabolical crime its own, and is lastingly associated with the blackest deed which history has had ever to record.

A Word upon Heaven.

WHEN the prophet asks in Deut. xi. 30, "Are they not on the other side Jordan?" I know that the words have only an historical reference. He is speaking of Mount Ebal and Mount Gerizim, the Mount of the Curse and of the Blessing. But has not our Saviour made the whole of the Holy Land a parable? Its sacred temple, its hill-begirt city, its many tribes, its rolling river, its restful shore, are all to us patterns of things in the heavens, made use of as such by the Great Teacher.

Take, for instance, the Jordan! It is associated with all the language of the spiritual life. How has this Canaan come to stand for the Holy Land of Heaven. So accustomed are we to these references, that the type is itself forgot-

ten in the thing typified, and the very mention of Canaan lifts the mind to the contemplation of the better country, that is an heavenly.

Many things are on the *other side* of Jordan which we look for on this side. Let this correct our mistakes. *Rest* is a thing we look for here, and in one sense we possess it; those who believe have entered into rest. Christ gives them *His Peace*. But in another sense, it is true they have not reached their rest. If Jesus had given them rest, then would he not afterwards have spoken of another day: "there remaineth therefore a rest for the people of God." Rest both of conscience and condition will not be perfect here. Rest is on the other side of Jordan. All celestial symbols speak of *rest*,—"no

more sea," you have the calm figure of "the lake" instead; no wilderness, with the thorn to pierce the pilgrim foot, but the garden of the Lord is there, with the pleasant fruits of the tree of life; no scorching beams, for "the sun shall not light on them, nor any heat produce faintness or fatigue, but the nations of them which are saved shall walk in the light of the Lamb." Outward rest we know is not ours here. We build our homes, and from the place of the bridal comes the burial. There is no second Eden to be discovered on earth by the enterprise of man. Sickness, separation, sorrow, death, all break in upon our dream of rest. Inward rest, too, is incomplete. Fears within caused Apostolic trouble, as well as fightings without.

A finger points us forward. We seem to hear our Saviour whisper, Not here! Not here! In heaven, the wicked cease from troubling, and the weary are at rest. Peace! Pleasure! Repose! Are they not on the other side of Jordan?

The search for *reward* is as natural to us as the search for *rest*. God would have us look to the recompense of the reward. In the parable He rewarded the faithful servants, and he will one day give us ours. But that this is not THE world of rewards, though in many cases A world of rewards, is very evident. Sometimes faith seems almost to merge into a sight of the Saviour's face, and hope into the hearing of his blessed "well done." But not often indeed is it so. I am not speaking of outward and material rewards; these we should be wrong to expect as our highest wages. I am treating now of moral and spiritual rewards. Our sowings have often no visible result, though our tears be the rain upon the soil; we plant the seed not knowing whether shall prosper this or that, or to what spot the birds of the air may carry the seed. No green spot greets our eyes in the arid expanse. And even in ourselves we have little reward of faith; there is so much mixture of motive, vacillation of purpose, that the conscience gives but an indistinct approval to our work.

Again a voice comes to us,—Not here! Not here! is your reward! Paul did not find it here. The Churches he had planted believed the grossest fables, and indulged the darkest sins. Demas forsook him, having loved this present world. Hymenæus and Philetus made shipwreck of faith, and Judaistic teachers marred the pure ministry of Gospel truth. True, he had some reward; large reward; and so will every Christian worker: yet what was his language? "*Henceforth there is laid up for me a crown of life, at his appearing.*" Listen to that, ye dispirited and disheartened. The fader's goal is glory. The sheepfold for the gathered lambs is heaven. The soft sweet whisper comes to us. Success, recompense, results, "are they not on the other side Jordan?"

Safety is another aspect of moral life for which we seek. Storms shatter our bark, so that we seek some harbour of security; the waves of tribulation seem too strong for our heavenward progress. Security from temptation is not to be obtained here. Try to shut yourselves out from the reach of the air of heaven. Can you? Keep close within your chamber. Let your door be padded, yet through the slender key-hole the draught will come; and to your frame, so susceptible to cold, even that may be the harbinger of illness. Even so you cannot exclude yourself from the blast of temptation. Everywhere you take with you a deceitful heart and a daring tempter. We often feel the *damaging* effect of this world's tempests; our fruitful vineyards and our pleasant places are laid low; the sharp sword of faith becomes dulled at the edge; the most active watcher takes his sleep and rests. David is not in his chamber at prayer to-day, and from the housetop he has been entrapped by a vision of sin. Security! How many sigh for it? And could the place be found, what myriads of souls would seek it. Experience says it is *not* in monastic cells, or convent walls, or hermit haunts. Could the spot be found, the young who would preserve an untarnished reputation would seek its shelter. The aged who wish the winter fruit to be as rich

and ripe as may be, would enjoy its shadowless sunshine. Those of the feeble will and the feeble purpose would be thankful for the spot, where no foreign influence would turn them from their Christlike aim.

Security. No ! The lion is not chained yet ! The snares are not taken up which lie hidden in the pilgrim's path at present. Let him that thinketh he standeth still take heed lest he fall. Again there comes a strain of consolation, like a voice from the better land. Freedom from assaults, deliverance from danger, safety from sin—Are they not on the other side Jordan ?

If this view of heaven thus serves to correct our mistakes, surely it may help to comfort our hearts. We may turn from the thought of *moral blessings* to that of Living Beings.

Do we not often look upon this world with the longing wish, that amid all God's angels there were no *Angel of Death*, specially when we come to the contemplation of sweet Christian graces and loving Christian faces. There is no feeling more pensive in its nature than that arising from the *entire absence* of the dead. In their weakness and sickness they were *here, all here*. Their trust, patience, tenderness, affection, were here, sickness made no inroad on their souls, but rather as the earthly setting wore down the inner jewel shone forth with Diviner loveliness.

But when the enfeebled die, all this is gone at once, *they* are no more with us ; every memento is a material one, except that of memory. Decay touches and tarnishes the relic ; even the likeness fades. Such things seem to me to remind us more of the *greatness of that which is gone*—the SOUL, one beam of which, in its thought or trust, is worth more than wealth or worlds. Now their bodies sleep until the resurrection day ; and they are gone.

But where are they ? Has the Jordan stream engulfed them evermore ? In its waters did they find the black stream of oblivion ? No ! again the voice comes

us, "I go to prepare a place for you." If the natural scenes they once enjoyed,

and where their bodies now repose were beautiful, spring's sweet flowers, and autumn's rich leaves ; yet eye hath not seen the beauties of that world where Christ is, and they with Him—

" Sweet fields, beyond the swelling flood,
Stand dress'd in living green."

and are *THEY* not on the other side Jordan ?

Jordan rolls between. Let us look *across* it. Old familiar faces are there, that mingled with the redeemed. How beautifully expressive is that Greek word *ἰσαγγελοί*, they shall be as the angels of God for ever !

Shall we stay only to think of *them* ? Have we no higher desire ? One of old said, "Whom have I in heaven but *Thee* ?" And we read in Revelation, "We shall see *His* face."

We long to see great and good men, too, the moral heroes of the race—Abraham and Moses, David and Daniel, Paul and John. They are not here. The Master is on High, and the servants are there. "I will come again and receive you to myself, that where I am there ye may be also." Go visit in thought to-day that Old Jerusalem : pass out of the City gates, and search for the footprints of the Man of Sorrows. He is not here in the old familiar spots, not here, near

" Siloa's brook that flowed
Fast by the oracle of God."

Not here ! On Olivet's slopes or in Gethsemane's groves. And where are the disciple band ? They sleep not now beneath the sheltering shade of those dark olive grounds. Here still are the wilderness and the garden, the mount of midnight prayer, and the place of the gates where the rushing rabble poured forth to crucify Christ, but where is He ? Where are his disciples ? Reader, they are where your last loved one now is who fell asleep in Jesus. The Master and the disciples who sang an hymn and went out to the Mount of Olives, "are they not on the other side of Jordan ?"

Yes ! "Thou art now the King of Glory. O Christ ! When thou hadst overcome the sharpness of death, thou didst open

the kingdom of heaven to all believers. Thou sittest at the right hand of God, in the glory of the Father. To thee cherubim and seraphim continually do cry. The glorious company of the apostles praise thee. The goodly fellowship of the prophets praise thee. The noble army of martyrs praise thee. To thee all angels cry aloud, the heaven and all the powers therein." Oh! make us to be numbered with thy saints in glory everlasting on the other side of Jordan.

This view of heaven may also inspire our energies. If rest and reward are *there*, meetness for these is *here*. This side Jordan is the spot where we are meetened for the inheritance of the saints in light. Of several things you can say they are *not* on the other side of Jordan. The pardon of the cross; the peace of Christ; the renewal of the Holy Spirit; unless we have found these *here* we shall seek in vain for them there. On the other side Jordan all will be connected with reward and retribution, not with trial and probation.

The well done and the welcome *THERE* are all given to him who has been the faithful servant *here*. If rest is on the other side Jordan, work is *here*. If we

are to enjoy heaven, we must have been occupied in attaining the spirit of Christianity *here*; and possess the *taste* for holiness, which God the Holy Ghost imparts. And surely this, in closing, dear reader, may warn our footsteps. Mount Ebal and Mount Gerizim are *both* on the other side Jordan. Does not history here translate itself beautifully into the language of Christianity. Here we have "the welcome" and the "depart," the blessing and the curse. I saw a picture of classic story the other day, a wan and wretched figure, seeking the waters of oblivion, nowhere to be found. Parable, too, comes in to teach us here. The veil is uplifted. There are the rich man and Lazarus! You see the faithful sketch of Ebal and Gerizim given by the finger of God.

The waters *we* must pass—the shore we shall one day reach. The Christian will then be home. The church of Christ, now militant *here*, will one day be triumphant *there*; and we shall join with the multitude of the redeemed, whom no man can number, in singing our Lord's praises in no strange land—but at our Lord's right hand on the other side of Jordan.

W. M. STATHAM.

The London "Congregational Year Book" for 1731.

"In every undertaking of human enterprise there be two kinds of workmen necessary: they who lay the foundation, and they who thereupon raise the superstructure; yet are not these co-workers to be considered as inferior or superior to one another; seeing they are but the complements of each other, and both alike essential to the fulness of success." In a previous paper we have seen how the foundations of an evangelical Nonconformity were laid by those whose principles, founded on their interpretation of scripture, prevented them making or attempting any compromise with conscience, and who, through evil report and good report, yea, even at death's door itself, dared not abandon their convictions. That old manuscript

of 1695, on which we based our remarks, had a rare value to us, as giving another illustration of the apostolic paradox, "being poor but making many rich;" and we have since had the good fortune to light upon another manuscript in Dr. Williams's library,—that treasure-house of neglected Nonconformist and ecclesiastical literature, from which we gain much information as to the way which the labours of the fathers and founders of our free churches were entered into by their successors. The document is a quarto volume of more than 100 pages, and although, in the days of a past generation, some part of it was printed in the pages of a long defunct periodical, called the "Protestant Dissenters' Magazine," the resuscitation of

these ancient memories will, we are persuaded, be acceptable to a numerous class of our readers. We do this, not to make capital out of that Act of Uniformity which is generally deplored as a lamentable blunder, and which statesmen and jurists have alike condemned as an illegal stretch of kingly prerogative, and as a strategic blunder, but as a simple contribution to our ecclesiastical history which, in some future day, will find its niche of usefulness. Thirty-six years,—“full of stormy wind and tempest,” having in them many nights and days in which “neither sun nor stars appeared,”—had rolled on their silent courses, gathering up the materials for the Nemesis of history, since those grand old teachers of the “Free churches of England,” in 1695, in plain upper rooms, and in quaint old meeting-houses, mostly of red brick, and mostly of unsightly look, met their London congregations, and taught them all things needful concerning the earthly and the heavenly polities. Those buildings—they are mostly demolished now to make room for railways or drapers’ shops—did not aspire to any “dim religious light;” they “had no long-drawn aisles;” and no “organ’s solemn pealing sound.” The glory of these meeting-houses, and it was a veritable glory, lay in the idea which originated their erection, and generously sustained their worship. No wonder that Dr. Watts, then preaching in an humble building at Hackney (1731), warmed into more than his usual poetic fervour, as he realised the “excellent glory” of these unpretending, but noble places of assembly for the devout minority, whose grand ambition was to hand down to their children the heir-loom of “Freedom to worship God.”

“ These temples of his grace,
How beautiful they stand;
The honours of our native place,
And bulwarks of our land!”

That was no poetic boast or meaningless platitude. The Tory and sceptic historian Hume acknowledges that, “so absolute was the authority of the crown, that the precious spark of liberty which

had been kindled, was kept alive by the Puritans alone; and it was to this set alone that the English owe the whole freedom of their constitution.” *

To return. We give in *extenso* the title of this manuscript, which, though long, has such special points of value that we forbear its abridgment: “A view of the Dissenting Intrest, in London, of the Presbyterian and Independent Denominations from the year 1695 to the 25th of December, 1781, with a postscript of the present state of the Baptists.” Underneath is written:—“Drawn up by a person who came from Northampton to reside in London, as I was informed by Mr. Job Orton,† who gave me a copy, which I lent and lost. This, which I judge to be the original, was presented to me by Mr. Nat. Collins of Kettering.—S. Palmer.”‡ On another fly-leaf is written—“It is my desire that this MS. may be deposited in Dr. Williams’s library, Red Cross-street, together with a collection of tracts in 4to, left in my hands by my excellent friend, Mr. Job Orton, containing a defence of Dissenting Academies by one of my own name; and also a defence of Mr. Baxter, in MS., against the writer of Dr. Owen’s Life.—Samuel Palmer, Feb. 13, 1800.” The unknown writer of this bird’s-eye view of the London “Dissenting Intrest,” tells us in a modest preface, that “one most considerable motive in this design was to stop a prevailing humour of some people which they were officiously spreading, that this Intrest is in a very low and declining condition;” and with historical fidelity he adds, “If I have not been very partial in this representation, as I hope I have not, you will see that there is not altogether that reason for complaint, as this head, as some persons imagine.” Finally, he adds, that he hopes this history will be “in some ways serviceable in promoting the common Intrest of our great Lord and Master, which will be to

* History of England, ch. xl, ed. 1802 vol. v. p. 183.

† Doddridge’s biographer.

‡ The editor of Calamy’s Nonconformists Memorial.

me no small satisfaction, and a full amends for the pains I have been at in drawing up this history. A. B., London, February 24, 1731."*

The modest incognito then commences his plain unadorned and most matter-of-fact history. Let no one suppose that he will find here brilliant sketches of pulpit orators of that distant period: the question uppermost in A. B.'s mind, was a fair comparison between the London churches of 1695 and 1731; and after tracing their history, and giving their successive pastors, without one single spark of sentiment, or attempt at fine writing, he gives, at the close of his long and laboured MS. the conclusion, from which presently we shall quote, to which he arrived, viz.: "Reasons why not much declined, and Causes of that declension, with some Observations." There were, in 1731, resident in London, we do not mean the City merely, exactly seventy-four Presbyterian and Independent ministers, and one congregation individualising themselves by the euphonious name of "Loggerheads," concerning whom we confess profound ignorance. In "Southwarke" there were ten "meeting-houses," some of them of considerable size, with large congregations; and of them "A. B." gives sundry particulars, a few of which we shall quote, as they will give an idea of this quaint, dry old manuscript. Of Dr. Marriot, in Gravel-lane, he says, "His public compositions are judicious and valuable, but he wants an agreeable delivery." Mr. Killinghall was, by strange coincidence, the minister of "Deadman's Place," † and is described as "a warm Calvinist, and of a warm natural disposition, which spirit promoted his falling out with the people." Mr. Read, of St. Thomas, was "a serious preacher, but in sentiments only of the middle way." Of another place in Horsley Down, ‡ which "has the largest auditory in Southwarke," the minister

* On the cover is written, "Lent to Rev. Mr. Bogue, May 21, 1807."

† So called on account of a large number of persons who died of the plague being buried there.

‡ In Wilson's "Dissenting Churches," vol. v. p. 264, it is called "Back Street Chapel."

is spoken of as a "person of a great deal of life and vivacity, and could he think closely, and behave with a becoming gravity, he would be much more considerable." Then there was Mr. Benson, in St. John's Court,* who came from Abingdon here, "because his people would not swallow down Arminianism;" and Mr. Mould (Mole?), of Jamaica Row, Rotherhithe, whose "sentiments were not as agreeable as his gifts," and Mr. Tingay, of Lower Rotherhithe, who "has good pulpit talents, but has too great an opinion of himself," and others at other places, whom this rather bilious critic comments upon in similar style. The fact is, he appears to have written this book under the impression that the ministers of London in 1731 were not so orthodox as they should be, and that in many places the Gospel was not faithfully preached. We know, unfortunately, something of the revival of this absurd charge in these later days, not only from

"Pulpit, drum ecclesiastic,"

but from certain portions of the sectional religious press, conducted by those whom Mr. Jay describes in his "Morning Exercises," as "the blood-hounds of orthodoxy."

Passing by the churches in Wapping, our author takes us to the ancient "Stepney Meeting House," "first gathered in King Charles the Second's time by the well-known Mr. Matthew Mead, and which is the largest in London." He adds, farther on, "Mr. Mead had many remarkable and uncommon talents, and especially exceeded (succeeded?) in pleading the cause of Christ's poor. Witness the first collection for poor ministers at the Tuesday's lecture at Pinner's Hall, when the sum then gathered amounted to £300; many persons not being then provided to give in proportion to the impressions made upon them, some ladies pawned their watches and rings as pledges till they redeemed them." So that Edward Irving's bold experiment was not the new thing under the sun that is generally supposed.

* Called King John's Court in Wilson. Vol. iv. p. 830.

When this manuscript was written, Mr. Hubbard was the pastor, and A. B. says, "that although Mr. Hubbard is a laborious and affectionate preacher, yet it is accounted that the Intrest of this church is much declining." Leaving Goodman's Fields, where was "a preacher of no small courage and boldness," and Petticoat Lane, Whitechapel, where the minister "had very little learning, and was very little polished, yet had been the instrument of good to many;" and Houndsditch, and Bethnall Green, "which place hath always been supported by citizens who had retired from business, or whose affairs would permit them to retire for the benefit of the country air," although even then, "families of substance preferred to go a farther distance from the city"—other and smaller places of worship are mentioned at Stoke Newington and Hoxton, and in New Broad-street, where the "congregation is substantial and large;" in Fetter Lane, at Temple Bar, in Drury Lane, Covent Garden, Piccadilly, &c., the particulars of which it would be tedious to recite, and withal not of much interest.

Dr. Calamy was preaching near Westminster Abbey, and is evidently no favourite with the writer of these sketches: "He is a good preacher, but a zealous man for the Kirk, and would be more useful if more consistent. He is a great oppoer of narrow souls, and wherever his diocese reaches, he encourages persons of latitude enough, and were his schemes generally pursued, the national church would find greater multitudes of daily converts." A harsh judgment this, against one whom posterity has learnt to value highly as one of an honoured race, and of singular fidelity to principle.

We skip page after page, till we come to the venerated names of Dr. Watts, and his colleague, Mr. Price, in Duke's-place—a church, "originally of Dr. Owen's and Mr. Joseph Caryl's collecting, they uniting in the reign of Charles II." Here Dr. Watts's health broke down, and he was laid aside for nearly ten

years, during which time he was the much beloved guest of Sir Thomas Abney, and concerning which he says in charming simplicity, "I came here for a week's rest, and in the Providence of God I have remained ten years;"—during this long period "his heart and his pen were not idle, for in that interval he published divers tracts which have been signally useful to the Church of Christ;" and our unknown guide adds, and how true are these words, "he is of a sweet, peaceable disposition, and as much as most men follows his Master's example in going about doing good." It seems, nevertheless, that dear good Dr. Watts could not pass through this life without much tribulation. There were those who tried, but were not able, to irritate that meek and quiet spirit;—those who could not allow such a God-gifted soul to pass through life without his persecutions, that touched his heart to the quick, though they could never sour his heavenly nature; "particularly one Mr. Bradbury, a lecturer at Pinner's Hall, who from his own pulpit and at the Hall made it his business to lampoon and satirize the Doctor's performances, and amongst them his Psalms and Hymns, for which so many Christians and Churches have reason to bless God." Happily, Dr. Watts, this "sweet singer in Israel," had a faithful and attached congregation; to him *they* "were greatly beloved in the Lord;" to them *he* was their "father in Christ Jesus;" and they appreciated him all the more highly because of the silent majesty with which he treated his calumniators. His church "continued in a most flourishing condition, and in 1731 was nearly twice as large as in 1695." Well, he rests in peace, far beyond the strife of tongues, and there, in that better land, many, very many, out of all kindreds and tongues, who have said or sung his Psalms and Hymns in "dialects unheard at Babel or at Pentecost," will meet to sing in nobler strains than his muse conceived, "the song of Moses and the Lamb."

(To be continued.)

Extract.

THE CRISIS.

Most of the farewell sermons were preached a week before the Feast of St. Bartholomew. No such a Sunday was ever known in England, before or since. There have been mourning, lamentation, and woe in numbers of churches at times, when death, or persecution, or removal has burst pastoral ties, and severed the fellowship of a loving congregation and its spiritual guide; but that so many hundreds on the same day and hour should be employed in uttering farewells—the flock, as they gazed on the shepherd in the old familiar spot, “sorrowing most of all that” (there at least) “they should see his face no more”—is an unparalleled instance of widespread spiritual grief. In after years, how did Puritan fathers and mothers tell their children of the crowds in the churches that day—of aisles, and standing-places, and stairs crammed to suffocation—of people clinging to the open windows like swarms of bees—of the overflow in the churchyards and streets—of the deep silence of the assemblies—of the broken utterances of the preacher, of the stifled sobs of the hearers, and the salt tears of both.

Pepys, who liked to see and hear what was going on, walked to old St. Dunstan's Church, at seven o'clock that summer's morning, but found the doors not open. He took a turn in the pleasant Temple Gardens till eight o'clock, when, on coming back to the church, people were crowding in at the side door, and the Secretary of the Admiralty found the edifice already half filled, ere the public entrance was opened for general admission. Dr. Bates, minister of the church, took for his text—“Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect.” “He made a very good sermon,” Pepys says, “and very little reflections in it to anything of the times.” After dinner, the

gossip went to St. Dunstan's again, to hear a second sermon from Bates on the same text. On his arrival at the church, about one o'clock, he found it thronged, and had to stand during the whole of the service. Not till the close of the afternoon discourse did the celebrated preacher make any distinct allusion to his ejection, and then it was in terms the most concise and temperate. “I know you expect that I should say something as to my nonconformity. I shall only say thus much—it is neither fancy, fashion, or humour that makes me not to comply, but merely for fear of offending God. And if after the best means used for my illumination, as prayer to God, discourse, or study, I am not able to be satisfied concerning the lawfulness of what is required, if it be my unhappiness to be in error, surely men will have no reason to be angry with me in this world, and I hope God will pardon me in the next.”

At the Church of Allhallows, Lombard-street, there was a less noted divine, Thomas Lye, who, however, had made himself immensely popular with young folks of the Puritan class, whose parents were wont to send them to his catechetical lectures. He had a happy art of fixing attention by his familiar illustrations and pungent appeals; and many were said, in after life, to owe no little to the lessons of truth and love they had heard from the Rector of Allhallows. He preached twice on St. Bartholomew's Day from the words—“Therefore, my brethren, dearly loved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.” Lye mentioned in the introduction to his morning address that, on the 24th of August, 1651, he had delivered a farewell sermon, because he would not swear against the King. Now he was expelled a second time, for a very different reason. Sufferings by the same individuals at one time for loyalty, at another for nonconformity, were by no means uncommon in those changeful and troublous days. Little

occurs in Lye's parting charge which bears directly on his removal.

Dr. Jacomb occupied his old pulpit in St. Martin's, Ludgate, the 17th of August; and, like the rest of his brethren, had no doubt that day a crowded congregation. It would seem, from his remarks, that he did not expect it to be the last pastoral discourse he would deliver to them; but we are unable to say whether the hope he had of preaching to his parishioners again arose from his entertaining an idea of some mitigation of the severity of the law through a Royal indulgence, or from some other cause. At all events, he was prepared for the sacrifice he had actually to make. "I am not here at present," were his words, "to take my last farewell. I hope I may have a little further opportunity of speaking to you; but if not, let me require this of you, to pass a charitable interpretation upon our laying down the exercise of our ministry: there is a greater Judge than you who must judge us all at the great day; and to this Judge we can appeal before angels and men, that it is not this thing or that thing that puts us upon this dissent, but it is conscience towards God, and fear of offending Him. I censure none that differ from me, as though they displeased God: but yet, as to myself, should I do thus and thus, I should certainly violate the peace of my own conscience, and offend God, which I must not do, no, not to secure my ministry; though that either is or ought to be dearer to me than my very life; and how dear it is, God only knoweth. If we be mistaken, I pray God to convince us: if others be mistaken, whether in a public or private capacity, I pray God in mercy convince them: but however things go, God will make good this truth to us; in this work He will not leave us, and our Father will not leave us alone; for it is the unfeigned desire of our soul in all things to please God."

The same day Edmund Calamy took leave of his parishioners at Aldermanbury, and the only reference to the separation we can find was an earnest appeal touching religious privileges and

responsibilities. "You have had the Gospel in this place in great abundance. Doctor Taylor, he served an apprenticeship in this place; Doctor Stoughton served another apprenticeship; and I, through Divine mercy, have served three apprenticeships, and half another almost, among you. You have had the Spirit of God seven-and-thirty years in the faithful ministry of the word knocking at the door of your hearts, but many of you have hardened your hearts. Are there not some of you (I only put the question, that begin to loathe the manna of your souls, and to look back towards Egypt again? And that I may not flatter you, you have not profited under the means you have enjoyed; therefore you may justly expect God may bring you into a strait, and take away the Gospel from you: God may justly take away your ministers by death or otherwise."

Every one who has entered the charming Vale of Taunton, and tarried in the town from which it takes its name, must have lingered long under the shadow of the noble Church of St. Mary, and long still within its spacious nave, restored of late with such exquisite taste. The senior minister, in 1662, was George Newton, "a noted gospeller," and one of the earliest in the field on the Sabbatarian side when the "Book of Sports" provoked so much righteous controversy. Taunton had just had its walls razed to their foundations, as a mark of the King's displeasure for what the people had done in the Parliamentary War, and from an unfounded suspicion of their continued disloyalty. The bones of Blake, their townsman, had been recently dug out of their grave in Westminster Abbey. Puritan members of the Taunton corporation had, a few months before, been displaced for others of Cavalier sympathies; and it was with these bitter recollections that the nonconforming parishioners went to St. Mary's on the 17th August, to listen to their rector for the last time. "It is good," said he, "to part with each other in the consideration of that, from which those who are God's shall never be divided—that is, the love of God in Christ Jesus our

Lord.' . . . As to the particular divine providence now ending our ministry among you, whatever happeneth on this account, let it be your exercise to cry out for the Holy Spirit of Christ, and He will grant you a greater support than you may expect from any man whatever. . . . The withdrawing of this present ministry may be to cause you to pray for this Holy Spirit day and night; and Christ promiseth that the Father will give it to them that ask it. . . . If I cannot serve God one way, let me not be discouraged, but be more earnest in another. You may also think it is a time for you to exercise what you have learned. God is calling you to see if you have not lost all the advantages He hath allowed you. 'Ye have been a long time *learning*,' He is saying to you; 'let me now see what you can now *do* or *endure*.' "

Beer Regis, in Dorsetshire, a quiet little town on the banks of the river from which it is named, has still a spacious church, with a square tower and pinnacles, dedicated to St. John the Baptist. In former days, the living, in conjunction with Charmouth, formed the golden prebend of Salisbury Cathedral. How much of the income of the stall belonged to the incumbent under the Commonwealth we do not know, but the incumbency must have been of a kind strongly to tempt Philip Lamb, who then held it, to obey the Act of Uniformity, had he been a worldly-minded man.* But his farewell teaching 'proves how far he was

* Calamy speaks of his holding this living in conjunction with Kingston. "An Account," etc., p. 279.

above the reach of such a temptation. Like those already mentioned, the discourse is full of spiritual instruction and earnest appeal, with the following allusion to the great event of the day, so characteristic of the tone in which all the ejected touched upon their removal:—"For now I must tell you that perhaps you may not see my face or hear my voice any more in this place; yet not out of any peevish humour, or disaffection to the present authority of the kingdom (I call God and man to witness this day),—it being my practice and counsel to you all, to fear God and honour the King,—but rather a real dissatisfaction in some particulars imposed, to which (notwithstanding all endeavours to that purpose) my conscience cannot yet be espoused. I shall only add this (my friends), that though my lips be sealed up, that I may not speak from God to you, yet I shall not cease to speak to God for you, as ever I have done. And though I cannot have you in my eye, yet I shall lodge you in my heart; and asking nothing of you but your prayers, shall hope to meet you daily at the throne of grace, and that at last we may enjoy one another in heaven." *

* "This and the former specimens of the Farewell Sermons are extracted from the volume published as "A Compleat Collection," with a queer array of little portraits. I have three editions before me of 1663, all differing somewhat from each other. The sermons are carelessly printed; some from loose and inaccurate notes probably. Several prayers offered on the occasion are reported in one of the editions. The prayers are very loyal and devout."—Stoughton's "Church and State Two Hundred Years Ago."

Poetry.

WHAT SHALL I GIVE?

BY MRS. L. H. SIGOURNEY.

"It is more blessed to give than to receive."

GIVE prayers; the evening hath begun;
Be earlier than the rising sun;
Remember those who feel the rod;
Remember those who know not God.
His hand can boundless blessings give:
Breathe prayers; through them the soul shall live.

Give alms ; the needy sink with pain ;
 The orphans mourn ; the crushed complain ;
 Give freely ; hoarded gold is cursed,
 A prey to robbers and to rust ;
 Christ, through his poor, a claim doth make ;
 Give gladly, for our Saviour's sake.

Give books ; they live when you are dead ;
 Light on the darkened mind they shed ;
 Good seed they sow from age to age,
 Through all this mortal pilgrimage.
 They nurse the gems of holy trust ;
 They wake untired when you are dust.

Give smiles to cheer the little child,
 A stranger on this thorny wild ;
 It bringeth love, its guard to be—
 It, helpless, asketh love of thee.
 Howe'er by fortune's gift unblessed,
 Give smiles of childhood's guileless breast.

Give words, kind words, to those who err ;
 Remorse doth need a comforter.
 Though in temptation's wiles they fall,
 Condemn not—we are sinners all.
 With the sweet charity of speech,
 Give words that heal and words that teach.

Give thought, give energy to themes
 That perish not like folly's dreams.
 Hark ! from the islands of the sea,
 The missionary cries to thee ;
 To aid him on a heathen soil,
 Give thought, give energy, give toil.

Quaker Missionary.*

Two hundred years have made a marvellous difference in the state of religious parties : in no case is the difference so striking as in that of the Quakers. Diminished in numbers, and declining in zeal, they have in general, at least during the present century, attained to the highest degree of social respectability, while individuals amongst them have exercised an extraordinary amount of influence. The Quakers of the seventeenth century, with their outrageous oddities of behaviour, and their disturbance of other people's worship,

* "Memoirs of the Life and Labours of Stephen Grellet," edited by Benjamin Seebohen. 2 vols. London: Bennett.

under colour of proclaiming the purity of their own, made themselves obnoxious to all their neighbours, and incurred an amount of obloquy and violence unparalleled even in a persecuting age. The Quakers of the nineteenth century are the most peaceable, quiet, humane, and benevolent folks in the world, and are commonly referred to in the most courteous language, and treated with marked respect. They are dropping their peculiarities, and will soon become undistinguishable in the crowd ; which on grounds of taste we rather regret, for from our boyhood we have sympathised with Charles Lamb, who compares the Quakeresses flocking along Bishopsgate-

street at yearly meeting time to hosts of "the shining ones." Everybody has heard of Joseph John Gurney and Elizabeth Fry, names to be held in everlasting remembrance and honour. We hear of no Quakers of the present generation like to them. As a sect they arose out of a reaction against an age of formalism passing away. They laid hold on some momentous truths too much forgotten, and found a place of service in the household of faith, which impartial historians will come more and more to appreciate. Quaker work seems almost done; in many respects it has borne good fruit.

Stephen Grellet, we dare say an unfamiliar name to our readers, is one of the last of the Quaker heroes. He deserves to be better known, and will be, we have no doubt, through the medium of the deeply interesting memoirs now before us. He was a Frenchman, born in 1773, of noble ancestry, was involved in the miseries of the French Revolution, joined the Royalists, and escaped to Holland, and afterwards emigrated to America, where he engaged in business. Though educated a Catholic, he was in early life under religious impressions, which anticipated the convictions and feelings of riper years; but a period of worldliness intervened, which was at length terminated by a blessed renewal of "the Divine visitation." Through his own silent and secret thoughts, aided by the works of William Penn, he became a decided friend, and soon devoted himself to the work of the ministry. For some time he continued in business, but appears at length to have given up his secular occupation to engage himself fully in missionary and other holy labours. When at home in America he was incessantly employed in doing good. But the most striking portions of his history consist of his four great missionary visits to Europe. The last of these occupied three years and a half. He went repeatedly through Great Britain and Ireland, preaching the gospel in numerous towns and villages. Large multitudes flocked to hear his discourses, to which the fact of his being a French Quaker, his foreign accent, gentlemanly bearing,

simplicity of character, and natural eloquence, gave additional charms. All parts of the Continent excited his "religious concern," and he went, under the conviction of being sent by the Holy Spirit, not only to the Protestants of Germany, and the Catholics of Spain, but the Mohammedans of Turkey and Greece; of course in France he could effectively speak in the language of the country, elsewhere he employed an interpreter, with results that appear very astonishing. William Allen, of London, was his companion in some of his journeys, and the friendship between these two good men was very ardent. Together they visited a number of foreign courts. Through letters of introduction, or personal acquaintance with certain crowned heads who had visited England, they were cordially welcomed wherever they went. Members of one royal family gave them letters to members of another. Some courts Stephen Grellet visited repeatedly, and was received as a personal friend. Everywhere his object was to preach the gospel, and to promote the cause of prison reformation and religious liberty. Of his zeal, faithfulness, courage, and disinterestedness, there can be no doubt, and the good he did we are convinced was great; but it strikes us, that in his diary, he, with a characteristic simplicity and faith in those he met with, was often led to imagine that God had enabled him to achieve more than was actually the case. The force of individual will in surmounting difficulties and fulfilling a purpose receives singular illustration in this book. So do the effects of solemn, mysterious impressions, and the affinities of quakerism to all forms of mystical spirituality. The work is a study for the ecclesiastical historian—the common observer of human nature—and the catholic spirited disciple of Christ. Making some abatement on the ground of Mr. Grellet's readiness to give credence to all good reports of other men, still we find in the Diary abundant satisfactory evidence of the range which true spiritual life takes far beyond the circles of Protestant orthodox churches. It is cheering to see how many good

people Stephen Grellet discovered, when he least expected to meet with them.

We have not space for an outline of the biography, but must give two or three extracts. Amongst other places, the good man visited Rome, and was actually permitted to enter the office of the Inquisition. Vol. II. p. 63.

"The Inquisition stands very near the church of St. Peter. The entrance is into a spacious yard; in which nothing is in view but extensive and sumptuous buildings, containing their very large library, paintings, &c. On the left hand is a door, hardly to be noticed, which opens, through a very thick wall, into an open place, round which are buildings of three stories, with many cells; the doors of all these open into passages fronting the yard. These cells, or small prisons, are very strongly built; the walls are of great thickness, all arched over. Some were appropriated to men, others to women. There was no possibility for any of the inmates to see or communicate with each other. The prison where Molinos was confined, was particularly pointed out. I visited also the prisons, or cellars underground, and was in the place where the inquisitors sat, and where tortures were inflicted on the poor sufferer; but everything bore marks that, for many years, these abodes of misery had not been at all frequented. As we went on, I heard the secretary say something to my interpreter about the Secret Library. I therefore asked him to take me there. He took me to the large Public Library. I told him this was not what I wished to see, but the secret one; he hesitated, stating that it was a secret place, where there could be no admittance; that the priests themselves were not allowed to enter there. I told him that the orders that had been read to him were to show me everything; that if he declined to show me this, I might also conclude that he kept other places concealed from me; that therefore I could not contradict the reports I had heard even in Rome, that the Inquisition was secretly conducted with the ancient rigour. On which he brought me into the Secret Library. It is a spacious place, shelved round up to the ceiling, and contains books, manuscripts, and papers, condemned by the Inquisitors after they have read them. In the fore part of each book the objections to it are stated in general terms, or a particular page, and even a line is referred to, dated and signed by the Inquisitor, so that I at once know the nature of the

objection to any book on which I laid my hands. The greater number of manuscripts appear to have been written in Ireland. Some of them contain very interesting matter, and evince that the writers were in particulars learned in the school of Christ. I could have spent days in that place. After spending a long time in this place of much interest, the secretary said, 'You must now come and see my own habitation.' I thought he meant the chamber that he occupies; but he brought me to spacious apartments where the archives of the Inquisition are kept, and where is the *Secrétairerie*. Here are the records of the Inquisition for many centuries, to the present time. I looked in some of their books from the fifteenth century. They are kept as the books of a merchant's journal and ledger, so that looking in the ledger for any name, and turning thence to the various entries in the journal, a full statement is found, from the entrance of the poor sufferer into the Inquisition to the time of his release or death, and in what way it took place, by fire or other tortures, or by natural death. The kind of tortures he underwent at each examination is described, and also what confessions were extorted from him. All these books are alphabetically arranged. By examining those of late date to the present day, I find that the statement gives me by Father Miranda of the manner in which the Inquisition is now conducted, is entirely correct."

The following is an account of his interview with the Pope in 1819:—

"I returned to the palace at the time designated; L'Abbe, Capacini was waiting for me; we went up stairs, through several apartments, in which were the military bodyguard; for the Popes are, as kings of Rome, both earthly princes and heads of the church. Thence we entered into the private apartments; the hangings about the windows, coverings of the chairs, &c., were all of brown worsted, or silk of the same colour; all very plain. In a large parlour were several priests; among these, the one provided by Consalvi to go in with me to the Pope. One dressed like a cardinal, but who is the Pope's valet de chambre, opened the door of his cabinet, and said in Italian, 'The Quaker has come;' when the Pope said, 'Let him come in;' on which the priest, who was to act as interpreter, led me in, no one else being present; as I was entering the door, some one behind me gently, but quickly, took off my hat, and before I could look for it, the door was quietly

closed upon us three. The Pope is an old man; very thin; of a mild, serious countenance. The whole of his apartment is very plain. He was sitting before a table; his dress was a long robe of fine white worsted, and a small cap of the same (the cardinals have it red); he had a few papers and books before him; he rose from his seat when I came in, but as he is but feeble, he soon sat down again. He had read my reports to the cardinal respecting many of the visits I had made in Rome to prisons, &c.; he entered feelingly on some of these subjects, and intends to see that the treatment of prisoners and of the poor boys in the house of correction, and various other subjects that I have mentioned, should be attended to, so that Christian tenderness and care be exercised; means, as he said, more likely to succeed to promote reform among them than harsh treatment. He reprobates the conduct of their missionaries in Greece; also the burning of the Holy Scriptures by the priests and bishops in several places; he acknowledges, like Consalvi, that it militates much against the promotion of true Christianity, and is more likely further to darken the minds of the mass of the people than to enlighten them. On the subject of the Inquisition, he said he was pleased I had seen for myself what changes had been brought about in Rome in this respect; that it was a long time before he could have it effected; that he had made many efforts to have similar alterations introduced into Spain and Portugal; had succeeded in part to have the Inquisition in those nations conducted with less rigour, but was far from having yet obtained his wishes. 'Men,' he said, 'think that a Pope has plenitude of power in his hands, but they are much mistaken; my hands are greatly tied in many things;' he, however, expressed his hope that the time was not far distant when Inquisitions everywhere will be totally done away. He assented to the sentiment, that God alone has a right to control the conscience of man, and that the weapons of a Christian should not be carnal but spiritual. The fruits of the Spirit being described, he said that to produce such and for the same end, should spiritual weapons be used. I presented to him what I had beheld in many places in Europe, and the West Indies, of the depravity and vices of many priests and monks, what a reproach they are to Christianity, and what corruption they are the means of spreading widely over the mass of the people. I then stated what is the sacred office of a

minister of the Lord Jesus Christ, a priest of God; what the qualifications for that office should be, and who alone can bestow them. As I was speaking on these and other subjects connected therewith, the Pope said several times, on looking at the priest present, 'These things are true,' and the priest's answer was, 'They are so.' Other subjects were treated upon, as the kingdom of God, the government of Christ in his Church, to whom alone the rule and dominion belong; that he is the only door, the only Saviour, and that those who attempt to enter in by any other door but him are accounted as thieves and robbers. Finally, as I felt the love of Christ flowing in heart towards him, I particularly addressed him. I alluded to the various sufferings he underwent from the hands of Napoleon; the deliverance granted him from the Lord; and queried whether his days were not lengthened out to enable him to glorify God, and exalt the name of the Lord our Redeemer, Jesus Christ, as the only Head of the Church, the only Saviour, to whom alone every knee is to bow, and every tongue is to confess; that such a confession from him, in his old age, would do more towards the advancement of Christ's kingdom and the promotion of his glory, than the authority of all the popes, his predecessors, was ever able to do; moreover, that thereby his sun now near setting, would go down with brightness, and his portion in eternity would be with the sanctified ones, in the joys of his salvation. The Pope, whilst I thus addressed him, kept his head inclined and appeared tender; then rising from his seat, in a kind and respectful manner, he expressed a desire that 'the Lord would bless and protect me wherever I go,' on which I left him."

The account of the visit to Spain is very curious. He was received by the king with marked attention. In the course of his address he alluded to Nebuchadnezzar—not a very courtier like allusion—whereupon his majesty asked, "who is this king Nebuchadnezzar?" The queen, who knew more about the Bible than her husband, explained the matter, and the Quaker proceeded to urge upon the king to mark "his reign by acts of clemency and piety, and the noble deed of giving to his subjects full liberty of conscience." The preacher says both king and queen were very serious, but we have no evidence of their

being converted to the good Quaker doctrine, which they heard for once in their lives. A royal command was issued to secure for the Quaker missionaries respectful reception throughout the kingdom. As the result we have the following entry, Vol. II., p. 355 :—

“Yesterday and to-day we were a good deal annoyed by the crowd of persons in the streets we were expected to pass through, eager to see us. The windows of the houses were filled with persons of both sexes for the same purpose. All, however, were very civil. It is humiliating, indeed, to be thus made a public

spectacle to men. The king's printed order respecting us is the most calculated of anything that could have been devised to excite the curiosity of the people, and to induce some to inquire into the nature of our Christian faith, doctrine, and practices. The few tracts we have handed to some serious persons are eagerly read by many.”

We have said enough to show that we consider this book one of very great interest and value, and as such it is our duty and privilege, by the most hearty recommendations, to contribute towards its wider circulation.

Brief Notices of Books.

Great Missionaries: a series of Biographies. By the Rev. ANDREW THOMSON, D.D., Edinburgh. (London: T. Nelson and Sons, 1862, pp. 304.) Upon the great tablet of Christian Biography many an honoured name has been inscribed; without such a souvenir some of these names might have lived in our memories, but most of them must have remained in oblivion; having served their day and generation, they must have passed into the skies and been forgotten. We ought to be thankful that it has been ordered otherwise. The world can afford to drop “into the tomb of all the Capulets” the names of its favourite grandees, as there is seldom, if ever, any lack of heirs to its patriots, heroes, and philosophers. As one set goes another comes, and so it shall be to the end. With the church it is different. The accumulation and preservation of spiritual influence goes a great way towards the propagation of truth. We expect the church to be perpetually enlarging itself, and to be developing its resources as the demands on its zeal and activity increase. It is consequently of the utmost importance that we conserve, as much as in us lies, all the contributions to its usefulness and power, which from age to age have been left us in the lives of its martyrs and confessors. Thus what was immediately blissful to the cause of Christ whilst men lived and laboured and sacrificed, descends in their biographies like the overflowing of the cup or the streams of the river, to refresh and fructify the descendants and representatives of the witnesses for God upon the earth. It were difficult, if possible, to compute the amount of good that has been done, for instance, to the missionary enterprise by

the memoirs which have been written of eminent missionaries. The perusal of these has, under God, suggested to many the idea of consecrating themselves to the mission cause; and their circulation among the members of our churches has kept alive appropriate zeal, and turned thousands of gold and silver into the treasury of Christianity. We are therefore thankful when any new work is published bearing upon this specific and interesting subject; and are never disposed to be hypercritical, on the principle that every little helps and serves its own appointed work in its own sphere. We accept Dr. Thomson's present volume with every feeling of respect for the author, and with much thankfulness for this production of his elegant pen. Tried upon its own merits, literary and Christian, his delightful work on the “Great Missionaries” may challenge comparison with the best of its class; while its circulation among the churches cannot fail to keep alive and extend the churches' interest in the conversion of the heathen. When we saw it announced for publication we expected something really good, and we have got it here. When we say that it is equal to his beautiful “Life of Owen,” we have only done it justice. He has not contributed in the sketches of his heroes any new information, but he has so collated, moulded, and compressed the materials of the biographies, as to present in one sparkling group of miniatures a very fascinating and instructive *tout ensemble*. To thousands who have never seen the larger works, these minor photographs must be a rich boon. There is about them a freshness resembling novelty, and a *multum in parvo* which almost approaches the full-

ness of the originals. Dr. Thomson has written in his usual classical, clear, and telling style. All the biographies will repay perusal. We have been most satisfied with that of John Williams, and least with that of Judson. With regard to the sketch of Judson, it was not to be expected that after the voluminous and richly studded work of Dr. Wayland, any mere abridgment could be entirely satisfactory. Still our author has managed to bring together into one focus the main features in the character and life of that remarkable man. Altogether the work has our hearty approbation, and we wish it a rapid and wide circulation.

Hawaii—the Past, Present, and Future of its Island Kingdom. An Historical Account of the Sandwich Islands. By MANBY HOPKINS, Hawaiian Consul-General. (London: Longman.) The Bishop of Oxford writes a short preface to this volume, in which he says, "Few will begin to read it who will not soon find that it is not a book to be laid down when it has been commenced." Our own experience confirms the truth of that remark. We know no stories of the kind surpassing this of a people who have rapidly risen, under the influence of Christianity, to a high pitch of civilization. Mr. Hopkins is an episcopal churchman, and criticises the proceedings of the American missionaries in the island. Upon the justice or injustice of some of his criticisms we have not the means of pronouncing an opinion; but certainly his own account of the growth of civilization amongst the people under the guidance of those missionaries so far speaks well for the efficiency of their labours. He hopes much from the appointment of an English episcopal bishop to that island. We wish he may not be disappointed; but on what good grounds he forms his expectation, we are at a loss to discover.

Sunlights and Shadows. By Cerne. (Nisbet and Co.) We have looked in vain for some few lines that might justify the publication of this weak and prosy volume. Not a spark of poetry is to be found in it. We can understand how lads of fourteen should write such pieces as are here, but we cannot understand how grown up men should publish them. The book has not even the redeeming feature of an earnest moral purpose.

The Divine Footsteps in Human History. (Blackwood and Sons.) This is another weak and foolish attempt to explain prophetic symbols, and in utter absurdity it surpasses everything that we have seen. If its themes were not so sacred,

nothing would be more ludicrous than its expositions of Ezekiel's chambers of imagery and of the tables therein—of his four wheels, &c., and nothing more easy than to turn them into infinite ridicule. A more deplorable exhibition of pious dogmatism and weakness it is impossible to conceive. We cannot waste our space with a specimen, although almost any page of the book would more than justify what we have said.

A New Edition of the Works of John Howe. (Tract Society.) No author requires more careful editing than John Howe. As regards punctuation and the use of italics, it is wonderful to see what an improvement may be accomplished by a judicious editor. The judiciousness required, however, is of no common order, and it is still more rare to meet with a combination of the power and patience needful for the undertaking. The Committee of the Religious Tract Society have been happy indeed to find such a man as Henry Rogers to undertake the task. Admirably he explains his plans in the general preface prefixed to the first volume, and by carrying it out he will produce an edition of Howe such as will surpass all others. We are very glad to find that Mr. Rogers' life of this distinguished nonconformist will form one of the set of volumes. When the work is complete we shall rejoice to give a fuller notice of it; in the meanwhile we call special attention to the cheapness of the issue, each handsome 8vo volume costs but five shillings!

Documents Relating to the Settlement of the Church of England by the Act of Uniformity of 1662. (London: Kent.) This is a carefully edited collection, as far as it goes. Acts of parliament, the journals of the houses, and other printed public papers are included, together with extracts from Clarendon and Baxter, relative to important conferences on ecclesiastical affairs. The compilation will be valuable to those who study the history of the period for themselves. It would have been more valuable had extracts been given from the parliamentary journals touching the ecclesiastical measures discussed and adopted between the Restoration and the Act of Uniformity, and also the principal proceedings of Convocation, without which the Act of Uniformity cannot be properly understood. Some of the extracts from Clarendon and Baxter might have been spared to make room for these more needed materials.

The Student's France: a History of France from the Earliest Times to the Establishment of the Empire in 1852.

(London: Murray.) We have long been badly off for histories adapted to the use of the higher classes in schools and university students. Mr. Murray has performed an invaluable service in supplying this need. His student's "Hume" and "Gibbon" we commended some time ago, and this book on France is worthy of being associated with them. It is an original work, and the author has fulfilled his task in a scholarly way. He has succeeded too in making a readable book, as we can testify from having carefully perused the volume from beginning to end without weariness. It is a faithful,

succinct, and lively account of the stirring incidents in the history of our Gallic neighbours. Perhaps the biographies of kings might have been abridged with advantage to leave more room for descriptions of the people.

Gotthold's Emblems; or, Invisible Things Understood by Things that are Made. By C. S. SCRIVER. Translated by Rev. R. MENZIES. (Edinburgh: Clark.) We noticed and highly commended this quaint and interesting book some time ago. It appeared at first in two volumes; it is now compressed into one, tastefully bound.

Diary of the Churches.

THE Half-yearly Meeting of the Trustees of the EVANGELICAL MAGAZINE was held at the Guildhall Coffee House, on Tuesday, July 15th, when the Rev. Dr. Burder presided. The Revs. S. B. Bergne, J. Stoughton, T. Binney, Dr. Tidman, E. Mannering, S. Thodey, J. Kennedy, H. Allon, T. James, I. V. Mummery, T. W. Aveling, &c., were present. The applications for aid from the Widows were examined, when fifty grants were voted, amounting to £370. As many Widows are still waiting to be added to the list of Grantees, a strong desire was expressed that the Churches would devote, at least, part of a Sacramental Collection during the year to augment the *Magazine Fund*.

June 4.—Yardley Wood End, Herts. The foundation stone of a new Independent Chapel in this village was laid by H. Puget, Esq., of Totteridge, in the presence of a numerous company. The Rev. W. L. Brown offered prayer. The Rev. B. Calpin, the pastor, made a brief statement of the circumstances which resulted in the proceedings of that day. Addresses were delivered by the Revs. Dr. Leask, of Ware, J. Kennedy, of Benares, India, D. Davies, of Therfield, &c.

June 10.—Clare, Suffolk. The Rev. John Elrick, M.A., of Kingsbridge, was publicly recognised as pastor of the Independent Church in the above town. The Rev. Dr. Gordon preached from John xii. 35; the Rev. S. Steer asked the usual questions, and offered the recognition prayer. The Rev. Dr. Gordon then addressed the pastor from Col. iv. 17, and the Rev. S. Steer addressed the church and congregation. The Rev. Messrs. Rutter, Hollier, Harber, &c., took part in the services.

— Upperthorpe, Sheffield. The foundation stone of a new chapel for the use of the Congregational Church now worshipping in Lee Croft was laid this day by Alderman F. Hoole. The Rev. R. M. Macbrair, the pastor of the church, explained the circumstances under which they were about to remove to a wider sphere. A public meeting was held in the school-room in the evening, Mr.

Alderman Hoole presiding, when addresses were delivered by the Rev. Messrs. Spencer, Calvert, Loxton, Patten, and others.

June 11.—Riddings, Yorks. The ordination of the Rev. Thomas Chapman, of Rotherham College, to the pastorate of the Independent Church, took place this day. The introductory discourse was delivered in the afternoon by the Rev. Professor Tyte; the usual questions were proposed by the Rev. R. W. Selbie, B.A.; the ordination prayer was offered by the Rev. T. Colledge. In the evening the Rev. F. J. Falding, D.D., gave the charge to the pastor from 2 Tim. ii. 14, and the Rev. B. Grant, B.A., preached to the church and congregation from Psalm xc. 14. Many of the neighbouring ministers were present and took part in the devotional services.

June 14.—Harden, Yorks. The Rev. M. A. Wilkinson was ordained pastor over the church and congregation assembling in the Independent Chapel in this place. The Rev. R. G. Hartley, M.A., read the Scriptures and engaged in prayer; the Rev. Dr. Fraser delivered the introductory discourse; the Rev. W. Kingsland proposed the usual questions; the Rev. A. Russell, M.A., offered the ordination prayer; the Rev. Dr. J. R. Campbell gave the charge to the pastor from 2 Tim. iv. 1, 2. In the evening the Rev. S. Dyson preached to the people from Luke viii. 18.

June 18.—Western College, Plymouth. The annual meeting of this institution was held at the College at Maunamhead this day. David Derry, Esq., presided. Prayer was offered by the Rev. John Stock, after which Mr. Alfred Rooker, the Secretary, read the report, from which it appeared that there were twelve students in the College. The Treasurer's balance-sheet showed that the receipts amounted to £1,002 1s. 3d., and the expenditure to £965 14s. 2d. Thanks were accorded to T. Windeatt, J. Windeatt, and J. Finch, Esqs., for their valuable contributions to the library. An address was delivered to the students by the Rev. John Graham, of London. Various resolutions were submitted to the meeting by the Revs. J. P. Allen, C. B. Symes, R. W. Carpenter, C. Wilson, J. M. Charlton, Messrs. Hubbard, Morrish, Slater, &c.

— Bishop's Waltham, Hants. The foundation stone of a new Congregational Chapel was laid this day by Samuel Morley, Esq., of London. A meeting was held in the afternoon, at which the Rev. T. Adkins, of Southampton, presided, when several brief addresses were delivered. In the evening there was a public meeting, when Mr. Morley was called to the chair. The Rev. C. Varty, Dr. Greaves, Messrs. Pegler, Wyatt, Maunsell, and others took part in the proceedings.

June 19.—Airedale College. The annual meeting was held in the College Library this day. The Treasurer, Henry Brown, Esq., was called to the chair, and prayer was offered by the Rev. G. G. Waddington. A paper on "The Atonement" was read by Mr. Thomas Willis, the senior student. The Rev. Patrick Thompson, M.A., of Manchester, delivered the annual address to the students. His subject was "Our Lord Jesus Christ the model of all preachers." The reports of the committee and examiners were presented and adopted. The Treasurer's report showed a balance in hand of £120. The different resolutions were moved and seconded by the Revs. J. Aston, J. Pridie, J. G. Miall, J. R. Campbell, D.D., W. Hudswell, W. Roberts, J. Gregory, the Mayor of Halifax, Messrs. Milnes, Clapham, Craven, Bunting, &c.

— Silcoates Congregational School. The annual meeting took place this day. The Rev. G. W. Conder presided during the debate on the question, "Is it the province of Government to Educate the People," and during the distribution of prizes. John Crossley, Esq., Mayor of Halifax, was called to the chair, when

the meeting for business commenced. The Rev. J. S. Eastmead read the report, which stated that there was a balance in favour of the institution on the year of £160. Dr. Bewglass's report spoke of the pupils in very satisfactory terms. Resolutions of congratulation and thanks were then moved by the Revs. H. Sanders, H. Simon, C. Illingworth, Messrs. Walker, Coulson, Scales, and others.

June 19.—Usk, Monmouth. The foundation-stone of a new Independent Chapel, for the use of the congregation under the pastoral care of the Rev. Mr. Thomas, was laid in the presence of a large number of interested spectators. A public meeting was held in the evening, in the Baptist Chapel, which was kindly lent for the occasion, when addresses were delivered by the Rev. Messrs. Williams, Cosens, Bunn, &c.

— Exmouth, Devon. The Independent Chapel in this town having undergone considerable alterations and improvements, was re-opened this morning, when a sermon was preached by the Rev. F. F. Thomas, of Torquay. A public meeting was held in the evening, when the Rev. W. T. Bull, B.A., the pastor, presided. The Revs. R. Hutchings, D. Hewitt, S. M. Bell, J. G. Guenett, R. Clapson, and others, took part in the proceedings.

— Harrold, Beds. A public recognition of the Rev. George Deane, late of Cheshunt College, as pastor of the Independent Church and congregation in this place, was held on June 19. An introductory discourse on the nature of a Christian church was delivered by the Rev. Wm. Alliott; prayer was offered by the Rev. John Jukes; the charge was given to the pastor by the Rev. R. Alliott, LL.D.; and a sermon was preached to the people by the Rev. John Frost. The Revs. J. S. Poulter, B.A., J. E. Devon, J. J. Insull, J. Skinner, T. Mays, M.A., and S. Hayden, also took part in the services.

June 22.—Clayland's Chapel, Kennington. This place of worship was re-opened this day, after having undergone extensive alterations. The Rev. Henry Allon preached in the morning, and the Rev. J. Baldwin Brown, B.A., in the evening.

June 25.—Douglas, Isle of Man. The foundation stone of the Dalrymple Memorial Congregational Chapel was laid at Union Mills, near Douglas, Isle of Man, by Captain John Hamilton, of Greenock. An address was delivered on the occasion by the Rev. John Chater, pastor of the Congregational Church, Douglas,

with whose interests the new chapel is to be identified. The following ministers were present, and took part in the services:—the Rev. Jas. Cleland, A. Murdock, T. T. Dilks, and G. Kidd.

June 25.—Sudbury. The Rev. G. Hollier was publicly ordained to the pastorate of the church and congregation assembling in Trinity Chapel. In the afternoon the Rev. W. Bentley read the Scriptures and offered prayer; the Rev. J. Steer delivered the introductory discourse; the Rev. J. Burgess asked the usual questions; the Rev. H. Davies offered the ordination prayer; the Rev. S. Steer delivered the charge. In the evening a sermon was preached to the church and congregation by the Rev. E. Jones. The Rev. Messrs. Elrick, M.A., Richardson, Fisher, Keen, Harbour, &c., took part in the services.

June 26.—New College, London. The twelfth annual meeting of this College was held in the library of the Institution, under the presidency of the Rev. Samuel Martin. The meeting having been opened with a devotional service, Dr. Halley introduced Mr. Fuller, the senior student, who read an essay on "The Ecclesiastical Events of the Year 1662." The Rev. W. Farrer, LL.B., the Secretary, after stating that letters of regret at not being able to be present had been received from the Revs. A. Raleigh, J. C. Harrison, T. Binney, &c., read the report of the council, which commenced with the expression of regret at the loss the College had sustained in the death of Edward Swaine, Esq. The number of students in the College was sixty-two. The receipts had amounted to £4,674. The President and the Professors gave in their reports of the studies and progress of the year. An address to the students was delivered by the Chairman. The Revs. J. Graham, R. Perkins, S. Eldridge, A. Johnson, J. S. Pearsall, Ald. Kershaw, M.P., and others, took part in the proceedings of the day.

—Morrison, near Swansea. The Rev. E. Evans was publicly recognised as pastor of the Independent Church in this town. The Rev. Professor Roberts delivered a discourse on "The Nature of a Christian Church;" the usual questions were proposed by the Rev. T. Rees; the ordination prayer was offered by the Rev. J. Thomas; the charge was given to the young minister by the Rev. Professor Morris, and to the church by the Rev. T. Jones, of Bedford Chapel, London, the late pastor. Services in connexion with the ordination were held on the previous day, when various ministers took part

and sermons were preached on the following Sunday by the Revs. D. Rowlands, B.A., and T. Jones, of London.

June 26.—Totness. Sermons were preached by the Rev. J. M. Charlton, M.A., in the Independent Chapel in this place, to celebrate the opening of the new school-rooms. A public meeting was held on the Tuesday evening, when the chair was taken by J. Polkinghorne, Esq., and addresses were delivered by the Revs. C. Wilson, F. F. Thomas, N. Parkyn, W. M. Paul, and others.

June 27.—Newport, Monmouth. The public dedication of the Rev. P. W. Darnton, B.A., of New College, to the work of the Christian ministry, took place at the Tabernacle Chapel. The morning service was commenced by the Rev. F. Pollard. The Rev. John Whitby delivered an introductory discourse on the principles of Protestant Nonconformity. The Rev. Caleb Morris, formerly of London, read the Scriptures and offered prayer, and the Rev. R. Halley, D.D., delivered the charge to the minister. In the evening the Rev. C. Morris read the Scriptures; Rev. P. W. Darnton offered prayer; and the Rev. J. Baldwin Brown, B.A., preached a sermon to the people.

June 30.—Holymoorside. The foundation stone of a new Independent Chapel was laid in this village, in connexion with the Independent Church at Chesterfield, by Hugh Mason, Esq. The Rev. R. W. Selbie, B.A., T. Manlove, Esq., and others took part in the proceedings.

July 1.—Bethnal Green-road. The Rev. W. Dorling, late of Chichester, was publicly recognised as pastor of the church worshipping in the Independent Chapel, Bethnal Green-road. There was a devotional service in the afternoon, at which the Rev. E. Mannering presided. A public service was also held in the evening, when the Rev. John Kennedy, M.A., delivered an address to the newly-elected pastor. The Rev. J. Viney gave words of counsel to the members of the church, and the Rev. J. Nunn addressed the congregation. There were also present many neighbouring ministers. Among others were the Revs. S. Eastman, J. Glanville, J. Hooper, W. Kirkus, LL.B., J. D. Williams, J. Thomas, B.A., J. T. Temple, and Dr. Hewlett, most of whom took part in the devotional exercises.

—Dowlais, Wales. Services were held in the Independent Chapel in connexion with the ordination of the Rev. D. W. Jenkins, of Hackney College, as pastor of the church. In the afternoon the Rev. J. T. Davies, M.A., read the

Scriptures; the Rev. E. J. Hartland delivered the introductory discourse; the Rev. D. Roberts asked the usual questions; the Rev. W. Jones offered the ordination prayer, and the Rev. J. Glendenning gave the charge to the newly elected minister from Col. iv. 17. In the evening the Rev. W. Jones preached to the people from 1 Cor. xvi. 14.

July 1.—Esher Street, Kennington. The members of the church and congregation held a meeting to celebrate the extinction of the remainder of the debt on their chapel and school-rooms, when a purse containing £35 was presented to the pastor, the Rev. J. Marchant. Addresses of congratulation and encouragement were delivered by the Revs. J. Bligh, S. Eastman, R. Robinson, J. Stiff, Esq., and others.

— Hackney College. The fifty-ninth annual meeting of the above institution was held at the Tabernacle Chapel, Moorfields, this evening, James Carter, Esq., in the chair. Prayer having been offered by the Rev. J. D. Williams, a discourse on "The True Missionary, his aim, supports, and recompense," was delivered by Mr. A. D. Philips, one of the students to whom the first Homes's Jubilee Prize of £20 had been adjudged. The second prize of £10 had been awarded to Mr. W. Jones. The report, read by the secretary, the Rev. J. E. Richards, stated that there had been 21 students in the college during the session. Six students had completed their course of study, and accepted invitations to important spheres of labour. The classical and theological examinations were conducted by the Rev. R. Redpath, M.A., and Rev. Dr. Spence, and their reports were most satisfactory. The meeting was addressed by the Revs. R. P. Erlebach, G. Martin, Dr. Campbell, W. Grigsby, S. McAll, and S. Ransom.

— Lewisham Congregational School. The Annual Examination of this school for the sons of Dissenting ministers took place this day, and was attended by a numerous assembly of its friends and supporters. The classical examination was conducted by the Revs. Dr. Ferguson and Professor Newth, B.A., and the English by the Rev. C. F. Vardy, M.A. In the evening the company met on the lawn, when recitations were given by several of the pupils, and the prizes distributed by Charles Reed, Esq., F.S.A. It was stated that £50 was still required to meet the outlay of £1,500 expended in enlarging and improving the premises in celebration of the jubilee of the institution. Before the proceedings terminated

the chairman announced that promises for more than the amount had been realized, so that the spacious premises were quite free from debt. The Revs. G. Rose, I. Vale Mummery, F.R.A.S., Messrs. Hitchin, Potter, and others, took part in the interesting proceedings.

July 1.—Malpas. The new Congregational Chapel in this town was opened for Divine worship. The Rev. J. Pridie, of Halifax, preached in the morning, and the Rev. E. Mellor, M.A., of Liverpool, in the evening. The Revs. R. Jessop, G. B. Scott, and others took part in the devotional exercises.

July 2.—Lancashire College. The annual meeting of this institution was held in the library of the College this morning. The Rev. Dr. Raffles presided. Prayer was offered by the Rev. J. Gwyther. The reports from the examiners—the Revs. J. Kelly, J. G. Rogers, B.A., C. D. Ginsberg, and Professor Elliott, were presented, and were highly satisfactory. The President, H. Rogers, Esq., proposed a vote of thanks to the Examiners. The Rev. Professor Newth delivered the usual annual address. The Revs. Watson Smith, D. Horne, B.A., W. Roaf, R. M. Davies, J. Fletcher, &c., took part in the proceedings, their interest being enhanced by the throwing open for the first time of the Raffles Jubilee Memorial Library.

July 3.—Paddington. The Rev. H. B. Ingram, late of Battle Bridge, Pentonville, was publicly recognised as pastor of the Independent Church, Paddington, over which the Rev. J. Stratten presided for so many years. The Rev. A. McMillan read the Scriptures and offered prayer; the Rev. W. Statham delivered a discourse on the privileges and responsibilities of the church; the Rev. J. S. Pearsall offered the recognition prayer, and the Rev. S. Martin delivered the charge to the pastor.

— Albany Street Chapel, Regent's Park. The memorial stone of the new place of worship for the church now assembling in Albany Chapel, was laid by J. R. Mills, Esq., M.P. The Rev. J. Fleming commenced the proceedings with prayer, after which the Rev. J. Guthrie, pastor of the church, detailed the origin and progress of the effort. The Revs. J. C. Harrison, D. Nimmo, J. Frame, J. Pillans, Harvey Lewis, Esq., M.P., Mr. Toplis, and others, took part in the engagements of the afternoon.

July 4.—Bible Women at Walthamstow. An interesting gathering of the Bible Women of London took place in the grounds of H. F. Barclay, Esq., of

Walthamstow. One hundred and seventy-two of these humble workers among the poor, with their lady superintendents and Mrs. Raynard, the originator of the movement, were present. Addresses were delivered by Lord Shaftesbury, Lord Radstock, Revs. J. Paterson, M.A., W. Penefather, &c.

July 6.—Long Melford, Suffolk. New school rooms for the Sabbath and week day were opened in connexion with the Independent Chapel in this place, when sermons were preached by the Rev. D. E. Ford. A public meeting was held on the following evening, when addresses were delivered by the Revs. J. Burgess, pastor, J. Fisher, W. Evans, J. Richardson, J. Elrick, J. Steer, E. Grimwade, Esq., Mayor of Ipswich, and others.

July 7.—Leek, Staffordshire. The ceremony of laying the foundation stone of a new Congregational Church took place this day. The Rev. J. Hankinson offered prayer, after which John Brough, Esq., laid the stone with the usual formalities. The company then adjourned to Union Street Chapel, to listen to an address by the Rev. G. W. Conder. A public meeting was held in the evening, when brief speeches were delivered by the Revs. J. Cooke, R. M'All, S. B. Schofield, E. L. Adams, and Messrs. Nicholson, Alsop, Ritchie, &c.

July 8.—Anerley Chapel. The Rev. W. Hickman Smith, late of Sheerness, was recognised as the pastor of the church and congregation assembling in the Independent Chapel in this place. The Rev. T. C. Hine presided, and several neighbouring ministers took part in the service.

— Braintree, Jubilee Meeting. Special services were held in the Independent Chapel in this town to celebrate the fifty years pastorate of the Rev. John Carter, and to present him with a testimonial. The Rev. T. Craig occupied the chair. Mr. W. Budden, on behalf of the church and congregation, read an address to the pastor, and presented him with £800 as an expression of deep affection and esteem. The aged minister acknowledged the generous gift in suitable terms. The Rev. T. Cousins, in the name of the ladies of the congregation, presented to Mrs. Carter a silver salver. The Revs. T. James, W. Crowe, and others, took part in the interesting proceedings. In the evening the Rev. J. Graham, of London, preached from 2 Cor. iv. 7.

— Kent Association. The Seventieth Annual Meeting of the Kent Congregational Association was held on this and the following day, at Folkestone. A sermon was preached on Tuesday evening

by the Rev. J. C. Bellows, after which the ordinance of the Lord's Supper was observed, the Rev. J. Pulling presiding. On Wednesday morning the Association sermon was preached by the Rev. A. Raleigh; in the afternoon grants were voted to aid several smaller churches. On Wednesday evening a public meeting was held in the Town Hall, the Rev. H. J. Bevis in the chair. The report was read by the Rev. H. Baker, the Secretary, and addresses were delivered by the Revs. Messrs. Kluht, Shalders, Blandford, Herman, Bartram, and others.

July 9.—Newent, Gloucestershire. The Rev. Thomas Gough, of Spring Hill College, was ordained pastor of the Independent Church in this place. The Rev. J. Cunnick read the Scriptures; the Rev. J. Glendenning delivered the introductory discourse; the Rev. V. P. Petts asked the usual questions; the Rev. J. Glanville offered the ordination prayer; and the Rev. E. J. Hartland gave the charge. In the evening the Rev. J. Glanville preached to the people. Several neighbouring ministers took part in the devotional exercises.

July 10.—Littlewick, near Maidenhead. The church in this place, which has been raised chiefly by the labours of Mr. Moss, a student of New College, London, presented him with a timepiece and a copy of Matthew Henry's Commentary and other books, as an acknowledgment of his services. The Rev. T. Jones, of Bedford Chapel, preached two sermons on the occasion.

July 11. — London Congregational Association. A meeting of the members of this Association was held at the Congregational Library for Conference and Prayer, H. Spicer, Esq., the Treasurer, presiding. The Rev. J. H. Wilson, the newly-appointed Secretary, read the report of the Committee, and the proposed modified plan of operations which consisted of localised unions, or territorial missions. Resolutions on the importance of the object of the association were submitted to the meeting by the Revs. Dr. Ferguson, W. Tyler, I. Vale Mummery, S. Eastman, Dr. Hewlett, and Messrs. S. Morley, J. Kilpin, and J. Alexander.

July 14.—Maulden and Ampthill. A meeting was held in the Independent Chapel, to take leave of the Rev. W. Stowell, B.A., when a purse of gold was presented to him by the people of his late charge. The Revs. J. Andrews, S. Wesley, T. Baker, Rowland Hill, Esq., and others, delivered brief addresses.

July 15.—Abbots Bromley. The Independent Chapel in this place having been

closed for alterations, was re-opened by a public meeting this evening. Mr. Hale was called to the chair, and addresses were delivered by the Revs. Messrs. Cooke, Baker, and Messrs. Dunncliffe, Buckley, &c.

July 15.—Castleford, Yorks. The foundation stone of a new Congregational Chapel was laid in Castleford, by Titus Salt, Esq. The Rev. H. Simon gave a history of Congregationalism in the town, and the Rev. J. R. Campbell, D.D., delivered an address on Congregational principles. Many neighbouring ministers took part in the engagements of the day.

July 17.—Lyme Regis. The Rev. E. Ault was publicly set apart to the pastorate of the Congregational Church in this town. The Rev. J. Hargreaves read the Scriptures and offered prayer; the Rev. B. Gray, B.A., delivered the introductory discourse; the Rev. W. Densham asked the usual questions and offered the ordination prayer; and the Rev. H. Ault delivered the charge to the young minister. In the evening the Rev. John Thomson preached the sermon to the people. The Revs. G. Cooke, S. Bater, J. Young, and R. Penman, also took part in the services.

— Mile End New Town. A meeting was held in the Independent Chapel in the above place, to commemorate the jubilee of the Rev. W. Tyler's life, and the twenty-fifth year of his pastoral labours. The Rev. J. Kennedy, M.A., presided, and, after devotional exercises, presented Mr. Tyler with a complete Microscopic Apparatus of the value of sixty guineas. The microscope bore the following inscription—"Presented to the Rev. William Tyler by the church and congregation of Mile End New Town Chapel, as a mark of their appreciation of his arduous and disinterested labour among them for twenty-five years." The Revs. J. E. Richards, A. B. Suter, M.A., J. Colbourne, B.A., Dr. Campbell, Judge Payne, and others, took part in the engagements of the evening.

July 20.—Islington, Baxter Road New Congregational Church. After the usual evening service in the Temporary Church, the pastor, the Rev. Dr. Hewlett, and his congregation proceeded *en masse* to the ground, on which the new church and schools are to be erected, and there engaged in a devotional open-air service. The pastor read appropriate portions of Scripture, Mr. Turner offered prayer, and the Rev. E. Muscutt delivered an address, and the Rev. Dr. Hewlett concluded the meeting with prayer and the benediction.

PASTORAL NOTICES.

The Rev. James Hill has resigned the pastorate of the Congregational Church, Grafton Square, Clapham, Surrey. As an expression of the sense entertained by the church and congregation of the value and high character of his ministry—of more than twenty years—it has been provided that Mr. Hill shall receive an annuity of £200 for life, with a reversion of £100 a year to Mrs. Hill, if she should survive him. On the last occasion of meeting his late charge, Mr. Hill was also presented with an address, together with a timepiece and a purse, of the united value of £150.

The Rev. W. Southwick, of Cocker-mouth, has accepted an invitation to become pastor of the church, St. George's Street, Chorley.

The Rev. R. S. Lewis, formerly of Shere, Surrey, has accepted an invitation to the pastorate of the Independent Church, Mickleby, Yorks.

The Rev. G. T. Coster, late of Newport, Essex, has accepted an invitation to the pastorate of the Independent Church, Barnstaple, Devon.

The Rev. W. Pike has resigned the pastorate of the Congregational Church, Broadway, Yorks, after eight years labour.

The Rev. W. Stowell, B.A., of Maulden, Beds, has accepted an invitation to the pastorate of the church at Ebenezer Chapel, Camden Town.

The Rev. Mark Wilks, of Basingstoke, has accepted an invitation to succeed the Rev. A. J. Morris, as pastor of the Congregational Church, Holloway.

The Rev. H. Port, of Southampton, has accepted the invitation of the Congregational Church, Shirley, Hants, to become their pastor.

The Rev. W. D. Corken has resigned his pastoral charge in Carrickfergus, Ireland.

The Rev. A. Hannay, of Dundee, has accepted the invitation of the church at City Road Chapel, London, to become their pastor.

The Rev. William Pulsford, of Hull, has accepted an invitation from the church at Offord Road, Barnsbury, to become their pastor.

The Rev. S. M. Bell,* of Henham, Essex, has accepted a call from the Independent Church at Topsham, to become their pastor.

The Rev. Ernest C. Jay, late of Stockport, has accepted an invitation of the church and congregation assembling in the chapel, Battle Bridge, London, to become their pastor.

Obituaries.

THE REV. DR. LEIFCHILD AND THE REV.
GEORGE CLAYTON.

THIS year has been fatal to some of the oldest friends and supporters of the *Evangelical Magazine*. We have had already to record the loss and to commemorate the worth of the Rev. Dr. Andrew Reed and the Rev. John Burnet. This month it is our painful duty to add to the list of the departed, two more names, not only highly distinguished in our own religious circle, but well known and much honoured by good men of all religious denominations in this country.

The Rev. Dr. LEIFCHILD died just as the last number of our Magazine had issued from the press—June 29—in his 83rd year, and was interred at Abney Park Cemetery, July 3. We had hoped to be able to insert some original notice of the life and labours of this excellent man in the present number—or at least to avail ourselves of the characteristic description of him given in the Rev. J. B. Brown's funeral discourse—but having been unable to obtain what we desired, in time for the present month, we are compelled to defer any biographical sketch to a future number. We cannot, however, but express our high estimate of the public character of Dr. Leifchild. If there ever was a man who threw his whole soul into the preaching of the gospel it was our venerable friend. His books have been useful. His pastoral and social conversation was striking and profitable, as his friends and a large number of his church members can testify. On the platform he had a sway of superior power, as those who have heard him at Exeter Hall, within even the last ten or fifteen years, can witness; but the pulpit was the place of his mightiest, most effective, and beneficent influence. In preparing his discourses he seemed never to overlook the injunction "Whatever thine hand findeth to do, do it with thy might;" and having earnestly

prepared what his hand found to do, he earnestly delivered it. His manner needs no description, as most of our readers have heard him often. For overwhelming fervour at the close of a discourse he was unrivalled amongst modern preachers. The church at Craven Chapel, which enjoyed the ripest fruit of his last years, holds still fresh in remembrance the discourses he delivered in the height of his popularity; and not a few at Bristol, and some even still at Kensington, love to relate their reminiscences of his ministry, and to tell how, through his faithful appeals, they were brought to the experience of the salvation which is in Christ. We understand that he left large materials behind him for a memoir, which we hope will be judiciously used and condensed—so that we may have it in a form in which it can be widely circulated and generally read. This object many of our modern biographers fail to accomplish, by producing bulky volumes, which multitudes of people, who feel an interest in the subject, have no time to peruse.

The other friend whose loss we deplore is the Rev. GEORGE CLAYTON, who was called to his rest on Monday, July 14, aged 79, and was interred in the same cemetery as Dr. Leifchild, on the 22nd. For 51 years he was pastor of the Independent Church, York-street, Walworth, and during the greater part of that period was extensively known throughout the country as an indefatigable, able, and successful preacher of the gospel. His honoured name, high social position, useful talents, and zeal in the cause of evangelical truth, secured for him great influence, for which his own and other churches in this country will ever have to give God thanks. The last time we saw him was at a meeting of the trustees of this Magazine, when he spoke with all the ease, fluency, precision, and effect of his earlier years. We hope, before long, to furnish a memoir of our departed and honoured friend.

THE
Missionary Magazine
AND
CHRONICLE.

MADAGASCAR.

THE friends of the Society will rejoice to learn from the following communications of the Rev. WILLIAM ELLIS that he reached MADAGASCAR on the 22nd of May last. It is probable that he started for the capital before the end of that month. The distance of ANTANANARIVO from TAMATAVE is something less than 230 miles ; but such are the difficulties of travelling, that the journey usually occupies ten or twelve days, and it is not therefore likely that we shall be able to receive tidings of his arrival during the present month. We cannot, however, entertain a doubt that his reception, both by the King and by the people, will be most cordial, and that his presence in the capital will be of the greatest advantage, both to the social and religious interests of the community. One of the most important facts connected with the maintenance of peace and religious freedom, as well as the stability of the present Government, is the death of RAMBOASALAMA, as there was much reason, from the ambitious spirit of that heathen prince, to fear that plots and conspiracies would be formed against the life of the King. Our friend refers to many evils connected with the unrestricted system of commerce sanctioned by the present King ; but there is ground to hope that, when these evils are fully known at the capital, measures will be adopted for their correction.

Mr. ELLIS was naturally very solicitous that our Missionary Brethren who sailed for Madagascar in April last, might reach the capital by the day of the King's coronation, August 23rd ; but, unless the vessel in which they sail is favoured with a passage unusually quick, that hope cannot be entertained.

Mr. ELLIS, writing from the Mauritius just before his embarkation for Madagascar, says :—

“ I am encouraged by the latest accounts from Madagascar in everything excepting the progress of the Catholics at Tamatave ; and, although their course of proceeding is different from ours, in giving the people money, &c., I admire their zeal

in staying through the whole fever season, and persevering under great discouragement. I sometimes think one of our Missionaries had better labour at Tamatave, but I shall know more when I arrive and see for myself.

RESULTS OF FREE TRADE IN MADAGASCAR.

"There is a great increase in the trade of Madagascar, and adventurers of all descriptions flock thither in great numbers, and the ordeals through which the people will have to pass are approaching rapidly. As a proof of this, I may mention that, in addition to all the arrack or ardent spirits, and a sort of stupefying beer made in the country, more than 60,000 gallons of rum are reported in the papers last week as having been shipped for Madagascar. The ill-advised measure of the King in taking off all duties, with a view of encouraging free trade, favours this inundation of evil, as the traders here are filling the country with their goods, lest duties should be again levied, and their profits lessened. This makes me anxious that the recommendation of the governor here to the home Government, that a good, upright, and intelligent man should be sent out, should be complied with. It also makes me anxious for his speedy arrival. If a good man comes he may save the country; one of an opposite character will only hasten its ruin, or rather the ruin of the natives. However, I may find things better than I expect in reference to the secular prospects of the people.

PREPARATIONS FOR THE RECEPTION OF THE MISSIONARIES.

"I have made arrangements which I hope will prove satisfactory, for the arrival and accommodation of the Missionaries when they reach Mauritius, and for their voyage and journey to the capital. David Johns will wait for them at Tamatave, and then accompany them on their way, as he will be able to spare them all anxiety about bearers and accommodation, &c.

"You will be glad to learn that, during the last week or more, when the natives have thronged around me, I have been able to understand their conversation when talking among themselves, and to speak to them with considerable ease in their native language.

"Much interest is felt in our Mission. I believe I have been the means of preventing some mischief, and assisting in promoting much that will be for the spiritual good of the people."

Mr. Ellis arrived at Madagascar towards the end of May, and on the 24th of that month wrote from Tamatave as follows:—

ARRIVAL AND ENTERTAINMENT OF MR. ELLIS AT TAMATAVE.

"I find an amazing change in Tamatave itself; a great increase of foreigners, some very bad characters, many of my old friends dead, &c. But all whom I have come in contact with show me great respect. As soon as our ship was at anchor, officers came on board to say that the king's house was prepared for me, also that I should attend a meeting of the Christians to tender God thanks for my safe arrival. About five o'clock I stepped on the beach, where a large crowd of natives were waiting. An officer of the palace, whom his Majesty had sent to meet me with a native chief, then advanced, and, after shaking hands, for I had known him before, made a speech, informing me that he had been sent by the King to conduct me to

the capital. To this I replied in the native language, and was then saluted by the people with the wish that I might have favour. The chief then presented a letter from the King as his credentials. This letter informed me of his appointment, and of the King's desire to see me. The secretary added his own pleasure at the prospect of my arrival in the capital, and informed me that Rambosalama, the king's rival, had died on the 21st of April, six days after the date of his previous letter. While I was reading the letters, the other officer commenced a speech in favour of Radama, to which one of the Hovah officers, who had returned with me from Mauritius, replied. The multitude having in the meantime closed around us, with R——, the chief, wearing the pink sash of an officer of the palace, walking on one side, and the officer in blue uniform on the other, followed by many of the foreigners and people, I was led through the principal street to the King's house, where there were crowds of people, &c.; a great number of people had been cleaning the rooms and hanging up mats, &c. As soon as I entered, I was formally presented with the house; but on looking over it I perceived there were no beds. Therefore I accepted the provision intended by his Majesty, but deferred taking possession until the next day. More than one offered me accommodation, but I went with the husband of David John's daughter to a very nice house in a neat garden, where I had a cordial welcome, a good supper, a nice cup of tea, and a comfortable bed. The next morning two officers came to say that, as they thought I should be more comfortable at the house of the Chief Judge, apartments were provided for me there. This is the best house in the place, and I was conducted to it by a number of officers. I was then installed in a nice large, clean, new pavilion, with a trustworthy servant. Presents of eggs, fowls, ducks, and geese came in abundance, and in the evening a fine fat ox, from the Commandant at Tamatave. At seven we sat down to dinner at the Chief Judge's table, where soup, fish, beautiful mullet, curry, and roast meat, furnished the repast.

ACCIDENT TO THE COMMANDANT OF TAMATAVE, AND TREATMENT OF THE PATIENT.

"Just as we were finishing, an officer entered the room in haste to say that the Commandant was frightfully burned by an explosion of gunpowder in his house, and was on his way to have his wounds dressed by me. In a minute or two afterwards his palanquin was brought into my pavilion and put down on the floor, where the chief lay trembling with pain, his face expressive of the greatest agony. A large tin cylinder filled with powder, and left by his predecessor, had exploded and produced the mischief that extended over his face, arms, and legs. His wife and attendants crowded around while I examined his wounds, which I hoped would not prove dangerous. Requesting that all excepting his wife and two or three attendants would withdraw, I began to wash and dress the wounds, one of the attendants pulling cotton wool out of our mattresses to wrap round his limbs. When I had finished he expressed great satisfaction. He was then carried back to his own house, all the party loading me with thanks, and saying they did not know what they should have done if it had happened a week ago.

THANKSGIVING SERVICE WITH THE CHRISTIANS.

"The next day I was busily engaged in getting all my packages on shore, and, though greatly fatigued, had to pay more than one visit to my patient, whose

feverish symptoms alarmed his friends. As I walked to my house from the last of these, late in the evening, the fireflies were flitting about amongst the dark foliage almost edging the leaves of the mangoe and other trees.

"Our meeting for thanksgiving on account of my arrival took place in the King's house yesterday afternoon. A goodly number were present. Their prayers were appropriate, earnest, and simple, their singing earnest and apparently sincere, the reading of the Scriptures very impressive, and the comments plain and pointed. It was Matt. v., as illustrative of blessing following suffering. I then stood up and addressed a few words to them in Malagasy. The leader of the meeting then requested that I would pray. I declined, on the ground of insufficient knowledge of the language. He then said, "Pray in English; the people will like to hear it, and some will understand." I did so, interspersing Malagasy sentences, and closing with the Lord's Prayer in that language. Many seemed deeply moved, and numbers walked home with me. You cannot imagine the sensation my arrival has occasioned, and the satisfaction I derive from all I see and all I hear about the Christians.

"The governor has returned from the country to-night, having been sent for on my arrival.

"Sunday, 25th.—I have attended and spoken in Malagasy at one service. I am to preach in English to the foreigners, and shall then attend native service again at three."

CHINA.

TIEN-TSIN.

WE have received the following very interesting and encouraging letter from the REV. JOSEPH EDKINS. The natives of this populous city manifest an interest in the Gospel the most gratifying, and although our friend only commenced the Mission in the month of May, 1861, God has already rewarded his labours in the conversion of several of the people. A Christian Church has been formed, and some of the converts appear likely, after a suitable course of training, to become Native Pastors and Preachers among their countrymen. Mr. Edkins had made a visit to PEKING, the capital, and we cherish the hope that before the close of the year he may have freedom to preach the Gospel to its inhabitants.

"Tien-tsin, April 7th, 1862.

"MY DEAR DR. TIDMAN,—You will be pleased to hear that our prospects here continue to be fair, and that we have signs of the continued blessing of God.

BAPTISM OF TWO CONVERTS.

"Yesterday, the first Sabbath in April, I had the pleasure of receiving two candidates for Church-fellowship into the Christian Church by baptism. Ten in all have now been admitted during the period that has elapsed from the commencement of last autumn, and four or five more are waiting for further instruction and inquiry in the hope of being then received.

"The older of the two received yesterday, has been a schoolmaster, but is now elderly and is supported at home by his sons. He has been an assiduous

attendant at Christian worship for four or five months, and has attained a good knowledge of Christianity. The younger man, only eighteen years of age, is the son of a convert baptized at the commencement of the year. The father was employed by me in translation and the editing of tracts for six months before resolving to ask for baptism. The son, with the quick feelings natural to youth, after a month's acquaintance with the Gospel, asked his parent if he might not embrace it and be baptized. His father told him in reply, that he himself had thoughts of requesting to be admitted to the public profession of Christianity, and that it would be more becoming for him to wait. Accordingly, in deference to his father's prudence, he postponed his application, and has since that time acquired an extensive acquaintance with the truth.

OPENING OF A ROOM FOR PREACHING.

"The second point to which I shall refer is the opening of a Preaching Room in an excellent situation. In choosing a chapel site in China, the first object is to have it in a thronged thoroughfare, so that a large number may be readily brought to hear the blessed invitations of the Gospel. After some months of ineffectual searching, a shop at the East Gate was offered. I have now had it open a fortnight and find that its location is admirable. It is usually filled in a quarter of an hour after the doors are opened. There are seats for 120, and there is standing-room for eighty more. The rent is moderate. Having this place to preach in every afternoon, and having also one or two natives who can assist in maintaining the services, I feel that a step has been taken in advance, and trust that the Word of God will grow and be glorified in the spread of the knowledge of Jesus, and the conversion of those hitherto involved in heathen superstition. A few books on the table, and some written scrolls on the walls, containing the Commandments, the Lord's Prayer, a formula of the Trinity, and a summary of Christian doctrine, explain the object to which the room is devoted. It still remains to find a site to purchase for building a chapel. Pending this, the present room, which cannot at present be bought, will be of great use.

"Last night, a Prayer Meeting for the Church-members was commenced, in a room which serves as a vestry. Every Sunday evening prayers will ascend here, for a blessing on the services held in the chapel. Thus we wish to express our trust in God. Five of the converts took part either by prayers or by short addresses.

THE TRAINING OF NATIVE PREACHERS.

"I proceed to a matter of great importance. The training of Preachers has always been encouraged by the Directors in their Missions, and it is an essential element in our work, which no intelligent supporter of Missionary operations can fail to approve. We are here placed in a province registered by the Chinese as having a population of 38,000,000, which is nearly the same as that of France, and with an area of 59,000 square miles. To say nothing of Shantung, Shanxi, Mongolia, and Manchuria, each of which extensive regions can be reached from this place by our slow conveyances after a week's travelling, the province itself, with its noble capital, calls for the most devoted and persevering attention. To meet this call of Providence, it is necessary to train Native Pastors and Preachers. I have made a commencement with two of the converts, and have my eye on a third. In addition to the hospital in Peking, we must also have a college there as soon as it can be set on foot. We can aim at no lower point than this. These young men,

whom I have already encouraged on account of their zeal, and their apparent possession of suitable natural gifts, to give themselves to the work of preaching, will be a nucleus of an Institution, which should as soon as possible be established in Peking. The Catholic Missionaries have one or two training Institutions in each province. Now, they have begun afresh in Peking. I saw their students and boy pupils lately, in their classes in the imperial city. They were studying Latin and Manchu, in addition to Theology, and the ordinary Chinese education.

VISIT TO PEKING.

"This brings me to the subject of Peking itself, as our ultimate chief centre of operations. In a late visit of a fortnight spent delightfully with Dr. Lockhart, I had the opportunity of remarking the extent of his labours among the sick. The hospital, as you know, is crowded with applicants to the number of several hundreds daily. In addition to Chinese and Manchus, he has had not a few Koreans and Mongolians among his patients. Now, perhaps he has Tibetians also, for their embassy had just arrived before I left the capital. All the Tartar nations meet in Peking, and perhaps our Mongolian Mission, carried on formerly by our honoured brethren Swan and Stallybrass, may yet have a continuation, after the interval that has elapsed. If so, then the work of the Nestorian Missionaries, conducted many centuries ago, will also be resumed, for their theology was much more Scriptural than that of Rome. Excluded from Tartary by the St. Petersburg route, we regain access to it through Peking.

"That city, according to present appearances, will soon be thrown freely open to our work. In its streets, traversed by a busy and lively population, with a metropolitan quickness and a good-natured disposition, the voice of the preacher of Christ's Gospel must be heard. Appearances are now peaceful. A political reaction highly favourable to the extension of foreign ideas has taken place. The Government looks to foreign Powers as its friends. There is now a newly developed tendency to think well of us, or at least to keep on terms of close amity with us. This will for the time work in our favour, and if the Tartar troops sent down to the South, succeed in preventing an irruption of the Shantung banditti into this province, we shall have, for some time, a state of prosperity among the people which will be very favourable to our objects.

"Throughout the past winter and autumn, our Methodist New Connexion Brethren, or myself, have been actively engaged in travelling to the other cities of this province and the adjoining territory of Shansi. Tai yuen fu, the capital of that province, is a city of vast size, and has a population much larger than that of Tien-tsin. But, for the present, we feel assured that Peking and Tien-tsin, are by far the most suitable localities for our permanent Missionary efforts in the north of China.

ARRIVAL OF MR. AND MRS. LEES.

"April 14th. Before concluding this brief record of the actual state of the Mission, I rejoice to be able to announce that the Rev. Jonathan Lees, with Mrs. Lees, arrived here safely on Friday morning last, April 11th, by the 'Vulcan,' a British troop ship. To-day our dear young Brother commences his Chinese studies. I cannot but seize this opportunity of expressing my thanks to the Directors for this seasonable reinforcement, and for the intimation which I see in the Magazine, of their

intention to send out, at an early date, two more Missionaries, for Peking and Tien-tsin.

"We have now arrived at last at that spot in Heathendom, where many of the most celebrated Jesuit Missionaries made themselves world-famous during a long period. It was here that they may be said to have concentrated their strength. Let us adopt their motto, in a truer sense and a closer consistency, than they proved themselves able to employ it, and labour *ad majorem Dei gloriam*.

"I remain,

"Yours very truly,

(Signed)

"JOSEPH EDKINS."

INDIA.

BERHAMPORE.

WE have great pleasure in presenting the following extracts from the journal of a young Missionary, relating the facts connected with his *first* Missionary tour in India. It will be seen that while the people generally are ready to give an attentive hearing to the Gospel message, yet that the visits of Missionaries are so rare, that it can scarcely be expected that any permanent or extensive impression has yet been made in favour of Christianity. The country traversed by our young friend, and the multitudes of the untaught people that came under his observation, remind us how great is the harvest and how few the labourers, and should stimulate both the efforts and the prayers of Christians at home on behalf of the benighted and perishing myriads of Bengal, and the other provinces of India no less extensive and populous.

"Wednesday, January 22nd. We left the tent yesterday morning and came in to Berhampore. Thus has ended my first Missionary tour, and I can now state what are the impressions produced by what I have seen and heard in the course of the journey.

WILLINGNESS OF THE PEOPLE TO HEAR THE GOSPEL.

"First, I have been much struck with the willingness of the people to hear the Gospel, and this seems generally to have borne some proportion to their poverty and want. This was most manifest while we were south and south-east of Berhampore. There the people were poor, their losses by the late heavy rains have been very great, and their suffering has been increased by the exactions of the landlords, who, to make up their own losses, have wrung the last pice out of their poor tenants. We found the people smarting under their losses and wrongs, and not a few of them were ready to ascribe their sufferings to their sins. 'We have forsaken God,' said one man, 'and therefore we are unhappy.' In many cases there was a spirit of inquiry that was very gratifying, and many of the questions we were asked were such as seemed to indicate that the questioners had thought much about the religion of Christ. Of course there was a large amount of thoughtless ignorance displayed. We were asked, 'What shall we get by becoming Christians?' Some had heard,

or pretended to have heard, that by becoming Christians they would be exempted from taxes; and many asked, 'Why is it that when people embrace Christianity they do not become white like the Sahibs?' We were told to work miracles if we wanted to make converts, and now and then the Native depravity of the human heart disclosed itself in objections to Christianity, on account of its morality. Notwithstanding all this, the attention paid to the addresses, the desire to obtain books, the spirit of thoughtful inquiry, and the almost uniform civility, were in a very high degree encouraging. There were less of these pleasing features as we went northward and approached Jeagunge, and Moorshedabad. Here there was more generally a spirit of careless indifference; but even here were not wanting a few, who listened gladly to what was said.

OBSTACLES PRESENTED BY CASTE.

"Then, again, I have been struck with the strong obstacle which caste presents to the reception of the Gospel. Numbers of people tell us that they see the superiority of Christianity, and would gladly embrace it, but they fear the result of losing caste. It is, indeed, a fearful ordeal, one that requires the highest degree of moral courage to face, and that is a quality to which the Bengalee is almost an entire stranger. All this must be seen to be felt. I do not think that any one not in the country can understand what caste is. I by no means think that I know all about it, but I do know more than I did, having seen something of what before I had only heard and read. I well remember one poor man with whom we met. His careworn face seemed to light up with pleasure as he heard of the God of the Bible, and the provision which in the Gospel he has made for man. The man approved it all. I thought he was beginning to feel that here was something of which he had long been in search. But a look of unutterable wretchedness returned to his face, as with a deep-drawn sigh he replied, 'Oh, what can we do? there is the fear of the Brahmins.' Nor was this a solitary instance. From men of all grades we have heard the same confession, and often has the heaving of a sigh testified to the insufficiency of Hindooism to meet the spiritual wants of men. Nor is it amongst the poor and uneducated alone that we find this dread of losing caste. We certainly shall look in vain to the upper classes for examples of a more enlightened policy. Of this, the case of Mohiputram Rupram, as it is told in the 'Friend of India,' is a confirmation:—'Mohiputram Rupram, the Deputy Educational Inspector of Bombay, who recently visited England, though a Brahmin, after long holding out against the persecution of his fellows, has at length humiliated himself to apply for admission to caste. Amid other disgraceful acts of penance, he swallowed a disgusting pill, composed of the fine products of the cow. Worse still, the leading men of the caste, thinking that a man of so little decision of character and self-respect would be no great credit to them, resolved that, as the Shasters enjoin repentance as well as atonement in such a case, and as the professing penitent still continued to pride himself on his travels, he could not be restored.'

"On reading this last sentence, one can hardly refrain from saying, 'Serve him right;' and yet the case affords evidence almost appalling, of the strong hold which caste has upon the native mind. Seeing how this man, than whom we might expect to find few more enlightened or more liberal, bends to popular prejudice, can we wonder that the poor and uneducated villager should be afraid to act otherwise?"

FOREBODING OF A COMING CHANGE.

“ Another thing which struck me was the notion which the people entertain of a coming change. ‘ We shall all be Christians soon,’ was an expression heard in many places, and there seems to be an expectation, perhaps a hope, of an entire revolution in the religion of the country. It may be that this is only idle talk, perhaps the remains of some tradition which has long been floating about, and it may be wholly ineffectual to induce a reception of Christianity: but such is the feeling; and we have heard many say, ‘ What is the use of embracing Christianity now, when it will certainly bring so much trouble? Let us wait; by and by all will be Christians, and then it will be easier.’ At one place a Brahmin, after stoutly contending for some time against Christianity, said sullenly, ‘ The worship of our gods is at an end; everybody will now embrace this new religion.’

DISTRICT OF MOORSHEDEBAD. THE VAST POPULATION OF THAT AND NEIGHBOURING DISTRICTS DESTITUTE OF THE MEANS OF RELIGIOUS INSTRUCTION.

“ If the conversion of the world is to be accomplished by human instrumentality, it is worth while to ask, what proportion does the effort bear to the work to be accomplished? and a few statistics will be interesting. The district of Moorshebad, to which my part of the journey was confined, contains a population of 1,100,000. We were out daily, morning and evening, visiting all the villages within four or five miles of the tent. Some of the villages had but one visit, and others had as many as eight or ten; this was of course regulated by the population. In this way addresses were delivered in about seventy different places, to an aggregate of nearly 5000 people. It remains to be seen what addition will be made to these figures by Mr. Bradbury, on his part of the tour; he will scarcely do more than double them, if he does so much; and what is it all? It must be remembered that it is only by such tours as these that the majority of the population can be reached. Many of the places we went to had not had a Missionary near them for two, three, or more years, and some people said they had never heard anything about Christianity. It is not likely that the same places will be visited the ensuing winter, and it is very likely that there are villages to which the Missionary has never been, as the route taken depends upon the existence of roads. So that, even in the most favoured parts of the districts, there are thousands of people who have no opportunity of hearing the Gospel more than once in two or three years. Even supposing it were possible for us to preach the Gospel regularly in the whole of this district, there would still remain much to be done. The adjoining districts are many of them unoccupied by Missionaries. Beerbhoon has its Mission Station, and so have Burdwan, and Nuddea; but there is the Sonthal Country, with a population of over 30,000, and no Missionary; there is Maldah, with its 311,000, and no Missionary; and Rajshahye, with 800,000, and no Missionary. Beyond Rajshahye lie the two districts of Bograh and Pubnah, with a united population of 112,000, and no Missionary. Amongst all these, how many must die without once hearing the glad tidings of peace! and when we remember how many there are in England who hear the Gospel for years without being affected by it, is it a wonder that poor Hindoos, who hear it only once or twice in a lifetime, are slow to embrace it? And can we reasonably expect large results until the preachers of the Gospel are multiplied a hundredfold? Truly ‘ the harvest is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he may send forth labourers into his harvest.’

(Signed)

“ G. SHREWSBURY.”

CHICACOLE.

DEATH OF A YOUNG TELOOGOO CONVERT.

OUR Native Missionary Brother labouring at this Station, having drawn up a narrative of the affecting incidents attending the death of the promising young Convert, one of the fruits of his ministry, whose baptism was recorded in our number for October last, we are induced to give it a place in our periodical, in the hope and belief that it will prove interesting and instructive to the more juvenile portion of our readers, from the evidence it affords that the Saviour whom they love and adore, is alike precious to the young Hindoo Convert, especially in that solemn season when the lamp of life flickers in the socket, and the near view of eternity opens before him.

“ Chicacole, November 4th, 1861.

“ MY DEAR SIR,—I have to inform you with deep sorrow that Pillala Venkataswamy, who was baptized in the month of March last, expired on the morning of the 23rd of September. It appears that he had always been delicate in health from his infancy, his principal complaint being difficulty in breathing. He was pretty well for a few months after he was baptized; but, about the middle of June, his cough becoming troublesome, he was placed under medical treatment, which gave him no relief. He had puffiness and numbness in his legs, and was occasionally attacked with fever; so that he gradually became weaker, till he was utterly unable to walk or stand. At my request, Dr. Kean, the Zillah surgeon, kindly attended on him, and gave him cod-liver oil and a mixture, and a few days after he took them he was attacked with diarrhoea, which brought him very low for about a week. After his recovery from it he took the medicines again, and although they did not cure him of his disease, they relieved him so much that he was able to attend school during the whole month of August, and nearly half of the month of September; then he had a relapse, which made him extremely weak. On consulting the doctor again, he gave him Dr. de Jongh's cod-liver oil, and some other medicine, but they were of no use. On the 18th September, he complained of pain in the chest, and had a mustard poultice applied. The next day he was advised to go to Vizagapatam for a change of air. On the 20th, the doctor examined his chest and told me that his heart was affected, and that if he should recover he would never be quite well. The next day I was told that his case was hopeless and that it would not be advisable to send him anywhere. The poor lad suffered much from Friday evening till Monday morning the 23rd; his sufferings, from the too frequent beating of the heart, being most acute on Sunday night. On Monday morning he did not appear to suffer so much, but he became much weaker, and at last fell asleep in Jesus at about twenty-five minutes past 8 A.M., having been unconscious for about five minutes.

VIEWS AND FEELINGS IN THE PROSPECT OF DEATH.

“ His death is certainly a loss to the Mission, and especially to the school, but it is gain to him. It was evident that he thought much of death and eternity. During his last illness he asked me, ‘ Sir, what is it to die in the Lord?’ and was

satisfied with the explanation I gave him of it. It appears, that before he was taken seriously ill, he told our Mission school peon, a heathen, that, as he believed in the Lord Jesus, he was not afraid of dying, as he had been when he was a heathen. As the same peon was standing near his bed on Saturday the 21st, I asked Venkataswamy if he was sorry that he believed in the Lord Jesus Christ, and although he was certainly weak he summoned his strength and said, 'I am glad. Had I died among my relatives I should have been sorry.' As for his bodily sufferings he said that the Lord Jesus suffered much in the garden of Gethsemane, and that not for His sins but for our sins, whereas he was suffering for his own sins. On another occasion he remarked that, 'God shall wipe away all tears from their eyes.' The same night I read to him at his own home a portion of the 4th chapter and the whole of the 5th chapter of 2 Corinthians, and prayed with him. The next morning Josiah the catechist came to see him, and spoke to him for awhile, and offered a short prayer with him. After it was over, Venkataswamy told me that he was much tired, in consequence of his having made an effort to fix his mind at the time of prayer. In reference to affliction, he began with the words, 'Our light affliction—' and being unable to quote the whole verse, he told me that he was referring to the verse we were reading the other day. Sunday night he requested me to offer a short prayer with him, which I gladly did. The next morning, when I said to him that he was very ill, and that I did not know what the will of the Lord was regarding him, he said in Telugu, 'Let the will of the Lord be done.'

RELIGIOUS CHARACTER, AND CONSISTENT DEPORTMENT.

"His faith was simple and strong, and the Lord be blessed that He never suffered it to shake, even at the approach of the last enemy. He prepared him to die. The portions of the Word of God read at home at the family altar, the sermons he heard at the house of God, and the books he read, were all calculated to encourage and strengthen him.

"He loved God and his Redeemer. He loved those who loved the Lord Jesus. He relished spiritual conversation. When I held sweet communion with him I sometimes felt as if I was conversing with an experienced Christian. He was a prayerful lad. When he was occasionally asked to offer prayer in my family, he performed the holy exercise with propriety and earnestness.

"He ardently desired that the world might be filled with the knowledge of the true and living God, and of His Son Jesus Christ. In his last letter to dear Mr. Hay, of which a copy is left in his papers, he said, 'May God grant that I might be able to preach the gospel of our blessed Saviour to my fellow men of this country.'

"He availed himself of every opportunity of speaking for the Lord. Besides recommending the Saviour to the boys whom he taught in school, he recommended Him also to others. He loved his father, and spoke to him kindly of the truth. A few days before he was seriously ill he wrote to his uncle, requesting him to think of the claims of Christianity. In the reply he received he was mocked at. On the 15th September, after his return from the chapel, I advised him to have his legs rubbed with liniment by a native Christian, who is rather ignorant. As he was busy, he questioned him on what he heard in the chapel, and finding that he did not properly understand it, he explained it to him. On the last Sabbath night when he suffered most, he asked the chapel maty, who is a native Christian, what I preached from in the chapel.

"I always found him to be truthful, honest, straightforward, and diligent, and faithful in the discharge of his duties. He was very fond of studying his lessons and of making progress. Being naturally quick, he made very good progress in all his studies, in the course of the few months he was under my roof. He was greatly desirous of studying the Scriptures, both in English and Telugu. He carefully studied the first twenty chapters of the Acts of the Apostles in Telugu. When he heard that I was advised to send him for a change of air to Vizagapatam, he was rather sorry, and said that if it was necessary he would go, and that he would like to finish the Acts of the Apostles before he left. Once I lent him Hodge's Commentary on the Epistle to the Romans, with which he was quite delighted, and spoke to me as if he had discovered a rich mine of gold. He was very attentive to the Word preached in the chapel, and asked me to explain to him what he did not sometimes understand. On the morning of the 15th September, he was present for the last time in the earthly tabernacles of the Lord; but he was not able to sit comfortably on the bench on which he used to sit, so that he was obliged to sit elsewhere. My text was Romans v. 8.

"He loved the boys of the school, and was loved by them, and especially by those whom he taught. He made himself very useful in school.

"He had his faults, and mourned over them when they were pointed out, and tried to rectify them. Now I believe that the Lord Jesus, who enabled him to love and serve Him on earth, has washed him in His blood and has taken him to be with Him. 'Blessed are the dead that die in the Lord.'

"May God abundantly sanctify and bless the affliction to me, and those that are connected with me in the Mission.

"In conclusion, I beg you will kindly remember me and my work in your prayers.

"With our best compliments to you, and the Directors of our Society,

"I remain, my dear Sir, yours most obediently,

"REV. DR. TIDMAN."

(Signed)

"P. JAGANNADHAM.

SOUTH AFRICA.

FRENCH PROTESTANT MISSIONS TO THE BASUTOS.

No. II.

WE inserted in our last number an interesting biography of *Entuta*, a Native Basuto Convert, from whose conversion and subsequent character our French Protestant Brethren derived much encouragement in their arduous labours. We now insert the notice of a second Convert yet more striking than the former. *Libe* lived a heathen and a malignant enemy to the Gospel down to old age; but when the Missionaries had almost ceased to indulge hope concerning him, his heart was subdued and his mind enlightened by the gracious power of the Divine Spirit, and, as it will be seen from the following narrative, he became a decided follower of the Lord Jesus, and died in the peace and triumph of the Gospel.

THE AGED HEATHEN'S BITTER OPPOSITION TO THE GOSPEL.

"I pass on to the second fact, which made a great impression on me during my ministry. Libe, an uncle of Moshesh, had witnessed with the greatest displeasure the arrival of the Missionaries. 'Why are these strangers not driven away?' said he one day to his friend Khoabane, a prudent influential man. 'Why should they be driven away?' said he. 'They do us no harm; let us listen to what they have to say—no one obliges us to believe them.' 'That is what Moshesh and you are always repeating: you will find out your mistake when it is too late.' Libe was nearly eighty years of age when he spoke in this manner.

"Was this aged heathen clear-sighted enough to discern the power of the doctrines that we preached, or rather, did not his conscience tremble already under the sting of Divine truth?

"However this might be, some time after, taking advantage of the peace which reigned in the plain, Libe quitted the arid heights of Thaba-Bosio for the smiling valleys of Korokoro, and chose a hill of considerable elevation as the site of his village, whence the eye wandered over the imposing chain of the Malutos, and the rich table land which separates the Station where I resided from that of Moriah. It was not, however, the beauty of the sight which guided him in his choice; the sole desire of the old chief was to procure good pastures for his flocks, and to escape from our wearisome preaching.

"He soon saw with vexation that we had found our way to his dwelling. How could we abandon him—a man on the brink of the tomb? Already the deep wrinkles which furrowed his whole body, the terrible state of emaciation to which he was reduced, his dull and haggard eyes, and other indications still more repulsive, of a speedy dissolution, made even his nearest relations avoid him. He was generally to be found covered with disgusting rags, squatted near the door of his hut, endeavouring to lessen the tedium of solitude by plaiting rushes.

"One would have thought that Libe, forsaken by every one, would have received with joy the consoling promises of the only religion which can dispel the terrors of death. But no; at the first sound of our voices a smile of hatred and scorn played upon his lips. 'Depart!' cried he; 'I know you not. I will have nothing to do with you or your God. I will not believe in Him until I see Him with my own eyes.' 'Would your God be able to transform an old man into a young one?' said he one day to my colleague of Moriah. Just at this moment, the rising sun shot his rays across the defiles of the Malutis. 'Yes,' answered this servant of Christ; 'you see this sun, which will soon be six thousand years old; it is as young and beautiful to-day, as it was when it shone upon the world for the first time. My God has the power to perform what you ask; but He will not perform it in your favour, because you have sinned, and every sinner must die.' At the sound of this last word Libe became furious, and, turning, his back on our friend, replied: 'Young man, importune me no more; and if you wish me to listen to you, go and fetch your father from beyond the sea—he, perhaps, may be able to instruct me.'

"The violence of his animosity was especially manifested on the occasion of the interment of one of his daughters, at which I was invited to officiate by the husband of the deceased, and some other members of the family. The procession had preceded me, and I was following slowly towards the grave, praying to the Lord to enable me to glorify Him, when I saw Libe rushing towards me with a rapidity which only rage could give him. His menacing gestures plainly showed his design

in coming, and I trembled at the prospect of being obliged to defend myself. Happily, his sons no sooner saw him appear than they ran to my aid ; they begged him respectfully to retire, but he was deaf to their entreaties, and a struggle was the inevitable consequence. The wretched old man, exhausting himself by vain efforts, reduced his children to the grievous necessity of laying him on the ground, and keeping him in that position during the whole service. When I passed near him, on going away he exerted all his strength to disengage himself, and ended by knocking his head violently against the ground. At length he ceased, being quite worn out with fatigue ; and, casting on me a look of which I could not have believed any man capable, he loaded me with invectives.

HIS REMARKABLE CONVERSION.

“ After this deplorable incident, we discontinued our visits to Libe, for fear of contributing to increase his condemnation ; we inquired, however, from time to time, if he was still living, and sent him friendly messages by his neighbours. What was my surprise one day, on receiving an invitation to go to him ! The messenger that he sent was radiant with joy. ‘ Libe, prays,’ said he, with emotion ; and begs you to go and pray with him. Perceiving on my lips a smile of incredulity, the pious Tsin continued his relation as follows :—‘ Yesterday morning Libe sent for me into his hut, and said, “ My child, can you pray ? Kneel down by me, and pray God to have mercy on the greatest of sinners. I am afraid, my child, this God that I have so long denied has made me feel His power in my soul. I know now that He exists. I have not any doubt of it. Who will deliver me from that fire which never can be quenched ? I see it ! I see it ! Do you think God will pardon me ? I refused to go and hear His word while I was still able to walk. Now that I am blind, and almost deaf, how can I serve Jehovah ? ” ‘ Here,’ added Tsin, ‘ Libe stopped a moment, and then asked, “ Have you your book with you ? ” I answered that I had. “ Well, open it, and place my finger on the name of God.” I did as he wished. “ It is there, then, cried he, “ the beautiful name of God. Now place my finger on that of Jesus, the Saviour.” ’ Such was the touching recital of this bearer of good tidings sent me by Libe, and I soon had the pleasure of assuring myself of the reality of this wonderful conversion. For nearly a year my co-worker at Moriah shared with me the happy task of ministering to this old man, whom grace had rendered as docile as a little child. In order to lose none of our instructions, Libe usually took our hands in his, and, putting his ear close to our lips, repeated, one after the other, the words that we uttered, begging us to correct him if he made any mistake. He was baptized in his own village. This ceremony attracted a crowd of people, who were desirous of seeing him who had persecuted us, and who now preached the faith which once he sought to destroy. Four aged members of the Church at Moriah carried the neophyte, who was too feeble to move alone, and deposited him on a kind of couch in the midst of the assembly. Although we were not without anxiety as to the effects that such varied emotions might have upon him, we thought it our duty, trusting in the Lord, to invite him to give an account of his faith.

“ ‘ I believe,’ said he, without hesitation, ‘ in Jehovah, ‘ the true God, who created me, and who has preserved me to the present hour. He has had pity on me, who hated Him, and has delivered Jesus to death to save me. Oh, my Master ! Oh, my Father ! have mercy on me ! I have no more strength—my days are ended.

Take me to thyself: let death have nothing of me but these poor bones! Preserve me from hell and the devil! Oh, my Father, hear Jesus, who is praying to Thee for me! Oh, my Lord! Oh, my Father! The good old man forgot himself so completely in these pious ejaculations, that my colleague of Moriah, who officiated, was obliged to interrupt him, by putting the following questions:—*‘Do you still place any confidence in the sacrifices that you have been accustomed to make to the spirits of your ancestors?’* ‘How can such sacrifices purify?’ I believe in them no more: the blood of Jesus is my only hope.’ *‘Have you any desire you would like to express to your family, and to the Basutos assembled round you?’* ‘Yes; I desire them to make haste to believe and repent. Let them all go to the house of God, and listen meekly to what is taught there. Moshesh, my son, where art thou?’ (Here Moshesh covered his eyes with a handkerchief, to hide his emotion.) ‘And thou, Letsie, my grandson, where art thou? Attend to my last words. Why do you resist God? Your wives are an objection. These women are your sisters, not your wives. Jehovah created but one man and one woman, and united them to be one flesh. Oh! submit yourselves to Jesus. He will save you. Leave off war, and love your fellow creatures.’ *‘Why do you desire baptism?’*—‘Because Jesus has said, that he who believes and is baptized shall be saved. Can I know better than what my Master tells me?’ It is the custom in our Stations for the converts, before receiving baptism, to repeat the ancient form of renouncement. It had been explained to Libe, and he had perfectly understood it; but it was impossible for him to learn it, or even to repeat it after the officiating minister. This circumstance was turned to our edification, inasmuch as the embarrassment of the convert brought forth all the ardour of his feelings. *‘I renounce the world and its pomp,’* said my colleague. ‘No,’ exclaimed Libe; ‘I do not renounce it now, for I did so long ago.’ *‘I renounce the devil and all his works.’* ‘The devil!’ interrupted the happy believer; ‘what have I to do with him? He has deceived me for many long years. Does he wish to lead me to ruin with himself? I leave hell to him; let him possess it alone.’ *‘I renounce the flesh and its lusts.’* Another exclamation. ‘Are there no joys but those of this world? Have we not in Jesus pleasures which satisfy us?’ According to a desire very generally expressed, Libe was surnamed Adam, the father of the Basutos. He died one Sunday morning, shortly after his baptism. One of his grandsons had just been reading to him some verses from the Gospels. ‘Do you know,’ said the young man, ‘that to-day is the Lord’s day?’ ‘I know it,’ he replied; ‘I am with my God.’ A few moments after, he asked that a mantle might be spread over him, as he felt overpowered with sleep; and he slept to wake in this world no more.”

DEPARTURES.

Mrs. Porter, accompanied by her daughter, and two sons of Rev B. Rice, of Bangalore; also a son of Mrs. Lechler, of Yercaud, embarked at Gravesend, en route to Madras, per “Renown,” July 11th.

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THE EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE

SEPTEMBER, 1862.

John Owen, D.D.

THIS illustrious man has been well called "the prince of modern divines." He was descended from the ancient princes of Glamorgan, from the last family of the regal tribes of Wales; but his father, Henry Owen, was a distinguished Puritan minister of his day, at Stadham, in Oxfordshire; there, far advanced in age and usefulness, Henry Owen died—and there, his second son, John Owen, was born, in the year 1616. His earliest youth foreshadowed, in some measure, his future eminence, for at twelve years of age he was admitted a student in Queen's College, Oxford, and at nineteen he became Master of Arts; but, opposing some of the superstitions of Archbishop Laud, and impressed by a desire for the purity of Divine worship, although as yet unconverted, he was expelled from the university. Mr. Owen became a private chaplain, first in the family of Sir Robert Dormer and afterwards in that of Lord Lovelace; and, as the unhappy contest had commenced between the King and the Parliament, he took the side of the Parliament, and his sympathies were, for the most part, with Presbyterianism, but as yet he had not experienced a change in his moral and spiritual condition and character. But one Lord's-day, going to Aldermanbury church, with a view to hear Dr. Calamy, it happened that a stranger preached; and that sermon was singularly blessed to the mind of this great man. It removed his doubts, and conveyed to his inner life strength and peace and comfort, so that he lived ever after beneath the influence of it, yet he never could ascertain the name of that preacher, although he made the most diligent inquiry. Soon after this he was presented to the living of Fordham, in Essex, and about a year and a half subsequently he removed to Coggeshall, where he had a far more numerous congregation; there he seldom preached to fewer than two thousand hearers; there, too, he became a Congregationalist, and formed a church on Congregational principles, and while there he became conspicuously known to the world. He could not be concealed, and was sent for to preach before the Par-

liament. While visiting General Fairfax, previous to his departure for Coggeshall, a hand was suddenly laid on his shoulder; it was the hand of Cromwell, who said, in a familiar way, "Sir, you are a person I must be acquainted with;" to which Mr. Owen replied, "That will be much more to my advantage than yours;" to which Cromwell replied, "We shall soon see that." He led him into Lord Fairfax's garden, and thus began a friendship which materially influenced Owen's future course, and lasted till the Protector's death. He went with Cromwell to Ireland, and, by a special Act of the House, he also went with him on his famous journey to Scotland, along with Mr. Caryl. He almost immediately afterwards was appointed Vice-Chancellor of the University of Oxford, and received from that University the diploma of Doctor of Divinity; he was also elected Member of Parliament for the University, but he did not sit; these circumstances show how eminent a station Dr. Owen occupied in the public opinion and affairs of his day. And, when it is remembered that he was indebted to Cromwell for his distinguished position, it shows how the eye of that extraordinary man was constantly watching for men of consecrated learning, and piety, and genius whom he might justly elevate to distinction.

Dr. Owen was one of those wonderful men who carry success with them in all they undertake in life. He exhibited his power alike in the smaller and the larger spheres of labour: in the village of Fordham he had attended to the discipline of the minds of the humble, untutored, and illiterate of his congregation, and, by catechetical examination especially, he had trained them in the knowledge and comprehension of the truths of the Gospel; but when he was elevated to the post of Vice-Chancellor of the University he exhibited the same power which he had successfully exercised over a village congregation. He says himself, when he first took that distinguished office, and for the first two years, "We were a mere rabble and a subject of talk to the rabble." But he raised the University from the miserable anarchy in which he found it plunged. For many years he had the chief direction of its affairs, and during those years many of the most distinguished minds of that period found their first efforts strengthened, their scholarship and their thought matured, and themselves prepared for their future life of labour. And never perhaps did Oxford present a more illustrious race of scholars than those who, during the period of Owen's chancellorship, were associated with him in the government of the University.

Upon the return of Charles II. to the throne, Owen was not immediately exposed to the same dangers and persecutions which assailed so many of that illustrious band of men who were the glory of England and of the Church of Christ. At that time he held no preferment of any kind, but had collected a congregation at Stadham, his birthplace, and there he continued to preach till persecution forced

him from place to place. Even in the quiet village of Stadham, he was exposed to the officious inquisition of men who were in search of suspected persons, and were ready to invent all kinds of charges against the most innocent and eminent. Dr. Thomas Lamplugh, of Queen's College, Oxford, in a letter of his, dated January 15th, 1661,* just after Venner's insurrection in London, which made the Royalists mad against the old Commonwealth men, speaks of a search for arms in his neighbourhood, and of some being taken from Dr. Owen, of Stadham, and others. It might be an old fowling piece or two kept by his servants for shooting birds. Only think of the absurdity of the learned ex-Chancellor of the University, whose tastes and habits were alien from all such warfare, laying up artillery in his house against a rebellion! At length he settled in London. He was considered to have rendered some service to the Church of England by his reply to an insidious work of a Franciscan friar, entitled "Fiat Lux." But, singular as it seems to our modern freedom, those very sheets with difficulty passed the censorship of the press of that day, because the bishops, who were appointed by Act of Parliament to license books of divinity, found that whenever he had occasion to mention the apostles or evangelists, even Peter himself, he left out the title of Saint, and because he endeavoured to prove in this book that it could not be determined whether Peter was ever at Rome,—so frivolous and so ridiculous were the barriers in that day which sometimes interfered with the publication of an useful and, even then, most unexceptionable work. However, the author would consent to no alteration, and the book appeared. Upon its publication the Lord Chancellor Clarendon sent for him, and acknowledging the service he had rendered by his volume, assured him "that he had deserved the best of any English Protestant of late years." He declared to him that the Church was bound to own and advance him, and offered him preferment if he would conform. The Chancellor also observed there was one thing which greatly surprised him, "That he being so learned a man, and so well acquainted with Church history, should embrace the novel opinion of Independency, for which, in his judgment, so little could be said." The Doctor replied, "That indeed he had spent some part of his time in reading over the history of the Church, and offered to prove, against any bishop whom his lordship might select, that this was the plan of government practised in the Church for several hundred years." "Say you so?" said the Chancellor; "then I am much mistaken." This was not the only instance in which temptations were held out to him to conform, but he retained, with many others of that age, an inflexible integrity, and better than most men of that time he comprehended the rights and immunities of conscience, while he retained also the perfect dignity and courtesy of a Christian gentleman.

* Preserved in the State-Paper Office.

But his persecution continued for many years unrelaxed, and he had serious thoughts of leaving his native country. He received an invitation from New England to remove thither and take upon him the presidency of Harwood College, and also an invitation to the pastorate of a church in Boston: this call he accepted, and actually made preparations for his voyage, but the Court hearing of his design, he was stopped by particular orders from the King. He was also solicited to become Professor of Divinity in one of the Dutch universities,—so great and extensive was his reputation in foreign lands, although frequently, by the cruel operation of the laws against conventicles, he was almost as bad as outlawed, yet prohibited from exile.

For a time he lived in Kensington. During this period the following circumstance occurred. Going one day to London, when in ill health, his carriage was seized by informers. It happened that a justice of the peace, Sir Edmund Bury, was passing at the time, who, seeing the carriage stopped and a mob collected, inquired into the matter. He ordered the informers and Dr. Owen to meet him in Bloomsbury-square, when the case should be investigated. Meanwhile the Doctor was discharged, and when the inquiry took place, the informers were found to have acted so illegally that they received a reprimand, and their victim escaped.

But the later days of Owen went down in peace. The cruelty of the Acts against the conventicles in some measure relaxed, and he became the pastor of a church meeting in Leadenhall-street; indeed, a union was effected between one formed by the Doctor and one which had been presided over by the eminent Joseph Caryl, the author of the bulky work on the book of Job. Upon the death of Caryl the two churches united and formed a very numerous congregation, in after years meeting in Bury-street, St. Mary Axe, and ministered over by Dr. Watts; then Dr. Owen numbered, among his auditors and members, persons most eminent in the ranks of Independents—Lord Charles Fleetwood, Sir John Hartopp, Colonel Desborough, the brother-in-law to Oliver Cromwell; Lady Abney, Lady Hartopp, Lady Vere Wilkinson, Lady Thompson, and the celebrated Mrs. Bendish, the granddaughter to Cromwell, who inherited, in a remarkable degree, the character of her illustrious grandsire.

The friendship and counsel of Owen were sought by a number of the most illustrious men of the Government of that day: such men as the Earl of Orrery, the Earl of Anglesea, Lord Wharton, and Lord Berkley. The Duke of York, after James II., on one occasion sent for him; and Charles II. did him the like honour, and conversed with him, more than once for some hours, closely on the principles of Non-conformity. It is known that Owen frequently took occasion to hear John Bunyan preach when he came to London. In one of the interviews between Dr. Owen and the King, Charles expressed his surprise

that a man of Owen's learning could hear a tinker preach ; to which he replied, "Had I the tinker's abilities, please your majesty, I would most gladly relinquish my learning."

At last this great man was called to his rest. He died on Bartholomew-day, August 24th, 1683, in the sixty-seventh year of his age. On the morning of that day, Mr. Thomas Payne, minister at Saffron Walden, in Essex, called upon him, and said, "Doctor, I have just been putting your book, on the 'Glory of Christ,' to the press." To which Dr. Owen replied, "I am glad to hear that performance is put to press ;" and then, lifting up both his hands and eyes as in a kind of rapture, he said, "But oh, brother Payne, the long-looked-for day is come at last, in which I shall see that glory in another manner than I have ever done, or was capable of doing, in this world."

Thus, in this holy, elevated frame of mind, died this great man. From Ealing, where his last days were passed, his remains were conveyed to Bunhill Fields, on September 4th, attended by sixty-seven carriages of noblemen and gentlemen of his acquaintance, besides many mourning coaches, and gentlemen on horseback.

Upon the voluminous writings of this distinguished patriarch of English Nonconformity, we have not stayed to remark ; but from them the student of scriptural learning, and the lover of evangelical truth, in all ages since, have drunk refreshing and invigorating draughts of inspiring knowledge. These writings abound in learning most useful and sometimes curious. Their theology is elevated and most judicious, exhibiting great knowledge of the human heart and vast logical acumen. Owen may be not inappropriately called the English Calvin, and great would be the benefit to the mind and heart of the Church, did the rising ministry of our day drink deeply from these wells of truth.

Future Glory.

CONSIDER the terms in which the invisible world, the future state of the soul, is spoken of. "Our light affliction, which is but for a moment, worketh for us a far more exceeding eternal weight of glory"—for the "and" that is interjected here does not belong to the original. It is not "a far more exceeding *and* eternal weight of glory : " it is "a far more exceeding eternal weight of glory." Neither is the text translated literally. The Greek word *ὑπερβολήν* signifies going beyond, overmeasure, excessiveness, and so, by a slight change, signifies eminence, or pre-eminence. It is doubled in the original, so that, if literally translated, the clause would read "worketh for us an exceeding eternal weight of glory."

Whenever any faculty or any power is lifted to such a degree of exaltation that it shines out and flashes upon others the reality of its

state, it is said to be glorious. That is, it has the power of emitting the evidence of its state. The glory of strength is a state of strength such that whoever sees it is impressed by it, and made to admire it. The glory of one's condition in this life is such a state as addresses to all men the evidence of its excellence and admirableness.

Whenever the intellect has been developed, without obstruction and hindrance, to such a degree of purity and eminence that its action and results are apparent to all, and excite admiration in all, then it and all its faculties become glorious.

And so it is with the moral forces. When they co-operate and harmonize so that their action strikes all that come near with great admiration, they have become glorious. They have power to throw out their excellent state upon the admiration of other men.

When glory is applied to the mind of man it signifies such a state of excellence that not only does the possessor feel that it is good, but all that look upon him feel that it is pre-eminent. It shines and emits its own excellence.

I understand that the glory which we are to have in heaven is to be such education, such perfection, such exaltation of each faculty, and all of them, and such co-ordination of each person with every other person in companionship, that every one looking upon the whole economy of our state, of our condition, of our circumstances, shall see shining out from it the evidence of its excellence. Every man shall be in such a state of education and perfection that he shall glow and shine, and that every other man on meeting him shall feel, if he does not say, "How admirable! how beautiful!" Such is the glory of the upper state. But you will observe that that is not the whole statement, that we are to have glory in heaven. As applied to a heavenly state we should of course construe glory according to the scale of excellence which is supposed to belong to heaven. If you go into an Indian's wigwam, a few eagles' feathers, some wampum, and two or three strings of glittering beads, are about all that you will see. But these are glorious for an Indian. Now, take them into the cottage of a poor shepherd or a farmer. He smiles at them, and calls them silly trinkets. They are not glorious there. But there are other things that the husbandman thinks to be glorious. But that which is glorious in a plain cottage ceases to be glorious when you carry it into the mansion, where there is wealth, and culture, and refinement. The rich man has things that are glorious, according to his standard. His furniture of the table, his furniture of the room, his pictures, and the very apartments themselves, for size and dignity, are glorious in their way. But if you take those things up into a king's palace, where are gathered the treasures of an empire, and where the art of successive ages has done what it could to add grace and beauty to these treasures, then they cease to be glorious. But a king's palace lifted up and placed in the centre of

God's heavenly realm, would be a dark spot. It is nothing as compared with the glory of the highest point of creative intelligence, taste, and skill. When heavenly glory is spoken of we are to have a sense of what must be the exaltation of a man's thinking power, of his sentiments, of his motives, of his whole active state, in that upper sphere; we are to measure, not according to the pattern of the highest school on earth, but according to what a thing must be where God and his angels dwell. How transcendent is the idea when carried up thus!

But it is not enough to think of glory as applied to heaven. We are to add the thought of weight. It is *weight* of glory. Now *weight* does not signify really the original meaning of the figure. The term in the apostle's time was used to signify magnitude; and in the text it is employed in connexion with glory to convey the impression of a glory comprehensive, widespread, vast. It was not a fugitive, filmy cloud of glory. It was a glory orbicular, eternal, and so illimitable that it must be spoken of in terms such as those that measure and characterize mountains or continents.

It is not weight alone. It is *exceeding* weight; that is to say, surpassing weight, a weight that goes beyond bounds for excellence and eminence.

And that is not all. It is *eternal*. We see the compound blow-pipe concentrating its might for a moment on a single point. It glows; it is intense; but it very soon spends its force, and goes out. We see the calcium light. It glows while it burns, but it soon wastes itself. Now, in distinction from these quick-made and quick-perishing glories, which are the result of concentrated forces, and which are speedily wasted in the concentration, the apostle speaks of the glory of the other life as one that is past all measuring; past all ordinary experience; and past all thought. It is exceeding, excessive upon excessive, and eternal. We rise into a normal condition, in which we shall abide for evermore; in which every part of our nature shall be so high, so full, so perfect, that it shall make its impression of completeness in excellence and beauty upon every one that is present or that shall come near. God himself shall look on you and say, "How beautiful!" You that cower down, and shrink, and hide yourselves from the shining eye of God with a consciousness of imperfection---God shall yet take you, and look upon you; and his face shall light up with admiration, because you shall be so beautiful, so perfect, so illustrious in excellence. We are not wasting, we are not wearing, but we are going on and up toward a land where God means to glorify himself by our glory; and we are to stand there to illustrate to eternal ages the height, and depth, and length, and breadth of love and wisdom, and eminent glory, by the admirableness of the glory to which we ourselves shall have attained.

Now the apostle declares that our earthly experiences, whether we are conscious of it or not, are working out just that condition for

us, and in us. "Our light affliction, which is but for a moment, worketh for us a far more exceeding eternal weight of glory." He sees that realm, he sees what are the conditions of existence there, he sees what is the plenary blessedness of those that are redeemed, he sees the desirableness and richness of an existence in a heavenly state; and then he turns round and says, "Now every experience in human life is working out for you, and in you, the elements necessary to such an existence." Everything that befalls you, whether it is joy or sorrow, whether it is trouble or ease, whether it is what is liked or what is disliked, whether it is that which augments power or that which restricts power—everything that befalls you, if you are an heir of the eternal and heavenly state, the apostle declares to be an engineer working for you.

Persons that have but little power, and that are in limited spheres, are greatly impressed with the scope and value of earthly things; but in proportion as the understanding is large, and the soul powerful, men are accustomed to feel that this world is "vanity and vexation of spirit." A sense of the inadequacy of any one man to the work that is required to be done in the world; of the limitation of the human condition, and of the folly of much endeavour, or much ambition, is sometimes so strong as to rest like a pall on a man's courage and enterprise.

Has the past yielded such a rich harvest of experience and development that you would deem it desirable to turn about and seek a repetition of the scenes of which it has been the theatre? Is not the experience of every thoughtful man this: "The world is worth but little?" We do not say that the sun is not bright, that flowers are not beautiful, or that companionship is not good; but this: "There is something in me that is capable of higher enjoyment than I have here; and these are specked with such sorrows and disappointments that, though they are well enough for once, I should not care to live them twice, if I had to go through the same experiences." The more a man knows of the world and of men the less he feels as though this life was worth having.

But ah! who cares? This world is a grindstone, and you are here to be ground—that is all; and who cares for a grindstone? If it makes a man bright, and polishes him, and gives him an edge, it does its work. Who would ever think of taking a grindstone into his house for a luxury? This world is a good grindstone; it is good for us to be exercised by; it is good for us to be sharpened by; but it is not a thing that is desirable to have and keep.

But ah! if I measure it by what is to come hereafter, the case is changed. If all these things have only had a seeming, and if they are driving their nails, and heading them, and riveting them, with reference to another sphere of existence, the matter is different. If all this mechanism of worldly experience is to be set up again yonder, and I am

to see it there, it is not so insignificant as it appears. When gold was first discovered in California they used to saw timber in New England, and frame it into buildings ready to be put up, and stow them into the holds of ships, and carry a whole village in one ship, to be put up in that new region. And suppose a man, on hearing that there was a whole village in the hold of a ship, had gone down to see what a village looked like? When he gets where it is, all that he can see is an immense heap of bricks, and lime, and tools, and planks, and boards, and timbers with all sorts of holes in them; and he goes up and says, "Well, if that is a village, deliver me from a village!" He laughs at it. No man can convince him that it is a village. Now, land your stores, and take these timbers that have been fitted, and these boards that have been planed, and painted, and fixed on the far-off New England shore, and carry them under the shadow of an evergreen hill, and put them together, making of them cozy white houses, with their little yards, and their flowers; and then bring this man out of the ship, and say, "There is the village, cut out on one shore, and set up on another!" Would he not change his mind?

This is God's saw-yard. He is sawing out timber; and you are that timber. To-day he is ripping you with the saw. To-morrow he is smoothing you with a plane. The next day he is rubbing up the surface with some kind of a rasp. He plies you with hammer, and nails, and screws, and bolts, and all sorts of instruments. This great world carries you like the hull of a ship. You are sailing to that land where all these things which are being fitted and prepared here, are to be set up. And you can never imagine from what you see here what is to be there. You would not know yourself if you were to see yourself as you are to be. If a man could be projected outside of himself, and walk by himself, as he will be in the other life, he would say, "Who is that?" He would not know himself, such is the exceeding glory of that change which will be wrought in us when all parts of our being have been developed and educated, and we are what God thought of and meant when he invented man.

There is in this view of the future a remedy for that sadness which steals in under the consciousness of the failure of powers by reason of age. Many of you do not know what that means. Some of you do. There is a period at which men come to be strangely impressed with the thought, "I am growing old." I suppose there is a year or two in which all have the feeling (it may not be a painful one, but it is a sad one; it is a tender, minor feeling): "I have passed my youth: I am never to be a boy again; I am never to be young any more; not only am I a man, but as a man I have signs and tokens of the failure of some parts of my organization."

It is said of athletes, boxers, and wrestlers that they have a second breath. After they have gone through what may be said to be their

first strength there is a rallying of the system; and then they are said to have come to their second breath. When they are on their second breath they hold out a great while. So it is with our thoughts in respect to growing old. We have a sad feeling to get over, which arises from the consciousness that we are becoming aged; but after men have got over that feeling they never feel old, though they are eighty years of age. They come to their second breath in that regard. Now, do you begin to have a consciousness that you are failing? Do you find that your feet are heavier than they used to be? Are there not persons here that have had some difficulty about the ear? Have you never thought that persons talked less clearly than they used to? Have you not thought that people did not pronounce their words as plainly as you were taught to pronounce yours in the school that you attended? Does it not seem to you that the spectacle-makers are growing slack? Are there no times when you feel that the shadow is turned? All day long the sun goes up, and up, and up, till at last it stands at flush noonday; and then, when it slants even one degree, you see that the shadow creeps down the other side, and grows longer and longer as it goes down. There are many of you that have seen the shadow run on the wrong side, and it is growing longer and longer. Your sun is going down toward the western horizon.

If a man has been accustomed to think of his life mainly as centred or fixed here, it is not possible that he should not feel sadness at the indications of decaying powers, of limited accomplishments, of being compelled to lay down his part of the duties of active life. But if he feels that these things are working out for him "a far more exceeding eternal weight of glory" in the life that is to come, he can look upon them with composure, if not with cheerfulness.

We do not know what mountains, rich with gold, are worth, until we begin to dig; and the more we dig the more we become impressed of its great value. So long as the gold is covered up, and locked in the hard quartz, it is worthless. It is by blasting, by rending, by destroying, that the precious ore is brought out and made serviceable. Now, we carry in us that which is more precious than the ore, to obtain which we blast and rend and destroy the rock. It is just this that the apostle thinks of when he says, "We have this treasure in earthen vessels." We are like a casket made of earth, inside of which is preciousness, it may be of ointment, or jewels, or something else. The real value consists in that which the casket contains. This body may be shattered, the casket may be destroyed, and yet all that is valuable may remain.

Who cares, then, whether the hair be white or black? Who cares whether the eye be far-sighted or near-sighted? Who cares whether the hearing be poor or good? Who cares what becomes of the senses? This is not my whole life. This body is not my only heritage. I go to

that bright land where the immortal part shines up and on for ever and ever. And this consideration takes away the sadness occasioned by the consciousness of the failure of the earthly faculties.

REV. H. W. BEECHER.

Dr. Leifchild as a Preacher.*

DR. LEIFCHILD was born in the year 1780. He studied at Hoxton Academy. His first pastoral charge was at Kensington, where he settled in 1808; thence he removed to Bristol, in 1824; thence to Craven Chapel, in 1831, from which post, having completed twenty-three years' ministry, he retired, while yet his eye was not dim nor his natural strength abated, leaving the church in the highest state of efficiency and prosperity.

He seems to have borne, from a boy, the mark of God upon him. Shortly before his death he told his grand-nephew the story, that when he was a boy, not more, I think, than six years old, his mother was in peril from some accident, and he ran up into a loft behind the house, and flung himself on his knees in prayer to God that He would help her, and that "he knew that God had heard him before he came down." In early manhood he, like all the youth of England, was full of martial enthusiasm as a volunteer. But he was always steady and earnest, with a heart responsive to the claim of God upon him, and he had been marked by the leaders of the little Methodist community, of which his father had been one of the most earnest and laborious members, as one who would do them good service in time. One night he entered their meeting, and they, always seeking to interest him and engage him in their work, pressed him to give out a hymn. The hymn began—

"O that I could my Lord receive!"

Wesley's Coll., 125.

* By permission of our friend, the Author, we insert this fragment from two able sermons, first published, entitled, "John Leifchild, D.D. Sketch of his Character and Ministry. By JAMES BALDWIN BROWN, B.A." (London: Ward and Co.)

It so powerfully affected him that he clasped his hands and burst into tears. When he recovered himself, at their earnest request he engaged in prayer; and then, the fountains of the great deep within being broken up, he went home and spent the long night wrestling with God. It was the decisive hour. From that Peniel he, too, came forth a "prince, having power with man and with God." He became from that moment God's confessed and devoted servant—a confession which his life maintained unsullied to the close. The little community with whom he worshipped were eager to enlist him in their ministry; but for a time his soul seemed to shrink back from the work. Shortly after this he married, feeling, perhaps, that for the present he had built up a barrier between himself and the work which he dreaded, but to which he had been designated by the Lord. His marriage compelled him to settle steadily to business, but his soul loathed it. It was always an intense weariness and pain. But toil he must, and we can well believe that he wrought bravely on. In ten short months his wife was stricken. She brought forth her first-born son, who survived her but one month, and died. He laid them both in the same grave. A horror of great darkness then fell upon his spirit. His passion for her was intense, his agony too bitter to be borne. He shut himself up with his God, and said, "I have been striving against thy will, but I strive no longer. I am thine now, thine wholly. Tell me what thou wouldst have me to do. Show me the door; I will enter it at any cost." He had, I think, the most simple, child-like faith in the workings of God's providence that I have ever met with. To him it was

full of significance—he saw clearly the Divine hand—when, after a night of intense mental and spiritual conflict, he found on his table a letter from Mr. Thomas Wilson, of Highbury. He had heard of this young Apollos, and desired to see him. He found him, doctrinally and ecclesiastically, more in harmony with the Calvinistic Independents than with the Wesleyans, among whom he had passed his early days, and with whom he cherished a warm sympathy during his whole career. In fact, a distinguished Wesleyan preacher, who also had heard of and conversed with him, and who remained his familiar friend through life, having keen discernment of his nature and tendencies, had told him frankly that he would do better among the Independents. An Independent may be pardoned for thinking that no church system less large and free than ours could have held him. It fitted him perfectly. It afforded him precisely the platform which he needed for his special work. If any man ever understood ruling an Independent church, he understood it. In his hands Independency was a power. He applied, we believe under Mr. Thomas Wilson's influence, for admission into the college at Hoxton, with a view to exercise his ministry among the Independents. They received him gladly. Among the many eminent services which Mr. Thomas Wilson rendered to his generation, not the least was the part he took in the introduction of Dr. Leifchild into the ministry, and subsequently in his settlement at Craven Chapel, the largest of those five metropolitan sanctuaries which owe their existence to his untiring zeal. At Hoxton he studied with intense avidity the darling theme of his thoughts to the very last—Theology. Many a time during the long winter was he up at six o'clock, in a fireless study, to make a "Body of Divinity" for himself. When he had completed his course he went to Kensington. For sixteen years he preached there at Hornton-street, "having found the door and entered;" thence to Bristol; thence to Craven; thence to an old age, rich as a living man's in honour, love, and

tender ministries; and thence—home.

* * * * *

It was in the pulpit that he was most fully what he was, and he was conscious of it. There he was monarch of all he surveyed, and he sat, like Job, "as king with an army, and as one that comforted mourners." His preaching was what is called eminently practical, but it was stayed and braced throughout by firm bands of doctrine. He developed his thoughts of the counsel of God with dogmatic precision, and held that a sound understanding was ever the necessary support and counsellor of a loving and loyal heart. He generally opened his discourse by some very plain, pointed, and simple expository remarks. The meaning of the text, and its relation to the context, were very clearly exposed. The form of the discourse, in heads and subdivisions, was always distinctly developed; the scriptural illustrations were most extensive and apposite. But there was rarely much, in the great body of the discourse, to justify the immense reputation which as a preacher he enjoyed. Common he could not be—he was too intensely individual. Even when rambling without much thought, there were always pregnant hints, flashes of fancy, or touches of character, which lent interest to his dullest sermons. If he was in a happy vein, too, especially if the love of Christ or the joy of heaven were his theme, there would be pasture there of rarest fragrance, a strain of the most exquisite beauty of diction and thought—the unveiling of a nature to which Christ's love was more precious infinitely than any human tenderness, and heavenly haunts more familiar than the common scenes of this work-day world. He could fire souls with the love of Christ, for he loved Him with the intensest passion; "passing the love of woman," may be a mere image to many of you, but it was real with him. He could lift souls to heaven, for he frequented it; he saw the golden gates unfolded, and caught the echo of its songs. But often, during the greater portion of his sermon, he would be singularly quiet, didactic, and tame, at least to those

who did not understand his manner. Then, and there was a certain kindling of the eye, and gathering up of the frame, which foretold what was coming, he would summon all his energies for some ten minutes of passionate, intense, soul-searching appeal. He would throw off that quiet, didactic demeanour, and every nerve, fibre, organ, would grow instinct with life. Then, wave after wave of fiery eloquence would flow forth, and flood the soul of the astonished hearer in an atmosphere of flame. I have sat burning and glowing under his words. He would paint in the most intense and vivid language the tremendous issues which were hanging on his appeals—the joys, the bliss of the saints in glory; the agony, the ravings of the damned in hell; the glory of the Saviour when He should come to judgment; the joy of the redeemed, the horror of the lost; the worth of a soul which must live for ever in bliss or in agony; the anguish of the remembrance in the abodes of eternal pain, “Too late! too late!” I have heard him pour forth his warnings, appeals, and denunciations till the congregation sat as paralyzed, till men held their breath and women sobbed in the intensity of their excitement, and then, with one brief sentence, which in force and fire surpassed them all, he would pause, and amid a breathless silence, with an emphatic nod, his acted Amen, sit down. The hymn was carefully selected to carry on the impression. The singing of that last hymn at Craven Chapel, on some occasions, was a thing to be remembered through life; the prayer brief, intense, importunate, and then the congregation broke up; but how many went home to pray, to agonize night-long, God only knows.

He had two manners, corresponding to the two classes whom he was commissioned to address. To him the church—the formal professors of faith in Christ—was marked out very definitely from the outlying ungodly world. He believed in election. He always spoke of them as God’s chosen ones, the Lord’s own—His in time, His for eternity. But he believed, if ever a man did, in duty. The

first in honour, the first in privilege, must be first in service, first in ministry to the world. A lazy, careless, selfish Christian he could lash with the thongs of his invective, he could scathe with the lightnings of his scorn. But he dwelt much on the promises, the comforts, the hopes, with a faith so unfaltering, a vision so cloudless, that the dullest and saddest were inspired. To the sinner he dealt largely in warnings and terrors. The solemnities of the judgment, the pains of hell, were painted with terrible truth and power. He saw men perishing, careless, asleep; he shook them roughly, he admonished them sternly; if they would not hear, he compelled them to contemplate the horrors of their doom. But often he pleaded as though Christ were pleading His cross and passion; with tones of melting tenderness he wooed the sheep to their Shepherd, the sons to their home. The very core and centre of his preaching was the atonement. God’s love, Christ’s blood-bought merit, were ever foremost in his thought. Justification by faith was the doctrinal hinge of his whole system of theology. If there was one thing more than another which could kindle him, it was the Divinity of the Lord, and His glorious honour. It was to touch the very apple of the eye of his spirit, to dim the lustre of one ray of that burning crown.

We have now to lift our hearts and thoughts into yet higher regions, and ask how such a preacher as this could die?

He had for long been laid aside from any active ministerial duty; but while he could stand he preached. His last service was at Mr. Jones’s recognition, on his settlement at Bedford Chapel, Somers Town. More dead than alive he dragged himself to the chapel. Through the sheer force of his will he said a few emphatic words. That was on December 11th, 1861. Earlier in that year he was so ill that one night his medical attendant thought it just impossible that he could live through the night; but such was the iron strength of his constitution that he rallied. But it was the beginning

of the end. For a year and a half, I think I may say, he has been dying; and to those who have been permitted to catch the utterances of his spirit, it has been less like earth than heaven.

He talked to God about everything. Steal to his door, in his last illness, during his wakeful nights—he was talking to God about it all, his sufferings, his supports, his food, his medicine, his nurses; all his care he cast on God, and he said that God never failed to let him know His will. The most passionate exclamations about Christ's love and sympathy were often heard on his lips. One had been talking to him one evening. "I like what he says about the religion of Christ being a religion of love, designed to establish a personal human affection between man and God. I know it in my own experience. My soul springs to God with a love that swallows up every other feeling. Well, I shall know all soon. I long to know God, to see God. I can enter into John Foster's intense yearning to pierce the veil, to stretch out into the invisible, the infinite." "How pleasant it is to think that those whom we have loved and lost are only in the next room, as it were. I like that better than talking about a different world." His doctor told him he had taken a turn. "I think I have taken a turn; but whether it is as a living man here, or to be all life there, I don't know." "Lord, what is man? what are we but little channels through which He works?"

"I awoke this morning with an indescribable spring of my heart to God. O God, thou art my God! I cried, with a transport I had never felt before. These are sweet days; these, my last days, are very sweet to me." Brought down to his grave in peace—nay, in triumph, with a joy unspeakable and full of glory! During his last illness he would have up his household to prayer, morning and evening; thanksgiving always predominated, sometimes rapturous thanksgiving. I think he kept up the habit until within two days of his death. He never took the smallest morsel of food, towards the last, without audible thanksgiving. He was overflowing with the sense of God's

boundless goodness. It seemed to grow upon him, to overwhelm him, as he stood there on Pisgah, in view of the glories of eternity. After an evening of happy conversation, he said, "For the sentiments that have filled our minds this evening, we thank thee, O thou glorious, thou blessed, thou beautiful God." "O, my dear! scenes of glory await us there that will make us surprised that we thought so little of them here. O this blessed Bible! I should like to die with it in my arms. I am thankful, oh, so thankful, that I shall have a whole eternity to adore Him, and thank Him for His amazing love. How I shall shout His praises to the assembled hosts! But oh, eternity is too short to show forth all His praise." "'I will never leave thee and forsake thee:' and He never does. O, the glory of His power! In one moment He can dart such energy into a human soul as shall make it easy to go through fire and torture to Him." "We must all be brought to that one point, Am I ready to go into eternity with my Lord?" Few men, I think, have had such a sense of the constraining power of the love of Christ. "Draw me, and I will follow after Thee," was the language of his life. How full of beautiful significance is this! In April, 1861, he was heard to say to himself, "Calm review, and pleasant anticipations! Though I walk through the valley of the shadow of death—only a shadow, not death. *Walk through—now and then stand still, and look around on the prospect behind and before.*"

"So many hymns crowd on my mind that I find it difficult to avoid confusion. Blessed be my God that my heart and lips have caused that name to be reverberated by many hundreds who are now, perhaps, repeating it in sweetest cadence." On the Thursday preceding his last, he took a most tender but cheerful farewell of his son and niece, and sent by her the following message to his brother's children:—"Give my love to them, and say from me, 'God is love; live in love, and it shall be well with you; and remember, remember, parting is not separation.'" This he repeated thrice. His last night on earth was memorable indeed. Though

he did not close his eyes, and the restlessness of approaching change was but too apparent, his heart was overflowing with joy. He heard the music and saw the golden gates of the celestial city. "What! don't you hear it? don't you hear it? those beautiful harps!" He seemed surrounded by a throng, to whom he was saying, "You can't all go in with me. I must go first, but keep close behind me, and open the gates wide, wide, wide, for all." Then he softly added, "Lord Jesus, receive my spirit."

On the Sunday of his death he was too exhausted to say much; but he was perfectly conscious, and roused himself to name some dear to him. About two hours before his departure he said to his niece, "Write," and in the most collected manner, as if he were composing a sermon, said—

"First, have a great aim in life. Have you written that? Well.

"Second, try to please God." On her

repeating this he said, "Will you? that's right.

"Third, shine. But I think that will do now." His last breath was calm as an infant's. The angels did their office tenderly. "Having said this, he fell on sleep."

Very solemn are these words, dictated a few weeks before his death, as embodying the sentiment of his life: "I will creep as well as I can to Thy gates. I will die at Thy door. Yea, I will be found dead on the threshold of Thy mercy, with the ring of that door in my hand."

One last word to crown the whole. "I have thought so often of William Bunting's line, 'A death-bed witnessing for God.' I have wished to bear my dying testimony to His truth and grace, but I have been afraid of self-glorification. I have prayed earnestly to be kept from that. Thank God I can now say, 'I am willing to be forgotten.' "

The London "Congregational Year Book" for 1731.*

THIS old manuscript contains a brief notice of the Old Weigh House in East-cheap, which we quote almost entire. "In 1695 this church met in a large room in Great East-cheap, Mr. Reynolds being their pastor, but in 1697 his people built this meeting-house, and from a small one it has been and is now a considerable and rich congregation. Mr. Reynolds was a plain, serious, and affecting preacher, the Spirit of God assisting him in his labours; he had many seals to his ministry; he was a remarkable pleader for the cause and interest of Christ, and especially for the poor ministers in the country; and God gave him in a liberal manner the hearts and purses of his people, they making the largest collection of any congregation in London, Salters' Hall excepted, for divers years together. About 1699, Dr. Earle was chosen his assistant, and upon his remove, about 1707, he was succeeded by Mr. James Read, but Mr. Reynolds and his church not being satisfied with

Mr. Read's judgments as to the doctrine of the Trinity, about 1720 he was discharged, and Mr. Wood was chosen in his room. It is observable in Mr. Reynolds that, in the latter part of his life, he was led more to the study of the main doctrines of the Gospel. * * * Mr. Wood is a lively, good preacher, and his talents are popular. In 1730 Mr. Saunderson was chosen to be assistant. This church used to carry their contributions for country ministers to the Presbyterian fund, but Mr. Wood now joins with the Congregational fund, for which reason he may be reckoned one of that body." *

There is a strange, quiet humour about the following history of "the meeting-house near the Three Cranes." * The well-known Mr. Gouge was pastor there in 1695; he was "a popular preacher and a zealous Calvinist:" then a Mr. Jacob,

* See also Wilson's "Dissenting Churches." He omits, however, all these specialities, which we deem worth quotation, as throwing light upon the days gone past, which resembled very closely the days going now.

* Continued from p. 546.

"who meddled with publick affairs, which reaching the Parliament house" (1697), it was insisted on "that he should be removed;" but this being complied with, it "enraged Jacob, and before he took his leave he fell foul upon divers worthy ministers, amongst them the valuable Mr. Matt. Mead, &c.".... This Mr. Jacobs afterwards founded another church; doubtless a man of fanatical temperament; concerning which it is recorded that "the people were all obliged to stand up when singing of psalms, periwigs were all discarded, and the men wore whiskers, and a new order passed for the women's garb." In this new place, Turners' Hall, Philpot-lane, "he reflects publicly on King William; drolls on the names of many worthy ministers, viz., Mr. Howe, Mr. Traill, Mr. Clark, Mr. Bragg, &c.; he then removes to the Curriers' Hall, Cripple-gate, where he goes on in the same way;" he died about 1721, this strange, erratic man, originally a quaker, and with him died also "his new modelled and reformed church."

We need not go into further particulars. Such as we have given are more the illustration, than the history, of that period, and may perhaps have their special interest with our readers; it was the period of decent dulness in the churches; societies there were none; activities there were few; of orthodox sermons there were plenty, but of Christian life little. All was still, and quiescent; and in place of active work, that would have strengthened the inner life, and broadened their human sympathies, good, worthy, and pious men discoursed so much about dry bones, that many of them became living skeletons. The days of reaction, of recovery from a religious torpor, natural enough to those who compared the tolerance of William with the intolerance of James, or even of Elizabeth, were yet to come, as in God's "fulness of time" they did come, when Whitefield and Wesley roused a nation into a new religious life by their bold invasion of the conventional religionisms of that dreary period, and we this day are quickened by the im-

pulses of Christian vigour originated by these apostles of the later ages.

In that quiet day*—so far in time and in usage removed from ours, with no express trains, no platforms, no public meetings, no fierce competition, no hustling, bustling people, no fourth estate, no magazines—nothing but quiescence in the supreme place—there was, however, one society, and only one, sustained by the funds of Evangelical Nonconformists; (very curious that Non-Evangelical Nonconformity has no such sympathies :) it was formed for the purpose of "making annual collections for country ministers;" and it appears that in 1781 the sum of £1,684 was collected for this purpose, the largest amount being from Mr. Bragg's church "in Leadenhall Market," viz., £300; the second from the Weigh House, £200; and the third from Dr. Watts and Mr. Price, £184. These figures are very curious; they indicate a vitality we gladly recognise, and a wide-hearted sympathy most refreshing. A. B. remarks on this well-timed almsgiving: "As this generosity of the citizens towards the relief of their distressed brethren is a commendable work in itself, so it gives some hopes, notwithstanding our degeneracy, that God is not wholly withdrawn from us; and were our country brethren truly sensible of the labour that is taken to assist their ministers, as well as to train up young men for that sacred employment, and what pains many parents take to impress upon the minds of their children a compassion towards them, and what encouragement they give them to be liberal betimes, certainly they would be provoked in a greater degree towards a public spirit amongst themselves."

* Isaac Taylor, in his "Saturday Evening," suggestively remarks, while making a rather elaborate comparison between those times and ours:—"Even the meagreness of our theology has its palliation, and even its praise; for who would consent to exchange the sedulous benevolence of our times for the intellectual power of past ages? It is the just commendation of the religious community of the present day, that it prefers the propagation of the Gospel, and the service of humanity, to every other pursuit."

These *notitia* acquire a real interest, considering how far we are removed from the days in which such evangelic labours of love commenced; they contain the germ of all our modern missionary movements; they are the acts of the true successors of the apostles, and conduct us back to those times in which one of the foremost articles of Christian faith was the grand old apostolic doctrine, "No man liveth unto himself."

Still even in those days there was much disquietude and many perplexities. There are these disturbing elements in all times, and perhaps there will be until the "unsuffering kingdom comes." One of the great lessons of past history is patience with our present. A true philosophy sees nothing now that has not been seen before; and as the history of the past is but the prophecy of the future, it waits calmly to see the issue of events it has no power to prevent, and no wish to interrupt. What we are now about to transcribe is just as applicable to 1862 as to 1731, and indeed might be supposed to have been written for the religious press of the present day. We quote *verbatim*: "The dissenting ministers of the Independent denomination are almost to a man Calvinists, and on that account are the more united in judgment of any set of Christians in the kingdom; and were they but as much cemented in affection, and acted with greater concert to serve the real Interest of Christianity, much greater services might be expected of them; were some few of them masters of a little more temper, prudence, and charity, and others of a little more zeal, it would be a pleasing prospect: but although a perfect harmony and union is very desirable, yet, at present, it is a thing rather to be wished for than expected." We have all confidence in the "plain unvarnished tale" of A. B., and have no objection to listen to it patiently, even though it disturbs our complacency, and interrupts the pleasure we take in that ideal of Nonconformity which in these pages has been sometimes presented. Then as now, and now as then, perfection in a church-system was a Utopian vision; they who gazed upon

that goodly land always saw it afar off; and whether now we are nearer it or not, we dare not prophesy. The following has its historical value obvious to every reader: "Since the year 1695 London has increased in its inhabitants about a sixth part, and as the number of dissenters has not been in proportion to such an increase, so far that Interest may be said to have declined; and here it may not be altogether improper to assign some reasons as cause of this declension. Many might be offered, but two only shall be taken notice of. One is the influence that is produced by the *Test Act*, by which all persons that enjoy places of profit or trust under the government, or in particular corporations, are obliged to take the sacrament in the Church of England; this has been a snare to many persons among the Dissenters, whereby they have been drawn from occasional to stated communion; and it has been often seen that if parents do not, yet the children of such parents quit the Dissenting Interest, and this mostly in families of figure and substance. Another cause of the dissenting Interest losing ground, is the manifest growth of error, by which is meant the spreading of Arminianism and Socinianism, which is very often the cause of Deism and Infidelity."

These rather gloomy diagnoses of dissent resemble some of the echoes of our own times; dissent had not lost ground, neither had error rooted itself in those London congregations calling themselves orthodox; but A. B. forgot what we are all prone to forget, that no man can write the history of the times in which he lives; the shadow of passing events covers us and dims the light we need. The true historian has to wait for a future, where, on some calm eminence, he can look back and see in clear relief, all the antecedent materials of his history, with all their surroundings and sequences. At any rate we may quote the words in Ecclesiastes as specially appropriate to that large class of persons who sigh and cry for an unrestorable past: "Say not thou, What is the cause that the former days were better

than these? for thou dost not inquire wisely concerning this."

Once again, to show that there is nothing new under the sun. We hear often of those who leave the ranks of Nonconformity for those of the Established Church. Well, so as they be fully persuaded in their own minds, we neither approve nor condemn. To their own Master they stand or fall. But such alteration of beliefs is no novelty. "There have been," says this MS., "at least twenty persons who called themselves dissenting ministers who have conformed to the Church of England since the year 1718, and if the laity had travelled the same road in an equal proportion that Interest would have received a greater shock. And here it is worthy of remark that those persons that could not digest one article of faith (the Trinity, about which there had been discussions in 'the synod at Salter's Hall'), are on a sudden so enlightened as to be convinced it is their duty to subscribe to thirty-nine, whilst those ministers that could not honestly subscribe one article, have to a man kept steady to the Dissenting Interest, and have been instrumental in supporting it with honour." He adds, however, "There are many ministers and a great number of private Christians of both denominations that zealously maintain the faith of the gospel, who are an honour to their character, and who stand fast in the liberty wherewith Christ has made them free."

We have thus given a résumé of this valuable document: it presents a picture of Nonconformity one hundred and thirty years ago that fills us with gratitude for the times in which we live. We have spoken only of the Presbyterian and Independent denominations, without referring to the "Postscript concerning the state of the Baptists," who at this period had twenty-five churches in London. The fact is, A. B. is so harsh and uncharitable in his account of the Baptists, and calls them such hard names, that we prefer to let his one-sidedness remain where it is, in obscurity. And here our pen must rest. Could these venerable men, the pastors and teachers

of that distant period, rise from their quiet resting-places in Bunhill Fields, and once again tread the streets of our great city, they would not recognise the scenes of their former labours. Much less would they in our modern chapels, many of them of elaborate architectural structure, see the type of those quaint red brick, unadorned meeting-houses, in which they once delivered their sermons in the morning, and a few of them their lectures in the evening. Every aspect of religious life has changed since that not very remote period. Salters' Hall and Pinners' Hall are all but unknown now, and Exeter Hall has become the central scene of the modern advocacy of religious enterprises, which have happily succeeded to the olden religious quietude. Throughout the whole of this 4to MS. we find ourselves in contact with a state of things whose actuality we can hardly imagine, when we remember we are reading the church life of our pious ancestors a little more than a century ago. With the exception of the one society, to which reference has already been made, there is no allusion whatever in any of the Church histories of that day to the home or foreign heathen of this wide world. The idea of a Bible society, of denominational missionary societies, of home missionary operations, to say nothing of the more startling movements of modern times, such as ragged schools, midnight meetings, &c., would have appeared Quixotic to the honoured men, who, in that day of non-exertion, preached once or twice on Sunday, and on occasion once in the week—such things as prayer-meetings not then being in vogue—and considered that, with their learned leisure, the *se plus ultra* of ministerial and pastoral efficiency. We blame them not; farthest from censure is our thought; because it is not at all improbable in a century that another generation may look back with pitying wonder on the time frittered away, the brains overthrown, the premature decay of noble frames, the families neglected, &c., in consequence of the incessant and imperious demands of the "religious world" upon the time and strength of

its teachers. If too little was asked of the men of that day, too much is asked of the men of the present; and of many, especially London ministers, it may be said they cannot "live out half their days," in consequence of the continuous cerebral excitement consequent on perpetual activity. Nevertheless, we are shut up to the conclusion that such cycles of religious life must be, and so long as the modesty and the meekness of the Christian are preserved, there ought to be no doubt of the stability and progress of the Christian faith. The worthies who

were thinkers more than actors once, and their equals who are compelled to be actors more than thinkers now, are alike working out the Divine counsels; the highest of all truths are equally the possession of both; and the hour is hastening on which shall vindicate the 'eternal Providence' which runs through all the ages, and worthily approve the men who, whether in thinking or in working, have nobly sustained by their piety and wisdom the incorruptible truths of our common Christianity.

B.

The Womanhood of Nonconformity.*

OF Cleopatra, with whose personal charms Marc Antony was so greatly fascinated when he first saw her in Egypt, it was wittily said that "had her nose been an inch shorter it would have changed the destiny of the world." Woman's power for evil is absolutely immeasurable. The inspired page exhibits, among others, the foolish woman "who plucketh down her house with her hands;" the brawling woman, whose companionship is more grievous than "to dwell in a desert land;" the odious woman, who is "one of the four things that disquiet the earth;" and the vicious woman, "who is as rottenness in the bones of her husband." "I find," says Solomon, "more bitter than death the woman whose heart is snares and nets, and her hands as bands; whose pleaseth God shall escape from her, but the sinner shall be taken by her."

Equally immeasurable is woman's power for good. Never should the words of the same sacred writer be forgotten: "Who can find a virtuous woman? for her price is above rubies;" to which may be traced the saying of Mohammed, "the world and all things in it are valuable; but the most valuable thing in the world is a virtuous woman." "The heart of her husband," says Solomon, "doth safely trust in her, so that he shall have no need of spoil. She will do him good, and not evil, all the days of her

life. Her husband is known in the gates, when he sitteth among the elders of the land."

The story of the "Pilgrim Fathers," as they are commonly called, though in no correct sense of the word were they *pilgrims*, but rather *colonists*, has often been narrated; it will, however, yet have to be told again and again before it has taken firm hold of the understandings, memories, and hearts of the present generation. But it accords with the present subject only to remark, that had the women of the little church at Scrooby manor, in Lincolnshire, dreading, as many would, expatriation, determinately refused to go to Holland; and had they, while at Leyden, with the bitter experiences of the past—to which too little heed has hitherto been given by historians and orators—declined to encounter the inevitable and grievous trials of seeking a settlement in the plantations of Virginia, the history of England, of America, and of the world would have been entirely different. And yet women, fixing intently their eyes on "the bright light that was in the clouds," appear in the group which Mrs. Hemans has so vividly portrayed—

"There were men with hoary hair
Amid that pilgrim band;
Why had they come to wither there—
Away from their childhood's land?
There was woman's fearless eye,
Lit by her deep love's truth;
There was manhood's brow serenely high,
And the fiery heart of youth."

* Continued from p. 479.

Nor were the women who thus landed on the rock of Plymouth alone worthy of remembrance in connexion with the New England settlements. The Countess of Lincoln, for instance, the mother of eighteen children, was called by Arthur Collins "a lady of great piety and virtue;" and Cotton Mather speaks of the family as "religious," and the best family of any nobleman then in England. She wrote a book, printed at Oxford, in 1621, entitled "The Countess of Lincoln's Nursery;" and she, with her family, had a more intimate connexion with the New England settlements, and must have felt a deeper interest in their success than any other noble house in this country.

One of the countess's daughters, the Lady Arabella, died about six weeks after her arrival in America. "She came," it was said, "from a paradise of plenty and pleasure, in the family of a noble earldom, into a wilderness of wants, and took New England in her way to heaven." Like the Spanish lady mentioned by Peter Martyr, perceiving her husband was furnishing himself for the unknown coasts of the New World, and those larger tracts of land and sea, she thus addressed him:—"Whithersoever your fatal destiny shall drive you, either by the furious waves of the great ocean, or by the manifold and terrible danger of the land, I will surely bear you company. There can no peril chance to me so terrible, nor any kind of death so cruel, that shall not be much easier for me to abide than to live so far separate from you." Her husband survived this excellent woman only a month.

It is sometimes supposed that the Rev. John Robinson, the pastor of the little church at Scrooby, and afterwards of that of Leyden, went with the first colonists to America; but, on the contrary, he remained for important purposes in that city,* cherishing the hope that he, with his family and others, might be speedily summoned by the heroic band who had already landed on the distant shores of

the Atlantic. In a letter, two years after, to his beloved friend Mr. Brewer, in whose mansion at Scrooby the little church was formed and regularly assembled, he writes—"I hope Mrs. Brewer's weak and decayed state of body will have some repairing by the coming of her daughters, and the provisions in this and other ships sent, which I hear are made for you; which makes us with more patience bear our languishing state, and the deferring of our desired transportation (which I call desired, rather than hoped for), whatsoever you are borne in hand with by others. For there is no hope at all that I know, nor can conceive of, of any new stock to be raised for that end, so that all must depend on returns from you, in which are so many uncertainties, as that nothing with any certainty can thence be concluded."

The good man who thus wrote continued his labours during five years after the colonization of part of his church, when he was attacked by illness, and in eight days was numbered with the dead on earth, and the glorified in heaven. Four or five years after—a dreary interval indeed—provision was made for the removal of his widow and children to Plymouth; and in 1629 thirty-five families were sent out from Leyden to New England, at the heavy expense of £500, paid by the truly faithful and generous brethren in the colony. His descendants have recently been carefully traced, even to the eighth generation; they are still very numerous, scattered over New England and other states, and occupying various respectable and useful stations in life.*

In the year 1636 another emigration to America was contemplated by some Christian people at Taunton; and after grave conference, many tears, and numerous meetings for prayer, they set sail, with the blessing of their pastor on their cause. That expedition was led, as Governor Winthrop calls her, by "an ancient mayde, one Mistress Poole," who, he says, "endured much hardship in the

* See the only and admirable "Life" of the Rev. John Robinson, prefixed to his "Works," by the Rev. Robert Ashton.

* See the "Life of Robinson," already referred to, for very interesting and valuable details.

undertaking." "An ardent love for religion," writes the Hon. T. Baylies, "and an enthusiastic desire of planting another church in the American wilderness, impelled this pious Puritan lady to encounter all the danger and hardships of forming a settlement among the Indians." The country was scattered over, though not always crowded, with oak, fir, beech, walnut trees, and exceeding great chestnut trees; but through these, with all the entanglements of tall weeds and grasses, she led their way.

On the borders of the Titicut, about 26 miles from Plymouth, and about 36 from Boston, Mistress Poole bought lands of the Indians; and here the first encampment was made. To this place they agreed to give the name of Taunton; here a street of cabins soon sprung up. William Hooke, said to be a kinsman of Oliver Cromwell, was their first pastor; here the first forge ever known in America was raised; and, in the midst of the most active labours for time, the colonists prepared, by free spiritual worship, for a coming eternity.

General Hutchinson, writing in 1767, says "The settlement of New Plymouth occasioned the settlement of Massachusetts Bay, which was the source of all the other colonies in New England;" and he speaks of those to whom its basis is owing as "the founders of a flourishing town and colony, if not of the whole British empire in America." Sir C. Lyell, on examining, in 1849, the relics of these founders, which are preserved in the Museum at New Plymouth, remarks:—"When we consider the grandeur of the results which have been realized in the interval of 225 years since the *Mayflower* sailed into Plymouth Harbour, how in that period a nation of 20,000,000 had sprung into existence, and peopled a vast continent, and covered it with cities and churches, schools, colleges, and railroads, and filled its rivers and ports with steamboats and shipping, we regard the pilgrim relics with veneration." To the words of that eminent man we are compelled to add those of the Prophet Isaiah, in reference to the landing of the first colonists:—"This cometh forth from the

Lord of Hosts, who is wonderful in counsel, and excellent in working."

These words are strikingly illustrated in one of the eloquent speeches of Mr. Everett:—"Let us go up in imagination to yonder hill, and look out upon the November scene. That single dark speck, just discernible through the perspective glass on the waste of waters, is the fated vessel. The storm moans through her tattered canvass, as she creeps, almost sinking, to her anchorage in Provincetown Harbour; and there she lies with all her treasures, not of silver and gold (for of these she has none), but of courage, of patience, of zeal, of high spiritual daring. So often as I dwell in imagination on this scene; when I consider the condition of the *Mayflower*, utterly incapable as she was of living through another gale; when I survey the terrible front presented by our coast to the navigator, who, unacquainted with its channels and roadsteads, should approach it in the stormy season, I dare not call it a mere piece of good fortune, that the general north and south wall of the shore of New England should be broken by this extraordinary projection of the cape running out into the ocean a hundred miles, as if on purpose to receive and encircle the precious vessel. As I now see her, freighted with the destinies of a continent, barely escaped from the perils of the deep, approaching the shore precisely where the broad sweep of this most remarkable headland presents almost the only point at which for hundreds of miles she could with any ease have made a harbour, and this perhaps the very best on the seaboard, I feel my spirit raised above the sphere of mere natural agencies. I see the mountains of New England rising from their rocky thrones. They rush forward into the ocean, settling down as they advance; and there they range themselves, a mighty bulwark around the heaven-directed vessel. Yes, the everlasting God himself stretches out the arm of His mercy and His power in substantial manifestation, and gathers the meek company of His worshippers as in the hollow of His hand."

Queen Elizabeth was received, in one of her "royal progresses," by Griffith Hampden at his mansion in Buckinghamshire, which he had in fact rebuilt and much enlarged. An extensive avenue was cut for her passage through the woods to the house; and a part of that opening is still to be seen on the brow of the Chilterns from many miles round, retaining the name of "The Queen's Gap," in commemoration of that visit. His son William married the aunt of Cromwell; and one of his two sons was John Hampden—a name of effulgence on the roll of England's patriots. He married at Pyrton, the only daughter of Edward Symeon, Esq., lord of that manor and estate. To this lady he was most tenderly attached; and in several parts of his correspondence he pays tribute to her virtues, talents, and affections.

When mortally wounded on the battlefield he would have gone to the house of his father-in-law at Pyrton, where in his youth he had married the wife of his earliest love; but was forbidden by the position of the Royal forces. Beautiful is the little ecclesiastical structure which adjoins his mansion, standing in the midst of the park, and overhung by magnificent beech-trees. Beneath its chancel many of Hampden's ancestors lie; and the foot of the visitor, as he

paces the aisle, treads on the monumental brasses which mark their resting-place. But on a simple slab of Derbyshire marble the eye may trace the depth and fervour of his affection for his first wife, in the following version from his own pen:—"To the eternal memory of the truly virtuous and pious Elizabeth Hampden, wife of John Hampden, of Great Ker, Esq., sole daughter and heir of Edmund Symeon, of Pyrton, in the county of Oxon, Esq., the tender mother of a happy offspring, in nine hopeful children. In her pilgrimage the stay and comfort of her neighbours; the joy and glory of a well-ordered family; the delight and happiness of tender parents, but a crowne of blessings to a husband: is a wife to all an eternall paterne of goodness and cause of joye, while she was in her dissolution invaluable to each, yet herself blest, and they fully recompensed in her translation from a tabernacle of claye and fellowship with mortals to a celestiall mansion and communion with a Deity, the 20th day of March, 1634. John Hampden, her sorrowful husband, in perpetual testimony of his conjugall love, hath dedicated this monument." Nine years after his remains were laid by the side of that devotedly loved wife.

C. W.

(To be continued.)

English Refugees in Geneva.*

It is not generally known how earnestly John Calvin befriended the English exiles in Geneva during Queen Mary's reign.

It is now ascertained that he took certain steps with the Government to secure an asylum for them. The following entry appears in the records of the City Council, on the 10th June, 1555:—"Rev. Jean Calvin has represented that certain Englishmen are desirous to repair hither for the sake of the Word of God, and asked that it may please the magistrates to open for them a church to enable them to preach and administer the sacra-

* This is abridged from an interesting article in the "Bibliotheca Sacra." July, 1862.

ments. Therefore, decreed that we advise the selecting of a proper place of worship for said English, and that the parties confer thereupon with Monsieur Calvin." As several Englishmen arrived before any decision was formed, Calvin, on the 20th of October, presented himself again before the Council. He said that they had promised to the strangers *Saint Germain*, or *Notre Dame la Neuve*, and referred to the English having received other nations among themselves and given them a church. Three councillors were appointed to examine the case and report thereon. Subsequently, on the 14th of November, it was decided to grant, both to the English and to the

Italians, the church of *Maria la Neuve*. Finally, on the 29th of the same month, the two ministers named, paid by the strangers, were appointed by the Council, and took the required oath.

The colony consisted entirely of men who had fled from this country on account of persecution. They had of course, after the death of Mary, and the succession of Elizabeth, no reason for remaining any longer. Hence, on the 24th of January, 1559, several among them presented to the City Council a request, stating their desire to return home, thanking them sincerely for the friendly reception which they had received in the place of their sojourn. Some months later, a person designated as "a bishop of England" presented himself to express his desires and feelings to the same effect.

Some of the strangers had obtained the freedom of the city. About the middle of the year 1557, it is mentioned in the Council books that there were certain Englishmen who desired to be received as citizens, some among them being wealthy merchants. But it is not certain that, with the exception of those of the commercial class, any were received at this period, except the well-known William Whittingham; but, about a year later, six were enrolled. These included famous names. They were *John Bodley*, having five sons; *William Williams*; *Richard Amondesham*; *John Baron*, having one son; *John Knox*, having one son, named *Nathaniel*; and finally, *Christopher Goodman*. The first five were received on paying the usual fee, very moderate for that time, six gold crowns and a fraction; the last two were received gratuitously, out of respect to their ministry of the Word of God. For those English who became, in a civil sense, Genevans, it was the more necessary that they should obtain a regular leave of absence, in order that they might preserve their new rights for themselves and their children. In the month of March, 1560, we find that Baron asked and obtained liberty to remain, during three years, for the purpose of printing a book against the Anabaptists, and after-

wards to return, without loss of his citizenship, to his country, to Scotland, where the gospel was preached. The last departure took place at the end of the month of May, 1560.*

There is a curious book existing still in the archives of Geneva which throws light on the history of the English exiles. It is a manuscript of the quarto form, with a parchment cover, and bears the title—*Livre des Anglois*. It is divided into four parts. The first is the list of the English company composing the congregation; that is, those who arrived on the 13th of October, 1555, in order to avail themselves of the privilege which was to be conceded to them (*to use the benefit of the church then newly granted*); those who were at Geneva before the 13th of October, and those who came afterwards. The second is the list of the ministers, deacons, and elders, elected annually. The third is a record of the baptisms celebrated in this church (*eglise*). The fourth is the list of marriages (*the names of all such persons as have been coupled by marriage*); and finally,

* The reader may be pleased to see in full the section of the register which makes mention of this event. "English Citizens and Residents, Mr. Whittingham, citizen, in his own name, and that of his companions, came to thank Messieurs for the good treatment which they have had in this city, and signified that, to serve the Church in their own country, it is necessary that they should remove thither, praying us to retain them as humble servants of the State, and declaring that at all times, and in every way in which they may be able to render service to the State and to individuals of the city, they will exert themselves to do so to the utmost of their power; and requesting us to give them an attestation of their life and conversation while they have been in this city. And they have presented the 'Book' of those of their nation who came to sojourn in the city as a perpetual memorial: Decreed, That an honourable dismission be granted to them, and an attestation of the contentment we have had with them: and that they be exhorted to pray for us, and to do to strangers among themselves as others have done to them; and let them always be ready to bear good affection to this city. And it is agreed that we retain those who are citizens and subjects as such in the future."

those of the deaths, or rather the interments (*the names of all soche of the English congregation in Geneva as have been buried there*). If this book had been kept with entire exactness, the first part should have included all the English who resided at Geneva from 1555 to 1560; for they all came there for the single object of enabling themselves to live according to the principles of the Reformation, and without doubt according to the reformation of Calvin. But we cannot count upon any such accuracy in the plan of the book. In fact, some names which are found in the last part are not found in the first; and in comparing this with the fragments of the register of the inhabitants which we have for that period, we discover still other omissions; while at the same time we obtain a knowledge of slight details which are not noticed in the "book." It is found that between the 29th of March, 1555, and the 28th of October, 1559, the number of persons who belonged to the community, either single or with families, was 146, making a total of 212 individuals. The date given in the City Registers is not that of the arrival, but only that of the taking of the oath of sojourn, which was often delayed more or less, although according to the requisitions of the Government the stranger must present himself within the first three days of his arrival. The precise date in other respects is not always given. The day when the greatest number of admissions took place was the 14th of October, 1557. Among them were forty-four applicants, who make fifty-four persons, according to our tables. But the English were not the only ones who, on that day, formed such a crowd at Geneva. The number was so great that it was impossible to give them audience at once; and it was voted to call the English first, and then the others in divisions, according to their nationality. In addition to the English, four Spaniards and forty-four Italians were received at that time. As to the French, they were

obliged to be sent away for that day, and on the morrow 140 persons took the oath. In all (44 + 4 + 44 + 140) there were 232 admissions.

The 212 individuals, of both sexes and all ages, whom we have reckoned up, belonged to almost every class of society. By the side of noblemen, or simple gentlemen, we see arranged scholars, weavers, tailors, and other artisans, as well as merchants with their servants, that is to say, their apprentices, and others committed to their care. The second part of the book makes known the pastors, the elders, and the deacons elected on the 1st of November and the 16th of December, 1555, the 16th of December, 1556, the 16th of December, 1557, and the 16th of December, 1558. The pastors were also two in number; the elders and the deacons varied from two to four. The third part records, from the 4th of January, 1556, to the 23rd of January, 1558, nineteen baptisms, of which nine were those of boys, and ten those of girls. The fourth part enumerates, from the 24th February, 1556, to April 10th, 1558, nine marriages, among which there was one in which the parties were English and Italian, and three in which they were Genevans and French. It is to be remarked that we find no instance of marriage between the English and the Genevans during the entire sojourn. Finally, the fifth part records, from the 5th of March, 1556, to April 12th, 1560, eighteen deaths, of which seven were males, and nine females, and two twin infants, one of them born dead, and both unbaptized (*bothe borne at a byrthe, then alyve and thoder dede borne, both unchristend*). It is quite remarkable that these different numbers of births, marriages, and deaths, distributed over about four years, correspond very nearly to those which are found among the native inhabitants of Geneva. Yet it is necessary to recollect that the English, of whom we speak, did not all complete a residence of four entire years.

Extracts from New Publications.

THE GRAND RESOURCE.

"If there are seasons when we are overwhelmed with the magnitude of our sins, or when their peculiar turpitude or manifold aggravations appal us with a more than usual sense of guilt, nothing will reassure us but the blood of the Lamb. Our peace will be restored only by apprehending the infinite efficacy of the atonement. Not by collecting the evidence of our conversion, and recalling the gladness of that memorable epoch when old things passed away, and were replaced by the grand and spiritual realities of a new creation; not by looking into our subsequent lives, though they should have been modelled upon the example of Christ; not by curious investigations into the characteristics of our religious experience, though that should have been the genuine production of the Spirit; not in any of these ways, nor by methods similar to them, will our lost comfort be regained. Self, in every form and under every disguise, must be renounced; and, with the simplicity and freshness of a first application, we must come again to the vicarious sacrifice and the imputed righteousness. We must stand only, and stand wholly, upon what Christ has done for us, not in disparagement of what the Spirit has wrought in us, but in distinction from it. That evangelical obedience which after his regeneration a child of God renders to his heavenly Father's will, and which he renders by virtue of the Holy Spirit's help, has no more place in his justification than legal obedience, and must not, therefore, be resorted to for the purpose of pacifying an accusing conscience, or healing the wounds of a broken heart. It has its use, and an important and invaluable use, alike in the economy of redemption and in the sphere also of personal edification; but this is not its use. There is no resting-place for the wearied and heavy-laden sinner but Calvary, no balm for a broken heart but the balm of Christ's blood, and no covering for a soul that apprehends itself to be 'wretched,

and miserable, and naked,' but the 'white raiment' of His righteousness.

"And let it not be imagined that in being thus brought to a simple dependence upon Christ for our experimental as well as our actual blessedness, we are shut up within narrow limits. None will think so who entertain just views of the dignity of His person and the variety of His offices. As in Him there is an immeasurable amplitude of grace, in Him there are also inexhaustible springs of consolation; for 'it pleased the Father that in Him should all fulness dwell,' in Him 'who hath made peace by the blood of His cross.'—(Col. i. 19, 20.) Blessed are they who dwell habitually near these perennial sources of eternal joy. If our visits to the scenes of the agony and the crucifixion are seldom made, and at distant intervals only, let us not marvel if our comforts are low; but if we will dwell there—if our faith never deserts those hallowed spots, nor suffers us to seek our peace in other quarters—then will 'the glorious Lord be unto us a place of broad rivers and streams,' and we shall possess, in an abiding experience, THE BLESSEDNESS OF THE MAN TO WHOM GOD IMPUTETH RIGHTEOUSNESS WITHOUT WORKS."

Dr. Steane.

EXAMPLE OF PATIENT CONTINUANCE IN WELL-DOING.

"God distributes work among many hands. Few can do much at a stroke. Not by one stroke, but many, is the meadow mown, the oak cut down, or the statue perfected. The coral, the bee, the ant, prevail by patience. Slow growth is the law of all stability; from that of the ancient cedar to that of the British constitution. Israel had a few marked journeys and striking experiences in and after leaving Egypt; but through thirty-eight unrecorded years God led them to fit them to be His people and to possess Canaan. By *patient continuance in well-doing* our brother, Mr. E. Swaine, built up that character that became a power, not only in this large church, but throughout general

society and the denomination to which he belonged. By patient continuance in well-doing he fitted himself to lecture and write for the improvement of young and old. By patient continuance in well-doing he earned and gave an amount of means to Christ that, if summed up at the close of fifty years, would astonish us. By patient continuance in well-doing he came to find one of virtue's highest rewards—the self-reward of entire devotedness to God in his sphere of duty; so that, like his Master, it was his meat and his drink to do the will of God. By patient continuance in well-doing he sought for glory, honour, incorruptibility; and unfailing truth assures us that, to

such God will render, in the free reward of grace, all they sought, even **ETERNAL LIFE**.—Rom. ii. 7.

"We held his hand as he went down into the swellings of Jordan; but oh! what bright beings welcomed him on the other side! Seldom have we known one leave earth with richer capacities for enjoying all that is included in the joy of the Lord.

"May we follow him as he did Jesus, and meet him where there are no funerals or funeral sermons;—where all shall forever enjoy each other's joy in that of their Lord!"—*Rev. J. Graham's Funeral Sermon for Mr. Swaine.*

Pages for the Little Ones.

THE BOY AND THE TREE.

I.

'Twas in a shelter'd Cornish vale,
Where the young elms grow straight
and strong,
Where earliest blossoms scent the gale,
And birds delay their parting song;
From the dark wood, with infant glee,
Leaps out and laughs the dimpled river,
Regardless of the angry sea,
In which its mirth will cease for ever.

II.

And not far off a grey church tower,
Its form like some tall patriarch rears,
Whose voice has told the passing hour,
Some say for twice three hundred
years:
The village seems to gather round,
Obedient to that cheerful warning.
And, like a hive, has buzz'd the sound
Of cheerful toil since early morning.

III.

Upon a day a sea-cloud dense,
From the bleak cliff far inland roll'd,
As one that comes men know not whence,
Its shadow fell on farm and fold:
Now flash the lightnings, and a roar,
Louder than ocean's, shakes the hills;
And instantly the storm is o'er,
Again the vale with sunshine fills.

IV.

But prostrate on the greensward lay
One tree amid its forest peers,
Just now as high and fair as they,
And like to bide the blast of years.
Oh! it was sorrowful to see
Those branches scar'd, those roots
upturn,
And all that lofty company
As for a brother seem'd to mourn.

V.

The dews will weep its fall at eve,
The birds will miss its boughs to-night,
And never more its vernal leaf
Will whisper welcome to the light.
But truce to fancy, and your pity
For other themes and woes reserve;
That stem may help to build a city,
Those limbs into a ship may curve.

VI.

Bring, sturdy swains, your axes bring,
Nor let the log the earth encumber,
A sapling in its place shall spring—
Nay, what is one in such a number?
Trees in their fate resemble men,
Nature to each short respite granting;
Down to the dust they drop, and then
Few, may be none, will find them
wanting.

VII.

Another morrow dawns, and fast
His gleaming steel each hewer plies;
The schoolboys, as they frolick past,
View their prone friends with moisten-
ing eyes;
Some loiter even while the bell
Sternly its ninefold knell delivers;
The final stroke that moment fell,
The roots recoil, the huge trunk
quivers.

VIII.

One from his place was miss'd that day,
A merry, bright-hair'd, blue-eyed boy;
His cheek that morn a mother kiss'd,
Who waits him now with patient joy:
He comes not, though long since the
chime
Has peal'd the cheerful noontide hour;
And drearily wears on the time,
Till evening shades begin to lower.

IX.

Then on each mind sad bodings came,
And old and young, in ardour vying,
Went forth, and search'd, and call'd his
name,
But no one heard his voice replying.

Some to the distant moorland speed,
Others ascend the mountain hollow,
And one whose feet and bosom bleed,
To the wild shore the stream did follow.

X.

In vain they sought him many a day;
On groaning wains the tree was lifted,
And where it once so grandly lay,
In heaps the autumn leaves were
drifted.

A guess into conviction grew,
And to the spot the people hurried,
Where, digging deep, most strange and
true,
Under the roots they found him buried!

XI.

Why was it, when the thunder broke,
That tree was from the rest selected?
Why fell the hewer's final stroke,
When the fair boy no harm suspected?
That mother's form, it haunts me still,
And still I hear that wail of sorrow;
The purpose must be left—until
The trumpet sounds the eternal
morrow.

From Scattered Leaves, by H. S. Stokes.

Review.

THE CANON OF THE HOLY SCRIPTURES,
FROM THE DOUBLE POINT OF VIEW OF
SCIENCE AND OF FAITH. By L.
GAUSSEN, D.D., Geneva. (London:
Nisbet.)

DR. GAUSSEN is well known through-
out Europe and America as a stanch
advocate for the true faith of the gospel
in a city and community which, though
of late years wonderfully improved in
religious character, and theological opi-
nion, were, at the time when he com-
menced his labours, far gone in positive
error and spiritual indifference. In what
may be termed the revival of evangelism
in Geneva, Dr. Gausсен has been greatly
instrumental. As a professor of theology,
and the author of important doctrinal
and expository works, he has for many
years been doing much to advance the
cause of Christianity; and now, in his
old age, instead of putting off his armour,

he buckles on afresh the weapons of
spiritual warfare, and valiantly comes
forward, veteran-like, for the defence of
the gospel.

His *Theopneustia*, through an English
translation, has long been well known
and extensively read in this country, and
though we do not agree with the vener-
able author in his theory of verbal inspi-
ration, that work stands high in our
estimation for its learning, ability, elo-
quence, and devout zeal in support of
Scripture authority. The present work,
if not equal to the other in vivacity and
popular impression, is superior, we think,
in erudition, completeness of treatment,
and force of reasoning. Indeed, this
treatise on the Canon is the fullest and
most elaborate of any work we possess,
though it does not supersede Samuel
Jones' "New and Full Method of Settling
the Canonical Authority of the New

Testament," because that grand old book contains such copious extracts from the apocryphal writers. Nor does Dr. Gaussen's treatise diminish the worth of the modern manual by Westcott, in which that admirable writer conducts his arguments, and deduces his conclusions with a brevity, compression, and exactness peculiarly adapted to the English mind. Dr. Gaussen writes according to the bent of his genius and the habits of his countrymen. He exhibits much of the diffusiveness, rhetorical amplification, and popular style of appeal peculiar to French literature; and though it may at times be overdone, yet it is not without its charm for us foreigners. We must confess to a deep admiration of the literary skill manifested by our author in the execution of his plan, full of elaborate, erudite, and minute reasonings, which carry us on with the greatest interest through the 650 closely printed pages of the book, without ever disturbing our patience, or making us wish our task was over.

We have not space to do justice to this remarkable book. It is divided into two parts—the Method of Science, and the Method of Faith—a distinction which we may as well say at once we do not approve. It seems to us an inappropriate arrangement,—in fact, a distinction without a difference,—because the appeal throughout is to the reader's reason, and much in the second part is as scientific as what we find in the first. Moreover, the division leads the writer, through the fervent zeal of his advocacy, and his desire to press home his case, in his "Method of Faith" to speak almost depreciatingly of scientific evidence, which he has himself so successfully exhibited in previous chapters. It is a besetting sin with Christian "apologists" to reflect upon one line of argument with the design of strengthening another. That portion of the volume designated the "Method of Faith," which includes the argument from the contents of Scripture itself, had better have been called *internal evidence*;—while much of what there is besides in the second part, is fully no less of an historical character

than many of the proofs embraced in the first.

After giving his idea of a New Testament Canon so early as the days of the apostles, and of the Church having from the commencement regarded the collection of Scriptures as a harmonic whole, the author enters upon the historical division of the Canon into three distinct parts. The first Canon includes books never controverted, i.e., the four Gospels, the Acts of the Apostles, the Epistles of Paul (Hebrews excepted), the first of Peter and the first of John—twenty in all, and constituting eight-ninths of the whole New Testament. The second Canon includes the five small epistles of James, second of Peter, Jude, and second and third of John, which Dr. Gaussen describes as received at first only by most, and not by all ecclesiastical writers and Christian Churches. These form but a thirty-sixth part of the New Testament. The third Canon he calls the *second-first*, in which he places the Hebrews and the Apocalypse. He observes they cannot be placed in the second Canon, "because from the moment of their appearance, and during the first two centuries of the Church, they were received universally, and without opposition. Eusebius for this reason classes them amongst the uncontroverted. Neither can they be placed unrestrictedly in the first Canon, as, after being generally received, they were subsequently controverted by certain Churches for some time, the one book chiefly in the West, and the other chiefly in the East." He then proceeds to support the threefold division generally by an appeal to the ancient catalogues of the New Testament. The result is thus summed up:—

"We have, then, marked, in reviewing the space we have passed over, that the voice of the universal Church, ever unanimous, from apostolic times, on the first Canon, and unanimous, from the date of the Council of Nice, on the second, finally became, in the course of the fourth century, unanimous on the second-first likewise. The temporary and late hesitations of the Churches of the West regarding the Epistle to the Hebrews had already almost entirely disappeared, and the temporary and late hesitations of the

Churches of the East regarding the Apocalypse had, from the early part of the fourth century, disappeared likewise. The Canon was thus, universally and for ever, recognised in all the Churches of Christendom."—P. 82.

The bearing of Councils upon the Canon is well explained, and the author guards against the error of supposing that the canonicity of Scripture was ever authoritatively settled in any of those assemblies. They were witnesses and not judges.

Entering into detail respecting the threefold distinction he has made, the author shows the historical basis of the authenticity of the first Canon by an appeal to the complete and unvarying unanimity of the Churches, and he assigns three causes for the unanimity—the long career of the apostles—the number of Churches at their death—and the practice of publicly reading the books of the New Testament. Testimonies are given from the Fathers, from Pagan unbelievers, and from heretics, the author ascending from the latest to the earliest witnesses. We would advise the student, in using Dr. Gaussen's book, to place by him Westcott's very valuable synopsis, to which Gaussen refers, and carefully to compare the statements of the one with the other. The extreme caution of the English scholar will be of service in connexion with the warm pleadings of our Genevan advocate. The second-first Canon receives minute treatment, and the testimonies to both the Apocalypse and the Epistle to the Hebrews are distinctly marshalled and discussed. The singular fate of these two books is explained, and endeavours are made to account for the partial and temporary hesitation they met with. Dr. Gaussen thus concludes:—

"Thus, then, the Apocalypse, during the three centuries that followed its appearance in the Church—I mean during the second, third, and fourth centuries—was received as divine; and though Dionysius of Alexandria, in the third century, expressed some doubts affecting, not its canonicity, but its apostolicity; though others at a later period, in the East especially, during the times of Eusebius, and the evil times of Arianism, hesitated to accept and use it for public worship; though at the end of the fourth

century many churches of the Greeks, as St. Jerome has expressed it, did not receive it *with the same liberty* as their predecessors had done, and all the Churches of the West still did; yet their objections had never an historical character, and were always rejected and combated by the great body of teachers. No Church could be named which absolutely rejected it, and it was never attacked but the attack was censured; so that Augustine, at the end of the fourth, and at the beginning of the fifth century, classed the rejection of the Apocalypse among the heresies, (*De Hæres*, cap. xxx.) as Tertullian had done in the second and third, (*Contra Marcion*, lib. iv.)."—P. 307.

"But whatever might be the opposition of the Latins during the last half of the third century, and the first half of the following, our epistle, which had never ceased to be received by all the Greeks, began anew, from the middle of this fourth century, to be received in the West. In 354, Hilary of Poitiers regarded it as Paul's. He was followed by Ambrose, bishop of Milan, by Philastrius, bishop of Brescia, and by many others, until, at last, Jerome and Augustine, better informed than their contemporaries, enlightened them on this question, by appealing to the historic proofs, to the testimony of the orientals, and to the authority of all Christian antiquity. It was, probably, their influence which caused it to be received as Paul's by the Council of Carthage in 397. From the fifth century all the Churches, to our own day, have received it."

Our author carefully examines the *second Canon*, or the five *Antelegomena* of Eusebius. Each epistle is taken up, and references to them in ancient writers are cited and elucidated, after which we have general considerations of great value, from which we cite the following:—

"It must be remarked, too, that in the primitive churches the books of the second Canon never occupied the same position as the apocryphal books of the Old Testament. The canonicity of the five epistles was at first, indeed, contested in several places; but it was never absolutely rejected, whilst it was quite otherwise with the apocryphal books. The latter, during the same period, instead of being objects of doubt, were resolutely rejected everywhere from the inspired collection; though they were often respected under the character of ecclesiastical books, that is to say, they were classed, as by the Anglican Church in the present

day, among writings useful to be read in certain assemblies of the Church. But to say then that such and such of our short epistles was an object of doubt, was to say that it was thought possible some day to see these researches satisfied, and these doubts removed. And we know that in fact the doubts ceased, and that the five epistles, controverted for a time, were at last everywhere received."—P. 305.

"*The Method of Faith*" forms nearly a third of the volume, and is to us least satisfactory. In speaking of science as relating to history, and of faith as relating to a doctrine, we find one of those French generalizations which have in them more of brilliance than accuracy, more of rhetoric than logic. Theological science seems to us to have here to do with doctrine as well as history. And religious faith has here to do with history as well as doctrine. Besides, the two words employed to denote distinct branches of argument do not relate, as they should, to the same general order of subjects. Faith is an object of appeal, science is not. Science is a method of treatment, faith is not. In fact, a mode of appeal is compared with an object of appeal—a comparison not of logical character. One bad tendency of the distinction at once appears when Dr. Gaussen says, "These two methods are sure, rational, and accessible, and each has its advantages; yet the most excellent, the most rational, the most indispensable, and the most sure, is the method of faith." Through all which follows there is an attempt made to raise this method of faith above science, which leads sometimes to a depreciation of the evidence in the first part of the book; and the author seems likely to damage the cause in this way, by the effect it may produce on what may be called scientific minds. Moreover, in the *Method of Faith*, we have arguments drawn from the astonishing and immovable unity of the Jews on the subject of the Old Testament Canon; and particularly, and at very great length, a line of reasoning for the canonicity of the New Testament, founded on its adoption by the Church of Rome, taken in connexion with the errors and corruptions of the Papacy, and its hostility to the diffusion of the vernacular Scriptures. This is

surely to pursue the historical method. The fact he so much dwells upon is, no doubt, very remarkable, and may be judiciously used; but it appears to us the author lays himself open to strong objection, when, as will be seen by looking at page 523, he proceeds on the ground that it was *easy for Rome to alter the Canon*. Now, to say that it was easy for any Church, at any period, to alter the Canon, is to damage the historical argument, which is of a nature to involve the impossibility of any change taking place. We argue that no change has ever been made, because, under the circumstances, it has been utterly impracticable. However disposed Rome might be to alter the Canon, she never could have done it. Dr. Gaussen's argument assumes that she could if she would. A Roman Catholic might cite this as a proof of her fidelity. Dr. Gaussen attributes it to a higher power checking her in her apostasy. That explanation may satisfy a Protestant, others would treat it as a hypothesis, not as a fact. We think the force of the second part of the volume is rather impaired by mixing it up with Roman Catholic controversy.

We have been free in taking exceptions to certain things in this book, and we could add some others of minor importance, such as positive statements about the ages of the apostles (p. 109), and the age of the Virgin Mary, who is said to have been fifty-eight years old at the Saviour's death (422). On what grounds such statements are made we are at a loss to conceive. The resemblance between the synagogue and the church is too strongly put (p. 124). Nor do we agree with Dr. Gaussen on the extreme antiquity of the Peshito version, with regard to the date of which he is too definite and positive (24). Let the student compare with him Westcott, and Horne's *Introduction*, last edition, vol. iv. It is an unthankful office to find fault with a book like this, but it is one of such singular excellence in other respects, that it will bear these critical deductions, which we have made simply with a view to aid the student's beneficial reading of a very valuable contribution to our theological literature.

Brief Notices of Books.

The Strength of Judah and the Vengeance of Asshur; a Tale of the Times of Isaiah. By CHARLES STOKES CAREY. (London: Seeley and Co.) "The author has sought to exhibit the higher forms of Hebrew life and thought that meet us in the prophecies of Isaiah by connecting the momentous events of the times of the great seer with the biography of a fictitious hero, who is represented as attaining, under his influence, to the lofty and wide conceptions of truth and right that distinguish his writings." Mr. Carey thus describes the purpose of the volume before us, and then proceeds to anticipate objections to the mingling of Scripture fact with fiction, shielding himself under the examples of Milton and Hannah More. We have nothing to say against the imaginative illustrations of old Hebrew times as described in Scripture; but the particular method the writer has adopted—that of choosing a *fictitious hero* for a tale embracing the characters of Isaiah, Hezekiah, and Sennacherib—is, in our judgment, open to exception. They refuse to be mere accessories in a story, and we feel the want of reality in the centre of the composition, from our religious conviction of the truth and importance of what are here made but subordinate parts. There are several things also in the treatment of the subject which we should deem questionable; but having said this, we are prepared to speak in very high terms of the ability with which the book is written. It displays a vigorous imagination, much descriptive power, and considerable aptitude for literary work. It is very far above the average of books of the class to which it belongs. The adventures of Azriel, the hero, excite great interest. The development of his character is beautiful. The descriptions of scenery and pageants are graphic, and the conception of the martyrdom of Azriel, in the last chapter, is daring in the extreme, and such as none but a man of power could have embodied so well. We congratulate Mr. Carey on his success. With care and industry he may do much for religious literature.

Charles and Josiah; or, Friendly Conversations between a Churchman and a Quaker. (Bell and Daldy.) Quakerism has recently attracted more than usual attention. Its manifest decline has awakened the solicitude of its adherents, and a kind of regretful sympathy even in those not of it, but who remem-

bered its broad and untiring philanthropy. First, it was libelled by Mr. Greer, then sympathetically depicted by Mrs. Ellis, then made the subject of prize essays, one or two of them very able, and now it is discussed in imaginary dialogue. The interlocutors are Charles, an Irish Evangelical Churchman, who has renounced his Quakerism, and who is the writer of the book, and Josiah, still faithful to his party, and all the points characteristic of Quakerdom are made the topics of conversation. No very valuable result can be expected where, in polemics, one party can state both sides. The writer tells us, however, that when he had written his work during a tour in Australia, choosing the form of dialogue because it permitted "free discussion of both sides of the question," he submitted it to a Quaker relative, with liberty to alter or modify the Quaker side of the argument, and who, it is to be presumed, made the best that he could of it. We do not see all things from the Churchman's point of view. He does not press his antagonist so hard as a less fettered man might have done, nor does the Quaker deal very skillfully or effectively with his opponent's ritualism and churchism. The book, however, is a very sensible and able one, and presents a very fair view of the points in dispute, and of what may be said about them.

Heart Religion. By the Rev. ALEXANDER LEITCH. (Nisbet and Co.) Mr. Leitch professes to furnish a practical guide to the experimental Christian, which shall at once establish his Christian faith, and teach its practical applications. He begins, therefore, with man's self-knowledge and distance from God; considers the possibility and fact of his seeking God; and then unfolds the manifestation of God in Christ, and the record of that manifestation in the inspired volume; then he treats of man's reception of the Divine message—of perception, conviction, and faith, and of the effects of that reception in repentance, peace, and holiness; and, finally, of the presence and power of the Holy Spirit as the universal teacher of men, and as especially the Paraclete of believers. Mr. Leitch traverses this field with great intelligence and logical order; his views of truth are clear, and his grasp strong. For a work on experimental religion, however, his book is a little too disquisitional and metaphysical; it may direct

inquiring souls—it will hardly inspire them—it is a map rather than a living guide. Mr. Leitch is a preacher rather than a pastor—a theologian rather than a practical sympathetic helper. We do not feel the beating of his heart—the touch of his sympathy—the pulse of his prayer. We thank him, however, for what he has given us—a lucid exposition of the truths that must be our life.

The Men at the Helm. Biographical Sketches. Great English Statesmen. By W. H. D. ADAMS. (London: Hogg and Sons.) This is one of the many books we have now a-days hastily got up and made for sale. The idea of bringing together the lives of the prime ministers of England is good, and if the work were carefully done it would be very valuable. But in this case we have a number of extracts, especially from Macaulay, with commonplace narratives to string them together. Sometimes the extracts quoted without any remarks—seemingly with approval—are strangely contradictory. On one page (13) the author quotes Jesse vindicating Strafford, and on the next but one (15) he quotes from his favourite Macaulay some stinging sentences the very opposite. He himself stigmatises Strafford as a renegade, and then winds up with an extract from Whitlock, who says, "For wisdom, faithfulness, and gallantry of mind he had left few behind him that could be reached as his equal." We are sorry to find the writer vindicating Lord Castlereagh's bombardment of Copenhagen, and seizure of the Danish fleet; and we are surprised that, among great English statesmen, he includes neither Fox nor Grey. The tasteless, sometimes absurd woodcuts, might well be omitted.

The Shepherd of Grove Hall. A Story of 1662. (John Snow.) The events of 1662, or rather their commemoration in 1862, have already produced a literature, history, poetry, fiction, lecture, and tract; all have contributed their quota to their illustrations, and we very heartily welcome every honest endeavour to make them understood. Upon a slender thread of narrative the author of the volume before us strings a great many interesting particulars, the result of a good deal of reading. The story puts before us, with considerable skill, illustrations of the sore straits to which the ejected were reduced, and of the varied feelings of hatred and sympathy with which they were regarded. The "Shepherd of Grove Hall" was one of the Nonconformist preachers, reduced by his exigencies to the disguise and occupation of a shep-

herd, and Mr. Grove and his excellent wife are specimens of the effects which the ruthless persecution of the Puritans would produce upon the more devout classes of society. We can very cordially commend this little volume, especially to the younger members of our families; it will produce upon them a just and unexaggerated impression both of what was done by the Act of 1662, and of the effects which it produced.

Sorrow. By GILBERT BERESFORD (James Nisbet.) If well written the epic of sorrow would be a precious treasure to myriads—it would be to religious literature what the book of Job is to the Bible. Mr. Beresford, however, we regret to say, has not written it, although a greater than Job is his hero even the "Man of Sorrows." His poem is in blank verse, and is divided into seven books, but it is far too metaphysical in conception, and too theological in argument. Poetry, the offspring of imagination, is not the vehicle for enforcing dogmas. There is far more strength than beauty in Mr. Beresford's book. It does not lack power; it often presents to us striking conceptions, but it sadly lacks symmetry and tenderness, the artist's power of moulding thought into forms of beauty, and of suffusing them with tender sensibilities. There is more of logic in it than of poetic imagery. If Mr. Beresford had any worthy thoughts about sorrow, why sing them when it would have been so much better for him to have said them.

Joseph and his Brethren; "Which things are an Allegory." By REGINALD COURTENAY, D.D., Bishop of Kingston, Jamaica (Hatchard and Co) We cannot speak in terms of very strong commendation of this book, even though it be the production of a bishop. It is spiritual in its feeling and practical in its aims; but neither as an exposition of the history, an analysis of the spiritual life, nor as an application of its Christian analogies, does it satisfy us. Nothing can be more slight or unsatisfactory as an exposition. No attempt is made either to analyse character, investigate motives, or illustrate, by manners and customs. The simple statements of the text are reiterated, and then an analogy between some point in our Lord's history is suggested. Every resemblance is called a type, and is set forth with a feebleness and a platitude that will neither satisfy the mind nor move the heart. A weaker book has not latterly come before us.

Selections from the Prose Writings of John Milton. Edited, with Memoir

Notes and Analysis, by the Rev. S. MANNING. Bunyan Library, Vol. VI. (London: Heaton.) Every judicious attempt to circulate the magnificent prose works of John Milton deserves commendation. This volume is carefully prepared, and will, we hope, be extensively known. The editor's labours are worthy of praise, but we are sorry to find him saying in the preface, "In a very few cases I have ventured to change a word in the text, when such change would diminish the obscurity of a sentence, and render it more readily intelligible." This, we submit, is more than any editor is entitled to do, especially with Milton.

Predictions Realized in Modern Times, now first collected. By HORACE WELBY. (London: Kent and Co.) Mr. Welby has an odd taste for collecting out-of-the-way stories and extracts. His "Mysteries of Life, Death, and Eternity," are now followed by the volume on our table. He has displayed more of industry than judgment. Some critical acumen ought to direct in compilations of this sort, or a queer farrago is sure to be brought together. Mr. Welby is no critic, and a great many of his stories have little connection with the title of this book. We confess to a liking for collections of this sort, and with all its defects we thank Mr. Welby for the curious publication he has sent us.

Poets and Preachers of the Nineteenth Century. Four Lectures, Biographical and Critical, on Wordsworth, Montgomery, Hall, and Chalmers. By A. S. PATTERSON, D.D., Glasgow. (Glasgow: Murray.) These are compositions in the modern style, and give large space to the accessories of the men they are intended to celebrate. They are pleasant memorials of departed greatness, without presenting any original or very remarkable observations. The Lecture on Robert Hall is introduced by an apology for selecting the subject,—a very needless proceeding that.

Conferences with God in the Morning Hours of Every Day of the Year. By G. C. STURM, Hamburgh. (London: Nis-

bet.) To each paper is prefixed a passage of Scripture, which serves generally as a motto to indicate the drift of thought, rather than as a subject of particular exposition. The reflections are evangelical and devout, exercising the heart rather than the intellect. Some passages are taken from the Apocrypha. We are sorry to see this. The distinction between the Canonical Scriptures and uninspired writings ought to be carefully maintained. The word "conferences with God" we do not like at all.

Bicentenary Prize Essays. Christian Churches. By J. ANGUS, D.D. (Ward and Co.) *Congregational Church History from the Reformation to 1662.* By J. WADDINGTON, D.D. (Ward and Co.) There was a great rage for prize essays some years ago. Some very indifferent productions were amongst the results of the excitement, and we question very much whether the offering of prizes is ever likely to prove a healthful stimulus to literature. A book to be a good one should be written heartily, and should come as the consequence of a secret inspiration. However, prize essays may be not goods simply fashioned to order, but thoroughly substantial compositions, to which the prize occasions publicity, but which had been wrought out through a process anterior to the promise of reward. These essays are decidedly of this sort. There can be no doubt of Dr. Angus having thought on, if not written, long before the Bicentenary celebration, most of what he so wisely says about Churches as the noblest form of social life, the representatives of Christ on earth, and the dwelling-place of the Holy Spirit. May the theory he has so well developed be more fully realized amongst us! As to Dr. Waddington's little book, it contains the condensed result of long and laborious research. Of course he cannot go so fully into the subject as we could wish, but within his limited space he gives some accurate statements on points not well understood before. His appendix on the Early American Churches is very valuable. Both the essays we can conscientiously recommend.

American Sympathy with Lancashire Distress.

THE following has been handed to us for insertion by a philanthropic correspondent, and we gladly comply with his request for its insertion:—

"We have just heard of a most liberal

offer having been made to the Lancashire Relief Fund by an American gentleman (which, of course, was immediately accepted), of the whole profits, equal to 10s. upon each article sold, of some most

useful household inventions, until the close of the Exhibition in October, and which are shown and explained in the American Department of the International Exhibition daily. This is as it should be, and clearly proves that amongst the better class of Americans the angry feelings expressed by the New York press do not find a place. From

what we are given to understand of the nature and usefulness of the inventions, and their popularity in the United States, where upwards of 20,000 have been sold within a few months, in spite of war, we think it probable that not less than £10,000 will be realized from this source for the Fund."

The American Congregationalists and the Bicentenary.

TO THE EDITOR OF "THE EVANGELICAL MAGAZINE."

SIR,—The Committee of the Congregational Union will feel much obliged if you will insert the following letter in your next number. Its valuable historical notices will, I doubt not, commend it to your readers, and you will cheerfully do all you can at the present moment to promote the spirit of Christian affection between the Congregational churches of this country and the United States.

The resolutions adopted by the annual assembly of the Union on American war and slavery, reached New York after the Address from America was penned. Dr. Thompson assures me that he will give them a wide publicity. He adds—and the closing part of his remarks will, I hope, attract especial attention:—"The Christians of England and the United States must fraternise more freely in these perilous times. Governmental intervention means war, rely upon that."

I remain, yours truly,

GEORGE SMITH,
Corresponding Secretary.

Congregational Library, Aug. 5th, 1862.

"TO THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

"Honoured and Beloved Brethren,—By appointment of the American Congregational Union, we address to you their salutation in the Lord, and their congratulations upon that freedom of conscience and that purity of faith and worship which are our common heritage from the piety, the heroism, the self-sacrificing devotion of English Puritanism in the seventeenth century. The measures you have taken for the worthy commemoration of the Bicentenary of Nonconformity, the literary and pecuniary contributions which this occasion has already called forth among you, and

your noble and generous plans for permanent memorials of that grand testimony for religious liberty on the 24th of August, 1662, have excited much attention among Congregationalists in the United States. Though the Pilgrim Exodus that brought religious freedom and church purity to these shores, preceded by forty-two years the exodus of the 2,000 Nonconformists from their pulpits and livings in the Church of England, both were prompted by the intolerance of the same ecclesiastical corporation, and each by moral influence furthered the aims and results of the other. The Congregational churches of New England—the original seat of Congregationalism in America—trace their ecclesiastical pedigree to the Scrooby Church, in Nottinghamshire, and to the Southwark church in London. Thus they are rooted in English soil and English memories. The exode of the Pilgrim Fathers was an earlier offshoot of that same principle of conscientious spirituality in the worship of God which in 1662 led to that testimony against Conformity which gave to Dissent a substantive and organic existence in England itself.

"Christians in America, moreover, claim a common inheritance with their brethren in England in the names and works of Bates and Baxter, of Calamy and Charnock, of Henry, Howe, and Owen, and the scores of recusant ministers who have enriched English theology with the wisdom of their teachings, and hallowed the English language with the fervour of their piety. As with Charnock, we owe to the silencing of the oral ministry some of the most laboured and precious productions of Christian scholarship in defence of the truth. The Congregational churches of America have also some special ties of association with the era of Nonconformity in England, through pastors and teachers who then came hither to exercise the ministry

denied to them at home. Our earliest church historian, the quaint Cotton Mather, in a catalogue of the 'Illustrious Divines in the Churches of New England,' enumerates fourteen who 'came over to New England after the re-establishment of the Episcopal church-government in England, and the persecution which then hurricanoed such as were Nonconformists into that Establishment;' and he laments 'the disaster of New England in the interruption which a particular providence of Heaven gave unto the designs of that incomparable person, Dr. John Owen, who had gone so far as to ship himself, with intents to have taken this country in his way to his eternal rest.'

"We find in our early history a special link connecting the Congregational churches of America with the stand for religious liberty made by the Nonconformists of 1662. In 1661-2, the Rev. John Norton, of Boston, once curate of Starford, in Hertfordshire, afterwards chaplain at High Lever, in Essex, but who left England for America to escape the hierarchical tyranny of Laud, was deputed by the colony of Massachusetts to visit England as the bearer of an address to the restored King, supplicating his Majesty's gracious protection in the continuance of those civil and religious liberties conferred upon the plantation by the patent of his royal father. In that address the colonists say: 'Our liberty to walk in the faith of the Gospel, with all good conscience, according to the order of the Gospel, was the cause of our transporting ourselves, with our wives, our little ones, and our substance, from that pleasant land, over the Atlantic Ocean, into the vast wilderness, choosing rather the pure Christian worship, with a good conscience, in this remote wilderness, than the pleasures of England, with submissions to the impositions of the then so disposed and so far prevailing hierarchy, which we could not do without an evil conscience. We could not live without the public worship of God, nor be permitted the public worship, without such a yoke of subscription and conformity as we could not consent unto without sin. That we might, therefore, enjoy Divine worship, free from human mixtures, without offence to God, man, and our own consciences, we with leave, but not without tears, departed from our country, kindred, and fathers' houses into this Patmos.' The King's letters in reply confirmed the privileges of the colony, and so New England became a refuge for some of the Nonconformists of the mother country, though

with a refinement of cruelty the Conventicle Act of 1664 forbade such as were banished to America to settle in New England, where they would have found religious liberty and sympathizing friends.

"In the good providence of God, the fathers of New England—though some were for a time infected with the notion of a civil theocracy—were led to adopt the principle of absolute religious freedom, which is now incorporated in the organic laws of the several States, and also in the Constitution of the United States, which provides that 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.' Legislation wearing the semblance of religion—such as laws for the observance of the Sabbath—is adopted not as a measure of ecclesiastical authority, but solely in the interest of public order and morality. In the United States we know nothing of 'dissent,' because we have no 'establishment;' nothing of 'religious toleration' as a privilege, because we everywhere enjoy religious freedom as a sacred constitutional right.

"As a consequence of this, in the absence of State patronage and of hereditary endowments, we rely entirely upon the voluntary principle for the support of the institutions of religion. The fruits of this principle are the best endorsement of its soundness, even as an article of political economy. Confining the illustration to the Congregational churches, which exist principally in the great belt of Northern or Free States and Territories stretching along the parallel of 39 deg. from the Atlantic coast to the Rocky Mountains, and in California and Oregon on the Pacific, there are upwards of 2,000 houses of worship erected by Congregationalists at a cost of £2,000,000 sterling, and affording accommodations for nearly a million of worshippers. Ten years ago, upon a single call, upwards of £12,000 were contributed by American Congregationalists to aid the feeble churches of their order in erecting houses of worship; and since that time, the American Congregational Union, which now makes this a special function, has raised and appropriated several thousand pounds for the same object. Of late years there has been a marked increase of the Congregational churches in the Western States and Territories, through immigration from New England, the early home of our polity; and, since these churches are at the first feeble in membership and in resources, the work of church-building

must needs occupy a stated place in the charities of the denomination. And, when we consider that the amount of church property now held by Congregationalists is scattered over a territory greater than the whole of Europe, excepting Russia; that this has been the freewill offering of a people mostly of limited means, who in the same time have been earning their own subsistence, clearing farms, building towns, schools, railroads, and laying the foundations of social order, it will appear that the voluntary principle in religion is adequate to all the demands of our age. For, in addition to sustaining the Christian ministry and the ordinances of the Gospel among themselves, the older and stronger Congregational churches have contributed in the past thirty-six years £500,000 sterling, through the American Home Missionary Society, to aid feeble churches in supporting the ministry. At the same time, American Congregationalists have given in the past fifty years £1,500,000 to send the Gospel to the perishing in other lands. We have not computed the amount given by these churches to Bible and Tract Societies and for Sabbath-schools. This would reach to many hundred thousand pounds. The voluntary principle has brought forth like precious fruits in other denominations of Christians in this country, to whom it is as dear as to those on whose behalf we speak.

"Very early in the settlement of New England, attention was given by her religious and patriotic founders to the interests of education, both secular and Christian, and, under the influence of that enlightened zeal for knowledge, it has come to pass that free public schools for the masses, supported mainly by taxation imposed directly by the people, and higher institutions for a more liberal education, in part endowed by the State, but mainly supported by private munificence, have kept pace with our ever-expanding population. Affiliated with the Congregational body, there are now thirteen colleges and six seminaries for theological training. Believing that not only the stability of republican institutions and the maintenance of public virtue and order, but the purity and efficiency of the churches of Christ, depend upon the general intelligence of the people, the body of Christians for whom we speak have ever been watchful for the education of the masses of society. This watchfulness has been the more demanded by reason of the growing emigration to this country from Great

Britain and the Continent of Europe. Indeed, were this necessary, we might honourably appeal to the Christians of England and Continental Europe in behalf of religious and educational institutions which here provide for their own emigrating poor. Thus Christ's peculiar work of caring for the poor, the ignorant, and the neglected is made common to us all, and in that work we have fellowship with our brethren beyond the sea.

"We are happy to assure you also of our fellowship with you in labours for human freedom and the rights of man. It was mainly under the influence of religious sentiment that those Northern States of our Union which had inherited slavery as a colonial deposit from British commerce, abolished slavery upon their soil many years before the memorable action of the Parliament of Great Britain abolishing the African slave trade. In that early hostility to slavery, the recognized leaders of Congregationalism, a Hopkins, an Edwards the second, bore an earnest and illustrious part. And though, since slavery had retired beyond the political control of the people of the North, and was strengthening itself within the entrenchments of Southern State laws for its audacious attempt to control or to subvert the national Government, there have been in the Congregational ministry and churches apologists for moral inaction toward the system, if not for the system itself, yet Congregationalists as a body have been true and firm and constant in opposing this monstrous iniquity with the testimony of the platform, the Convention, and the press, and in arousing the nation to resist its stealthy advances. Again and again have our local associations of ministers and churches uttered their concentrated denunciations of slavery and its abettors; and the last occasional Convention at Albany, in 1852, representing the spirit of the whole denomination, issued this solemn deliverance:—

"*Resolved*,—That in the opinion of this Convention it is the tendency of the Gospel, whenever it is preached in its purity, to correct all social evils, and to destroy sin in all its forms; and that it is the duty of missionary societies to grant aid to churches in slaveholding States in support of such ministers only as shall so preach the Gospel, and inculcate the principles and application of Gospel discipline, that with the blessing of God it shall have its full effect in awakening and enlightening the moral sense in regard to slavery, and in bring-

ing to pass the speedy abolition of that stupendous wrong ; and that wherever a minister is not permitted so to preach, he should, in accordance with the directions of Christ in such cases, 'depart out of that city.'"

"At the call of the Government upon loyal citizens for the defence of the country against the slaveholders' insurrection, the Congregational churches furnished thousands of volunteers for the army, and scores of ministers as chaplains. That element in our army—if not also the vast preponderating spirit of the army—is one that will make this war a grand Providential crusade in the name of freedom and humanity. Already Congress and the President have inscribed liberty and justice upon the flag of the nation. And we trust that when our day of trial and conflict is over, the American Congregational Union will find in the emancipated South a field for its endeavours which hitherto has been barred against it. In this conflict of a free and Christian civilization with the barbarism of slavery, we have waited and longed for some expression from Christian brethren in England of sympathy and moral support for the cause of order, of right, of freedom—some echo of the noble and cheering sentiments of Count Agénor de Gasparin from France. And we are

sure that the community of interest in behalf of religious liberty which moves us to send over the sea our congratulations, our prayers, our hopes for that good old cause which you of England have this year vivified before your nation and the world, will draw your hearts to us in that kindred cause of human freedom which we now bear aloft in the arms of prayer and hope amid the shock of battle.

"In these great interests of humanity the heirs of the Pilgrim Fathers of 1620, and of the Nonconformists of 1662, cannot but be one. One with you, therefore, in the hallowed memories of the past, in the duties and conflicts of the present, in the hopes and aims of the future—one with you in Christ and for humanity, we subscribe ourselves, your brethren in the faith and liberty of the Gospel,

"JOSEPH P. THOMPSON, Pastor of the Broadway Tabernacle Church, New York.

"WM. IVES BUDINGTON, Pastor of Clinton-avenue Church, Brooklyn, New York.

"DAVID B. COX, Secretary of American Home Missionary Society, New York.

[Committee in behalf of the American Congregational Union.]

"New York, July 4th, 1862."

Irish Evangelical Society and Congregational Home Mission.

"IRELAND, on every account, claims the practical sympathy of all true Christians. Of her cries for help British Congregationalists have not been altogether unmindful. For nearly fifty years the Irish Evangelical Society has been a blessing to the sister island ; and, for the shorter period of eight years, the Irish Congregational Home Mission has aided the holy cause. In the hope that, under God, larger spiritual results will be realized from their combined than from their separate operations, these two Societies have recently been amalgamated, and now happily constitute one cordial and comprehensive organization.

"The operations of the Institution are carried on throughout the four provinces of Ireland. The Society employs thirty-five agents—twenty-one being Ministers, and fourteen Missionaries and Readers, occupying twenty-nine stations, and 133

out-stations. It has under its care nineteen Christian Churches and eighteen Sabbath Schools, having 1,164 Scholars and 108 Teachers, besides Bible Classes, Day Schools, and other organizations for the spiritual good of the community.

"The purposes and hopes cherished for the future, on behalf of this Society, are in harmony. It is the intention of the Committee to enlarge their operations, especially by occupying, as early as possible, important centres of population ; to prepare men, by suitable training, for mission work ; and to stimulate dependent Churches into activity and self-support. The earnest desire is to have some of the best men of our denomination among the labourers in the Irish field. To realize, however, such purposes and desires, the Committee fervently hope that contributions will be entrusted to them, much more numerous, and on

a much larger scale, than heretofore. Munificent subscriptions, both in England and in Ireland, have been already promised, some of not less than £100 per annum."

We feel much pleasure in presenting to our readers this appeal from the Irish Evangelical Society, to the Secretaryship of which our excellent friend, the Rev.

W. Tarbotton, has been recently appointed. From his residence in Ireland knowledge of the national character, and long experience in missionary enterprises, we expect great advantages, under God's blessing, will accrue to this Society, the claims of which we earnestly commend to our readers.

Diary of the Churches.

JULY 18.—Wymondham, Norfolk.—The Independent Chapel having been closed for improvements, was re-opened this day, when the pastor, the Rev. John Anderson, preached in the morning and afternoon. and the Rev. George Gould, of Norwich, in the evening.

— Bromley, Kent. The chapel here having been enlarged and improved, was re-opened, the Rev. W. Gill, of Woolwich, preaching in the morning, and the Rev. E. Bolton, pastor of the church, in the evening. On the following Tuesday a public meeting was held, when it was stated that the cost of the alterations would be about £460, towards which £310 had been contributed. The Revs. J. Kennedy, M.A., H. Baker, S. D. Hillman, and W. H. Smith congratulated the pastor and people on the success which had attended their efforts.

— Abergele, North Wales. The new Congregational Church in this place was opened. The Rev. C. Chapman, M.A., preached in the morning and in the evening. On Tuesday, the 15th, the Rev. E. R. Conder, M.A., preached in the morning, and a public meeting was held in the evening, when the Rev. E. T. Davies, the minister of the place, took the chair. The Rev. Messrs. Feaston, Conder, Chapman, and others, addressed the meeting. The building is set apart for English services exclusively, during the summer months, and one English service will be held in it throughout the year. The building is in the Gothic style, and capable of seating about 400. The cost of erection, including the freehold site, &c., &c., amounts to £2,025, out of which the half has been paid.

July 19.—Lyme Regis. The Rev. E. Ault was set apart to the pastorate of the church in this town. The Rev. J. Hargreaves read the Scriptures and offered prayer; the Rev. B. Gray, B.A., delivered the introductory discourse; the Rev. W. Densham asked the usual

questions, and offered the ordination prayer; and the Rev. H. Ault, of Kilsby, delivered the charge. In the evening the Rev. John Thomson, of Beaminster, preached to the people.

July 19.—Bingley. The corner stone of a new school, in connection with the Independent cause, was laid by Mr. Alderman Brown, of Bradford. The Rev. J. G. Miall delivered an address; and the Rev. E. Heron, the pastor, concluded with prayer. A public meeting was held in the chapel, Alfred Sharpe, Esq., in the chair, when addresses were delivered by the Revs. M. A. Wilkinson, J. D. Julian, J. Harrison, T. Roberts, and Mr. B. Wainwright.

— Moreton-in-Marsh. The Congregational Church here presented a testimonial to the Rev. Thomas Young, on his resignation of the pastoral office after seven years' labour. The testimonial consisted of an address, with a purse of twenty guineas, besides an offering from the Sabbath School children.

July 21.—West Brompton. A meeting of the church and congregation was convened to take leave of the Rev. E. Morley, who, after having gathered a congregation and formed a church in this place, is compelled, from affliction, to retire. The Rev. C. Gilbert presided. An address of sympathy with Mr. Morley and his family was read, and special prayer offered for them. An account of the circumstances connected with the election of the Rev. Mr. Winter to the pastorate was then read, and he accepted the call. The meeting terminated with an address from the chairman.

July 22.—Cobham. At a public meeting held in the Independent Chapel, a purse of gold was presented to the Rev. Henry White, the pastor, as a mark of esteem on the part of his people. The Revs. A. E. Lord, S. Popley, W. Williams, and J. Hart delivered brief addresses.

July 23. — Brill, Bucks. A public recognition of the Rev. J. S. Darley, late of Shillington, as pastor of the Independent Church and Congregation took place. A sermon was preached in the afternoon by the Rev. R. Forsaith. In the evening the Rev. E. Dyson read the Scriptures, and prayed. Mr. Barry stated the circumstances which led to the invitation of the present pastor; to which he briefly replied, accepting the invitation. The Rev. C. Hardie offered the recognition prayer; the Rev. J. Richards gave the charge to the minister; and the Rev. J. Bull, M.A. addressed the church and congregation. The Rev. P. Clark concluded with prayer.

July 24. — Lymm. The foundation stone of a new chapel was laid by Joseph Thompson, Esq., of Bowdon. The building will seat about 400 persons, and will cost nearly £3,000. The Revs. E. Morris, R. A. Bertram, Dr. Halley, and others, assisted at the ceremony. A meeting was held in the evening, Samuel Rigby, Esq., of Warrington, in the chair, when the Rev. J. Lees and Messrs. Matheson, Kingsley, Hewitt, Thompson, Milne, and others, addressed the assembly. The Rev. Mr. Bake concluded, by pronouncing the benediction.

July 27. — Fawcett-street Chapel, Sunderland. Re-opening services in connection with this place of worship were held, it having undergone repairs, &c., at a cost of £150. The pastor, the Rev. G. C. Maitland, congratulated the people on the entire removal of a debt of £1,200, and also the sum expended on recent improvements. These special efforts have been made this year as a bicentenary commemoration of 1662.

July 28. — Cannock, Staffordshire. A meeting was held in the Independent Chapel to take leave of the Rev. Daniel Griffiths, for more than twenty-five years pastor of the church. The Rev. John Hammond presided, and opened the business of the evening; after which the Rev. John Baker, on behalf of numerous subscribers, presented Mr. Griffiths with a purse of forty guineas and a written testimonial. Mr. Griffiths acknowledged the gift in suitable terms. Messrs. Woodroffe and Lawson also addressed the meeting.

— Cadnam, near Romsey. The Rev. Thomas Storey, of Rotherham College, was this day set apart to the office of an evangelist. The Rev. J. Compton read the Scriptures and prayed; the Rev. J. Woodwork delivered the introductory discourse; the Rev. W. Crosbie, LL.B., proposed the questions;

and the Rev. T. Adkins delivered the charge. This evangelistic station is connected with the church at Romsey.

July 29. — Harley-street Chapel, Bow. — A special service was held this evening, for the purpose of recognizing the Rev. William Bevan as pastor. The Rev. C. J. Middleditch read the Scriptures and offered prayer. The Rev. John Kennedy, A.M., delivered an address. The Rev. J. E. Richards received the usual statements from the senior deacon and the newly-elected pastor. The Rev. A. Tidman, D.D., offered the recognition prayer; the Rev. George Smith addressed the church; and the Rev. W. Tyler concluded with prayer. The Revs. S. Eastman, Dr. Hewlett, J. Hill, T. J. R. Temple, &c., also took part.

— Fairford, Gloucester. The foundation stone of a new chapel was laid by H. O. Wills, Esq. The estimated cost of the building is £900, of which £560 has been raised. The Rev. W. Reynolds, the pastor, gave out a hymn, and the Rev. W. P. Tayldat offered prayer. In the evening the Rev. H. Quick preached to the people. The Revs. P. Edwards, J. Rowland, and J. Beale also took part in the services of the day.

July 30. — Cheshunt. The ordination of the Rev. G. O. Newport, of Cheshunt College, as a missionary to India, took place at Crossbrook-street Congregational Church. The introductory service was conducted by the Rev. Uriah R. Thomas, of Redland Park, Bristol. The field of labour was described by the Rev. J. O. Whitehouse, from Travancore. The usual questions were asked by Dr. Tidman, and the ordination prayer offered by the Rev. T. Hill. The charge was given by the Rev. J. Rowland, of Henley. Among other ministers present were the Revs. Messrs. Slater, Harbutt, Smith, B.A., Russell, M.A., and Vine.

— Broad Chalk. The Rev. A. M. Morris was ordained pastor of the church in this village. The service was conducted by the Revs. H. J. Chancellor, H. M. Gunn, R. J. Osborne, J. Bigwood; and the charge was given by the Rev. Henry Cresswell. C. Jupe, Esq., then laid the stone of a new Bicentenary Memorial Chapel, to seat 800 persons. The Rev. H. Quick preached in the evening. The Rev. P. Bailhache and others conducted the devotional exercises.

July 31. — Carrickfergus. A meeting was held in the Independent Chapel, to take leave of the pastor, the Rev. W. D. Corken. Mr. John Trevelyan, of Belfast, was called to the chair. An

address was read by Mr. James Arthur; after which Mr. Vint presented Mr. Corken with a purse of sovereigns, as a mark of their grateful attachment. The Revs. Messrs. White, Taylor, Warwick, Short, &c., addressed the meeting.

August 5. — Newcastle. The Rev. George Stewart was publicly recognised at St. James's Congregational Chapel as pastor of the church. The Rev. S. Goodall read the Scriptures and offered prayer; Rev. J. C. Geikie delivered a discourse on Congregational principles; the Rev. A. Reid asked the questions and offered the recognition prayer; and the Rev. A. Jack addressed the pastor and the church. The Revs. Messrs. Pearson, Logan, and Stead also took part.

— Wolverhampton. The Rev. T. G. Horton, late of Reading, was recognised as pastor of the church and congregation assembling in Queen-street Chapel. The Rev. J. W. Bain read the Scriptures and offered prayer; the Rev. J. Cooke gave the introductory address; the Rev. J. P. Palmer offered the recognition prayer; and the Rev. J. Stoughton gave the charge from Luke v. 1—10. The Rev. W. Horton, the venerable father of the pastor, closed the meeting with prayer. On the following Sunday, the Rev. R. Alliot, LL.D., preached to the church in the morning and to the congregation in the evening.

August 6. — English Congregational Chapel Building Society. The ninth annual meeting of this society was held in the London-road Chapel, Leicester; John Crossley, Esq., in the chair. The Rev. W. Woods offered prayer. The report was read by the Rev. J. C. Galloway, A.M.; and the audited balance-sheet by J. Finch, Esq., one of the treasurers. Addresses were delivered by the Revs. T. Aveling, J. Sibree, J. B. Paton, J. De Kewer Williams, A. Thompson, A.M., R. W. McAll, E. J. Sadler, and J. Cripps, Esq. The income of the society is £6,941 6s. 11d.; an increase of £1,000 over that of last year. The additional income in aid of the Memorial Chapels of the year is £7,400.

— Sittingbourne. The memorial stone of a new church for the congregation under the pastoral care of the Rev. R. Thomas, was laid. An address was given by the Rev. G. L. Herman; after which the Rev. R. Thomas made a few remarks. The Rev. H. J. Rook concluded with prayer. In the evening a public meeting was held, the Rev. R. Thomas presiding. The subscriptions amount to nearly £1,300. The Revs.

E. W. Shalders, B.A., H. J. Rook, W. E. Parrett, and F. W. Monk, Esq., addressed the audience.

August 7. — Wincanton. The Independent Chapel, which had been closed for alterations, was re-opened. The Rev. H. Quick preached in the afternoon, and the Rev. W. Guest in the evening. The entire cost of the alterations is nearly £600, of which only £240 remains to be raised.

August 12. — Cheriton, near Alresford. The building of a new chapel was commenced, by laying the inscription stone. The Rev. S. J. Le Blond gave a history of the undertaking, which was followed by an address from the Rev. W. Thorpe. The expense will amount to £450.

PASTORAL NOTICES.

THE Rev. Robert Tuck, B.A., of Spring Hill College, Birmingham, has accepted an invitation from the church, Bromsgrove, Worcester.

The Rev. George Southey, B.A., late of Spring Hill College, has accepted a call from the church, Moor-green, Nottingham.

The Rev. John Kay, of Thirsk, has accepted a call from the church at Great Ayton, Yorkshire.

The Rev. John Sherratt, of New College, London, has accepted an invitation from the church and congregation to the pastorate of Totton Independent Chapel, near Southampton.

The Rev. Taliesin Davies, minister of Cow End Independent Church, Woburn, Bucks, has tendered his resignation.

The Rev. R. Allsobrook, of Spring Hill College, has accepted an invitation to become pastor of the church assembling in the Independent chapel, Ilkeston, Derbyshire.

The Rev. J. C. Postans has accepted an invitation from the church at Kingsbridge, Devonshire.

The Rev. S. S. England, late of Walthamstow, has accepted an invitation from the church at Halstead, Essex.

The Rev. C. S. Sturrock, B.A., late of Halifax, has accepted a call to the pastorate of the church at Holly-walk, Leamington.

The Rev. Joseph Oddy, of Dogley-lane, near Huddersfield, has accepted an invitation from the Church at Barnsley, to become their pastor.

The Rev. B. Byron Williams, of Tabernacle Chapel, Pembroke, has accepted an invitation to the pastorate of the Congregational Church, Chichester.

THE
Missionary Magazine
AND
CHRONICLE.

MADAGASCAR.

SINCE the issue of our last Number, a letter has been received from the REV. WILLIAM ELLIS, dated TAMATAVE, May 30th, [being nearly a week later than that already published], containing a communication which he had received from RA HANIRAKA, the Prime Minister of King RADAMA, of which the following are extracts:—

“Antananarivo, 27th April, 1862.

“SIR,—I take the opportunity by Rabongolahy, 11th Honor, to send you a few lines. He is sent by the King to conduct you to Antananarivo. We shall be *very glad to see you* and the other (Missionary) Brethren at Antananarivo. The coronation of the King, Radama II., will take place here about the beginning of August, and you will let the Governor of the Mauritius know of it, that he may send some officers of rank to be present at the coronation, to impress the natives and the King in favour of the British nation.

“Ramboasalama died on the 21st inst.

“I am ill of the asthma, consequently I shall be very glad to receive some instructions from you about the treatment of that disease. Please to excuse these few lines, as I hope soon to see you face to face.

“Your friend,

(Signed) “RA HANIRAKA,

“REV. W. ELLIS.”

“14th Honor.

Mr. Ellis writes very briefly, observing: “I am hurried off two days earlier than I intended, by a message from the King, and leave at six to-morrow morning. I can only just say that my welcome has been most cordial, and the treatment of the authorities most kind. Storehouse room is provided for all the goods expected with the Missionaries, and every aid will be rendered them. The coronation is fixed for the 1st of August; I hope the Missionaries will arrive in time for it.

“I took part in the Malagasy services last Friday, at a special meeting for thanksgiving to God on my arrival, and again in the native services on Sunday. I also preached in English to the traders who understand that language.

"I cannot add more than claim a continuance of the prayers of God's people, and of the members of the Society in particular. Two officers have been sent to conduct me to the capital. The above is the letter handed to me by one of them as soon as I stepped on the beach. The other officer came on board to welcome me as soon as we anchored."

From the "Mauritius Gazette" of July 9th, we select the following extract:—

"The news we receive from Madagascar is favourable. Tranquillity prevails and industry is beginning to flourish. Great preparations are making for the coronation of King Radama II. England will be worthily represented from this colony. Major General Johnstone, Commander of the Forces; the Lord Bishop of Mauritius; Captain Anson, Inspector-General of Police; and Captain Wilson, R.N., of H.M.S. 'Gorgon,' are the principal members of the deputation. The British Consul, Mr. Packenham, has left, as well as Mr. Caldwell, who has charge of the presents from Her Majesty Victoria. Amongst other objects is a beautiful large Bible with Her Majesty's autograph in it, which will be presented by Bishop Ryan. There is also a letter of congratulation from Her Majesty to Radama II."

INDIA.

BERHAMPORE.

NOTES OF A MISSIONARY TOUR BY THE REVS. JAMES BRADBURY AND GEORGE SHREWSBURY.

WE invite the special attention of the friends of Missions to the following notes from the journal of the Rev. James Bradbury, as presenting a graphic and instructive view of that district in which his itinerant labours were accomplished, and the character of the people for whose spiritual benefit they were intended. The journal of Mr. B. will suggest to every thoughtful reader that such Missionary efforts are not accomplished without much toil and self-denial, and that they require, on the part of the Missionary, not only glowing zeal but sound discretion. It cannot fail also to awaken deep sorrow that, after more than half a century of Missionary labour in Bengal, the great mass of the people are yet profoundly ignorant of the very first principles of Christianity, and in fact that they have been left in heathen darkness until now; and unless a great increase in the number of Christian Teachers, European and Native, is speedily supplied, millions must still live and die victims to their vile idolatry. A fact also is presented in the journal of our friend, which perhaps may awaken surprise in the minds of many; namely, that the principles of Socinianism and of infidelity are cherished and avowed by many of the natives who have had the advantages of European education at Calcutta, and elsewhere. But it will abate their astonishment, though perhaps add to their regret, to learn that this has been the influence of that system of education from which the Bible has

been utterly excluded. We have not heard that any similar results have followed the Christian education given in our Mission Schools, nor do we apprehend that the good seed there sown will produce these evil fruits.

“Early in the morning of the 21st of December, Mr. Shrewsbury and myself drove to Basta, and then walked to Berwa, which is ten miles to the south of Berhampore, where we found the tent that had preceded us already pitched. In the afternoon our Catechists, Guruprasad and Kritibash, joined us.

DIFFICULTY OF TRAVELLING.

“After labouring a week in this locality, we bent our course north-eastward, to Chandpore. Indian cross roads are seldom in a good condition, indeed they rarely deserve the name of roads, and the late inundation had made them worse than usual; here and there large portions of the road had been swept away, and in some places, where the waters had not yet subsided, at every step the oxen sank up to the knees in mud, and had to be helped on by men putting their shoulders to the wheels, or pushing at the carts behind. The result was the completion of a journey of six miles in eight hours.

AGGRAVATED DISTRESSES OF THE PEOPLE FROM WANT AND DISEASE.

“But impediments to travelling were not the only effects produced by the flood—the crops of the season were destroyed. With no rice in store, and little money to purchase it, many of the labouring poor were living on one meal a-day, and some of them not always able to procure even that limited sustenance. Cholera followed in the track of squalid want, and carried off great numbers. Of the feelings with which this disease inspires the people, a pretty correct idea may be formed by the means which were adopted to arrest its desolating progress. Goats were killed, and their skins fixed on high bamboo poles, one of which was stuck in the ground at the eastern, western, northern, and southern boundary of the village, because it was believed that on coming to these sacred landmarks the malady would stop, and go in another direction. No sanitary precautions were taken. Numerous cattle died for the want of fodder, and their carcasses were seen in every stage of decomposition; jackals, dogs, and birds of prey were devouring the flesh, or the bones, already picked, lay bleaching in the sun. In some villages, many houses were deserted, and portions of the walls and of the thatch fallen; either the late occupants were dead, or, as was not unfrequently the case, having been hardly pressed for rent, and not able to meet the demand, they had secretly left the place, and gone to settle on the estates of gentlemen who show kindness to their tenants in times of trouble, and allow them to liquidate the arrears of rent by degrees, as returning prosperity gives them the means.

OPPOSITE INFLUENCE OF AFFLICTIONS.

“The effects produced on the minds of the people by the distress which had overtaken them, varied; some were softened, and disposed to receive religious instruction; others hardened, and indifferent to their spiritual interests. In Chandpore they listened with great attention to the Gospel, and inquired how they could be delivered from their present trouble. When the nature of sin was explained, and the service which God requires from His creatures was pointed out, they said, ‘This great calamity has befallen us on account of our

sins; God has chastised and forsaken us.' At Manicknagor they received our message in the same spirit, and asked what they must do to obtain salvation. 'We are sensible,' they said, 'of being in a sad condition, both temporal and spiritual, and do not see any remedy within our reach; we therefore wish you to speak, not about our own religion and the evils which flow from it, but to tell us in a few words the way in which we ought to serve God.' At Phanagur one of the congregation said, 'I cannot obtain food, how then can I think of religion? When I can eat, then I can worship.' And in Kulbereya a man cried out, 'My god is my belly,' and many of the persons who heard the sentiment apparently sympathized with it.

GROSS IGNORANCE AND DEGRADATION OF THE HINDOOS.

"In Chandabad we sat down, with the permission of the owner, in a barn-yard, that being the most eligible place we could find, where a considerable number of people assembled, chiefly husbandmen; and, on being informed of our object in visiting them, one after another exclaimed, 'We are on a level with our oxen, and cannot understand religious subjects; those who are able to read may—Brahmins and wealthy persons: we no longer regard Shib, Vishnu, or any of the deities. God has severely chastened us by destroying our crops in the late inundation, our cattle have perished for the want of fodder, and we ourselves are reduced almost to the point of starvation; this may have happened to us for our sins, still we are indifferent as to what becomes of us: when we die there will be an end of ourselves and our misery.' When told that the body after death would again be tenanted by the spirit, and live for ever in another world, they said, 'That can never be.' A young man, pointing to a very aged person who was speaking, and placing his hand on his shoulder, said, 'When he dies he will be burnt to ashes; how, then, can these ashes be collected again and formed into a body?' We endeavoured to explain the nature and design of the resurrection, but they heard our statements with doubting minds.

IMPROVED CONDITION OF THE COUNTRY AS THE TRAVELLERS ADVANCED.

"On leaving our encamping place at Chandpore, which was situated on the bank of a fine lake, and commanded an extensive view of some very beautiful, though not grand scenery, we proceeded north-westward to Rukunpore, and thence due west to Doultabad. This part of the country presented little calling for special notice. The villages, which are large and populous, are situated on the margin of extensive plains, which are under cultivation, and, when we traversed them, were waving with cereal, pulse, and oil-seed crops; though apportioned to different farmers, the allotments are seldom separated from each other by anything like a fence. The condition of the granaries and rick-yards indicated that the inundation had been less destructive than in the immediate vicinity of our second encampment, and that but little unusual distress had been experienced.

BIRTHPLACE OF THE FIRST CONVERT IN THE BERTHAMPORE MISSION.

"Our next stage was Gudhi. This village was the birth-place of Komal, the first-fruits of the Berhampore Mission, who left behind him, pleasing evidence of a real work of grace in the soul, and of his safe admission into the kingdom of heaven. The following testimony is borne by those who were spectators of his Christian race from the starting-point to the goal. 'By his death our Mission has sustained great

loss, as he was a most diligent and untiring preacher of the Gospel to his countrymen, by whom generally he was much liked for his mild manners and patience under reproaches for the name of Christ. He has now, we trust, entered into the joy of his Lord.' At the time of his conversion he was an oil manufacturer, and was prosecuting his business in the town of Berhampore. His sons, Joseph and Paul, now heads of families, are settled in Calcutta, engaged in secular pursuits, and treading, we are happy to hear, in the steps of their father.

ANCIENT CAPITAL OF BENGAL.

"From Gudhi we went north-westward to Geagunj, a large emporium for grain and cotton, and thence proceeded due south to Moorshedabad. This city was formerly the capital of Bengal, and the seat of great splendour, the residence of courtiers, generals, and statesmen; multitudes of persons from all parts of India visited it to obtain employment in the military or civil service, or in mercantile pursuits, and crowds of useless, indolent, and profligate adventurers made it their constant abode. Judging from the numerous ruins adjacent to it, its dimensions and population must have been much larger than now. The decline of its fortunes began on the 23rd of June, 1757, when Meer Jaffer played the traitor on the field of Plassey; and, as the reward of his perfidy, was permitted to succeed, though with only the shadow of power, his deposed master. His descendant, the present Nazim, receives, like his predecessors, a pension from the British Government; the amount is now £130,000 per annum. His palace, which is a stately edifice, stands on the eastern bank of the Bhagirothi, near the middle of the city; it was built by the late Major-General McLeod, and cost £167,000. About two miles to the south of the palace is the Moti Jhib (the pearl lake), on whose banks may be still seen the house memorable as the place from which Clive dated his letter, announcing to the East India Company the great victory achieved by their troops.

JOURNEY SOUTH-WESTWARD.

"From Moorshedabad we returned to Berhampore; my esteemed colleague remained to carry on the work at the Station, and Mrs. Bradbury accompanied me. We proceeded south-westward through the country of Moorshedabad into that of Birbhum, and encamped at the following places: Gowkurn, Kandi, Saitolah, Gonotea, and Kirnabar.

NATIVE FEMALE EDUCATION ADVANCED.

"The landed proprietor of Kirnabar, who was desirous of establishing a female school, and with whom we had held some correspondence on the subject, urged us to visit him, to ascertain if means could be devised to execute his intention of educating his own female children and those of his neighbours. We were encamped on his estate ten days, during which period he supplied us with fish, milk, and fuel, and showed us every other mark of kindness that lay in his power. Mrs. Bradbury visited the Zenana, and was much pleased with her interview with his wife and daughters. Before we left, arrangements were made about procuring a female Teacher, which have issued in success. A Christian widow, who was educated in the Bardwan Mission, has opened the school with twelve pupils, which have since increased to eighteen, with the prospect of the number being soon augmented; she was accompanied by her brother and his family, with whom she lives. As it would have been contrary to native decorum, and in other

respects unadvisable for her to reside alone among the heathen, the Baboo engaged, though not needing his services, to pay her brother, who is one of our Catechists, ten rupees a month—more than two thirds of his salary; for this he gives him a little instruction in English, when required, and spends the rest of his time in preaching the Gospel in the vernacular in Kimahar and the neighbouring villages. The beginning of the work is auspicious; let us pray it may prosper, and that the hopes we now cherish may not be dashed to the ground, and lengthen the catalogue of our disappointments.

EXTENT AND POPULATION OF THE COUNTRY VISITED.

"We returned home on the 3rd of March, the period of our journey having been two months and a half. The number of our encampments was fifteen, the duration of our stay at them averaged five days, and the distance between them ten miles. We visited 300 villages, varying in the amount of their population from scores to thousands of souls. The area of the county of Moorshedabad, over a large portion of which we travelled, is 2634 square miles, and the land revenue, 1,299,617 rupees; of the inhabitants, 395,363 are Mohammedans, and 704,717 Hindus, making the aggregate 1,100,080. The area of Birbhum, the land of heroes,* is 3870 square miles, the number of villages 5287, and the population 1,580,665.

SCRIPTURES AND RELIGIOUS BOOKS CIRCULATED, AND IMPRESSIONS PRODUCED.

"The books we took along with us were in Bengali, Hindustani, Persian, Sanscrit, and English. On former occasions we presented them gratuitously, excepting the larger ones, which we sold; but on this journey we deviated from our usual practice, and demanded for all a small price, and the amount realized has been transmitted to the Bible and Tract Societies in Calcutta. Of the spirit in which the people heard the message of the Gospel, a correct opinion may be best formed by the language which they used; it may, therefore, be well to quote a few of their statements. At Doudpore they said: 'When our fear of losing caste is gone we shall embrace the Gospel, and in a very little time this fear will leave us. The next incarnation of the deity will be a revelation of love and mercy, and after that there will come a dispensation of judgment.' At the close of a sermon in which the true was contrasted with false religions, the villagers of Magura, who had attentively listened to us, repeated these words several times: 'Shib, and Doorgâ, and the rest of the gods and goddesses are gone, now Jesus Christ is to be worshipped, and all men to be of one caste.' In Phatapore the people said: 'This doctrine is good, and the worship of idols of no use whatever.' At Daultabad they made this admission, 'All you say is true, but our minds are evil, and therefore we cannot receive the doctrines which you teach.' The inhabitants of Manicknagor made a similar acknowledgment. 'The doctrines which you preach are indeed very excellent, but to embrace and practise them is exceedingly difficult.' A poor old woman, while listening to the preaching in Srikiashnaspore said, 'Ah, what excellent words are in the Christian religion, but the people being evil do not regard them!' The inhabitants of Kumarsundee thus expressed their opinion: 'The instruction which you give is good, and our receiving it would do us good;' and a sentiment like it was uttered in Andooles. 'The doctrine is pure, and if the people regard it, it will make their natures pure.' Such direct testimony respecting the nature and tendency of the Gospel was borne in many other villages.

* Eâr, a great warrior, Bhumi, land.

SANGUINE EXPECTATIONS NOT TO BE CHERISHED.

“ The inference, however, to be drawn from these admissions is not that the people as a body are on the eve of taking the important step of renouncing the religion of their fathers, and embracing the Christian faith. A new comer, with only a very limited knowledge of the country, might look for these happy events to transpire early ; but a long and intimate acquaintance with the natives bids us be cautious in forming favourable opinions, to labour on, and still patiently wait for the realization of our hopes. But we may venture to say that doubts of the utility of idolatry, which are now and then accompanied with a conviction of its sinfulness, are widely spreading, while a belief in the Gospel, in its divine, pure, and beneficial character, is gradually gaining ground.

“ At Beldanga, a native silk manufacturer invited us to his house ; we went, but thinking we should obtain more people if we stood on the adjacent highway, we told him so, when he had stools removed to the side of the road for us, and accompanied us with his friends. Many questions respecting the Christian religion were asked, but apparently not for disputing but acquiring knowledge. No opposition was manifested ; the truth of the Gospel, and its beneficial tendency were freely admitted. On leaving we were solicited to establish a school in the village.

INTERESTING DISCUSSION ON HINDOOISM AND CHRISTIANITY.

“ In Mejarpore which contains about 8000 inhabitants, we had a very large congregation. When we had spoken at one place some of the people desired us to accompany them to the house of the headman of the village, whom they called Munshi, not meaning that he was a teacher or learned man, as the word would indicate, but in their estimation a person of great respectability. We went with them, but he was not at home ; after waiting some time, seated in the verandah, we left, and met him at a little distance from his dwelling, when he and the people who had followed us wished us to return to the house, but as it was getting late and hot we declined, and spoke to them on the spot. The conversation, for it was rather conversation than preaching, lasted about half an hour. It was apparently thought by the villagers that the Munshi would be able to reply to the statements we had made regarding Mohammedanism and Christianity. When informed what our design was in visiting the place he expressed himself as indifferent to the subject, but afterwards showed some interest in it. He was, however, as he candidly admitted, very imperfectly acquainted with his own religion, and for many doctrines which the Mohammedans held could assign no other reason than custom. The parts of the Koran which related to them he did not know, and desired us to tell him what the Koran said. Both he and all present who spoke in reply to this question, ‘ What is there in your religion which can take away sin ? ’ admitted there was nothing, and likewise acknowledged that the Mohammedan heaven was fit only for those who placed their chief happiness in earthly enjoyments, and for holy spirits would be a very unsuitable residence. As we had visited only the Mohammedan division of the village, a Brahmin who was present asked us to go to the Hindu portion of it ; but being unable to comply with his request then, we visited it the next day, when he and all his friends and neighbours came to hear us. Some Brahmins at Rukunpore, at first manifested an indisposition to hear us, and begged us to go to another part of the village, but afterwards invited us to come into the room where they were assembled and converse with them, which we did. Some of them were pleased with what we

said, and others were rather angry, especially at our animadversions on the doctrines of Hinduism, and the practices of the priests; but we parted in a friendly manner, and the next day received a pressing invitation to visit them again.

HOPEFUL APPEARANCES.

"At Gowkurn, the gentleman whom we saw on previous occasions invited us to his house. We went, and in the same hall in which we stood on our former visits, explained the fundamental doctrines of the Christian religion: both he, and his relations, and friends who were present, entered freely into conversation regarding the Gospel and Hinduism. We could not fail to perceive that their knowledge of the Bible was rather extensive and generally accurate, and we would fain say it had been blessed by the Holy Spirit in weaning them from idolatry, but this we cannot do, because at the time of our visit the bell of the temple in the courtyard was ringing for worship, and the family priest, who had listened attentively to every word we said, asked many questions, made several admissions unfavourable to his own religion, and twice or thrice corrected a speaker who was trying to support it by false reasoning, and as we left, went from the hall to perform the usual pagan ceremonies at the adjacent shrine. This statement is discouraging, yet there is something in it which may both strengthen our faith and stimulate us to labour. When we can proclaim the doctrines of the cross not only by the wayside, on the banks of rivers, in bazars, markets, fairs, and other places of public resort, but in the courts of temples, and in the houses of the builders and supporters of these sacred edifices, it is not too much to believe that these openings for the diffusion of the Word are made by Him who commanded His servants to go forth and evangelize the nations. In being favoured with access to all ranks of society, and with attentive auditors in nearly every town and village we visited, there is something to excite thankfulness, though every wish is not yet gratified; and while going in the right direction, on the very road the Apostles trod, who were itinerant, we may venture to expect a measure of the blessing which rested on their journeys—may reasonably hope that the day will at last come when the light will scatter the darkness that overshadows the land, when heathen temples will fall, and Christian sanctuaries, reared on their ruins, will be crowded with devout worshippers, feeling the peace which passeth all understanding and the joy which is unspeakable and full of glory.

THE PREACHING OF THE GOSPEL THE DIVINE INSTRUMENT FOR THE REGENERATION OF INDIA.

"These great events must be brought about by the proclamation of the Gospel, attended by the influences of the Holy Ghost, in co-operating with God in accomplishing His purposes of mercy. We must do the work of evangelists, and make full proof of our ministry in all the places to which the leadings of His providence conduct us. In these remarks on itinerating labours no reflection is intended to be cast on scholastic institutions supported by Missionary Societies. In converting souls, which is the grand object of Christianity, they have been instrumental in a greater degree than is generally known; and every person who is well acquainted with the state and wants of this portion of the heathen world, far from desiring them to be closed, will wish to see their number and influence augmented. There may be a difference of opinion as to the manner in which they should be conducted, but that God has and will continue to bless them in aiding to Christianize India there can be no doubt whatever. * * *

FRUITS OF EDUCATION.

“ About a year ago, I made a few remarks respecting natives that are settled in the provinces, who were educated in Missionary schools, and mentioned some facts worthy of the earnest consideration of those who feel solicitous about the well-being of this large, important, and constantly increasing class of persons. I alluded to the positions they occupy, which are those of clerks, and record-keepers, teachers and inspectors of schools, post-masters, and post-office inspectors, superintendents of police, pleaders, subordinate magistrates, collectors and judges, merchants, stewards of estates, and landed proprietors. Many of them have families, and some sustain the relation of grandfathers, for the influx of educated youths into the provinces commenced nearly half a century since, and is annually increasing; every year, some hundreds, who have finished their studies, leave the metropolis and its vicinity for the country. Yet all sections of the Church appear to lose sight of them; moving in spheres in which temptations abound, and unfavoured with the counsel and friendship of Europeans, they are left to take their own course, to resign themselves to the influence of good or evil, and, constituted as human nature is, one can readily imagine which influence predominates. A few have made a profession of the Gospel and adorn it by a Christian life; others have proceeded only so far as to abnegate their ancestral faith, and have now no religion at all; many are convinced of the truth of the Bible, and read its sacred pages in secret, yet, not having courage to follow the dictates of conscience, conform in public to the requirements of paganism.

INJURIOUS INFLUENCE OF SOCINIANISM.

“ I was grieved to learn that strenuous efforts are made to disseminate among educated Hindus and Mohammedans the cold negations of Socinianism, which dispenses with the offices of the Divine Saviour, and the glorious work of redemption, and, as a native friend expressed it, ‘ thus empties Christianity and makes it nothing; for we all feel,’ he said, ‘ the need of a Saviour; men have felt it in every age and country, and if you take away Jesus Christ there will not be anything left in the Bible to supply this need.’ These words were uttered by a Kulin Brahmin, whom I have known many years, who is familiar with the Hindu and Christian Scriptures, and who has read the works of Dr. Channing. While we deplore the activity of the propagators of false doctrine, we lament that favourable opportunities which Providence affords to evangelical Christians for arresting the progress of error, and communicating a simple, pure, and unimpaired Gospel, are allowed to pass by without an effort being made to improve them. After labouring to destroy the bulwarks of Hinduism, we see a religious system little less injurious to the soul rising on the site of the ruins of the ancient edifice. Against this we must do battle, but the war must be waged in a manner becoming scholars, gentlemen, and Christians; we must carefully avoid the practice of certain orthodox writers, who usually blacken the social and moral character of their opponents, and think foul insinuations, that may lower them in the estimation of the public, quite permissible. Such writers have their reward, for it not unfrequently happens that antagonists who are so rudely assailed, retire from the field of controversy in disgust; and this event, which, when rightly understood, indicates nothing more than a reluctance to fight with bears, is counted a signal victory achieved by great prowess, which bigots eulogize in unmeasured strains; but like those victories which accelerate the fall instead of augmenting the strength and glory of states, these are very detrimental to the interests of true piety,

because men of the world, of literary tastes and polished manners, who are spectators of the contest, often judge of the soundness of a doctrine by the spirit which its advocates breathe, and deem ebullitions of anger proofs of defeat in argument; while those of them who were disposed to enter on the consideration of religion as a matter of great personal importance, are repelled by such exhibitions of infirmity of temper. The solemn realities of eternity, as contemplated by Socinianism, are of little importance; for the exigencies of an immortal spirit no provision is made, its necessities are ignored, the bread of life is taken away, and the vicarious sacrifice offered on Cavalry, pronounced a fable; true repentance, faith and hope, it cannot awaken; on earth it leaves men destitute of spiritual peace and joy, and at last shuts them out of the kingdom of heaven. It scarcely deserves the name of religion; it is the resting-place or half-way house where men halt awhile who are on the road to infidelity.

"Such is Socinianism, which Hindus and Mohammedans, who are settled in the provinces, are urged to embrace. Can nothing be done to arrest the progress of its soul-famishing doctrines, and convey to these educated men Christianity in its pristine and unadulterated form, as promulgated by the Apostles, who gloried in the Cross, and made an incarnate, bleeding, and ascended Saviour, the grand theme of their writings and ministry? Surely the circumstance needs only to be known to awaken the sympathies and energies of orthodox Christians. The case is not one that presents insurmountable difficulties. Many valuable treatises in refutation of Socinianism already exist, and might be distributed at a small expense in all the inland counties; or, what is perhaps more advisable, treatises well adapted to the state of persons who have just emerged out of paganism, might be written. Whatever mental toil the undertaking may involve, the prospect of extensive usefulness is a powerful incitement to enter on it, for if only a moiety of these natives become imbued with the principles and spirit of the Gospel—and, under the blessing of Heaven, we are encouraged to hope wisely directed efforts would lead to such a result—the influence they would exert in their respective spheres to accelerate the fall of idolatry, and evangelize their heathen countrymen, would be incalculably great, and in the conversion of souls, perhaps, be more fruitful than the labours of a thousand Missionaries, however well qualified for the sacred office, and zealous in the discharge of its duties.

(Signed) "JAMES BRADBURY."

VERNACULAR PREACHING IN INDIA.

We select the following passages from the "Memorials" of our late beloved and honoured Missionary, the Rev. A. F. LACROIX, prepared by his son-in-law, the Rev. Dr. Mullens. These extracts afford an illustration of the judicious and effective method which that distinguished Bengali preacher adopted in addressing his Hindoo hearers. It is well known that he devoted his entire time and strength to this important service, and in discharging it he attained a power over the Hindoo mind greater than that of any European Missionary of his day. We trust that our younger Brethren who have entered this important field may study

the character and labours of our late lamented Brother, and that they will seek to acquire an equal proficiency in the Vernacular, and a like facility in addressing themselves to the judgment and feelings of the Natives.

“An important question was early agitated in connection with preaching to the heathen, and is discussed by some in the present day: In addressing heathen, should the errors of their system be exposed, or should only the truths of the Gospel be enforced?

“Mr. Lacroix has expressed upon this matter in the clearest way, views which experience has shown to be completely sound. ‘The principal theme of a Missionary’s preaching should by all means be the Gospel; the pure Gospel, wherein, without human additions or retrenchments, Christ is represented as the way, the truth, and the life, and as able and willing to save to the uttermost all who come to God through Him. Still, I believe that it is absolutely necessary, in order to open a way for the reception of the Gospel, to expose the false notions to which the heathen adhere. I must confess that I have heard very excellent Missionaries deprecate the doing of this, under the idea that making the people acquainted with the excellency of Christianity would suffice, and of itself, by a natural process, lead them to discover the deficiency of their own system, and to induce them to abandon it.

“A late friend of mine, who was of this opinion, often made use of the following comparison to illustrate the subject: ‘Let the sun rise, and darkness will of necessity recede; let the sun of Christianity be held forth to the heathen, and the darkness of Hinduism will vanish away without further effort.’ This may appear plausible; yet I fear the illustration is not quite to the point. The fact is, that the sun, when he shines forth, finds the generality of men possessed of eyes, prepared and anxious to behold his light, and therefore he is hailed with joy as soon as he appears on the horizon. But, I would ask, What good can the bright luminary confer on persons who are deprived of their eyesight, and incapable either of beholding his radiance, or of valuing the benefits of the light he is emitting? Christianity, certainly, is a sun, and a sun of great resplendency in the moral firmament; but it finds the Hindus so blinded by their idolatrous creed and their prejudices, that it shines upon them in vain. A surgical operation, therefore, is requisite to remove the cataract from their spiritual vision, and this operation is the exposing the errors of their system. When this is accomplished, and not before, will they be capable of viewing and receiving the Gospel as a message of glad tidings.’

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“In acting upon these principles, Mr. Lacroix would assail at various times all the principal elements of the Hindu system, especially those which enter most largely into the creed of the vulgar. The doctrine of the one God would be contrasted with the Hindu creed that there are many within the one; the folly of idolatry; the evils of caste; the fruitlessness of pilgrimage; the insufficiency of Hindu atonements and modes of salvation; the doctrine of transmigration, and other errors, would at all times be examined and exposed. In exposing them he would make free use of the legends and stories of the Hindu sacred books, with which the people are in general well acquainted. In proving that the gods of the Hindus, though professedly emanations from the Supreme, are no gods at all, he would

contrast the attributes of the Supreme with the qualities, character, and deeds ascribed to these various deities by their own books. Thus, he would say: 'God is omniscient; but Vishnu did not know how to create the three worlds till he had taken the form of a fish and searched for the Vedas beneath the deluge waters; he knew not that the giants were drinking the nectar until he was told; as Ravi, he knew not whether his queen had been carried away. Káli danced without knowing it, on the body of her husband Siva; how, then, can these be God? God, again, is omnipotent; but how can Surjyadeba be God? At the feast of Dokkyo, Siva's anger knocked out his teeth, and he has not replaced them to this day; do not the Hindus offer him boiled rice in consequence? Where is the mercy of God in Kali, when she only rejoices in the blood of her enemies and does not forgive? Where is his justice in Vishnu, when he allowed Ajamil to escape by a quibble? Where is his purity in the wickedness of Jugannath?' These illustrations he would make more pointed and impressive by describing the stories in detail, perhaps referring to only one or two in the course of a single sermon. He would at times be more practical still. On one occasion, at the Simlia Chapel, he had been arguing with a man on the subject of Pantheism. The man was very stubborn, and would receive nothing advanced against his favourite views. Mr. Lacroix, therefore, said he would argue no more; and, before the congregation, suddenly seized the man's umbrella and began walking out of the chapel. The man called after him, and said, 'Sir, that is my umbrella.' 'YOUR umbrella, do you say? Have you not declared that Brahm is everything? that he is you, and I, and all these people? how, then, can there be such a thing as *mine, yours*? The umbrella is mine, as much as it is yours, on your own showing.' The people laughed; the man was silenced, and left the place without another word.

"All these discussions were conducted with good temper, without raillery or reviling, with the serious purpose of showing the real error of the Hindu creed. They were listened to with profound attention and almost always commanded assent. At times they touched the audience more deeply. When telling one of these stories, which in themselves have many elements of the absurd, his great command of words, his graphic description, his changes of voice, his slightly dramatic manner, and a small spice of mimicry thrown into the story, would bring out its absurdities into such bold relief that the effect was exquisitely ludicrous; there was no resisting conviction; the people roared with laughter, and would break out with loud assertions of 'True, true! he speaks the exact truth.' In a moment he would turn upon them in the most serious tone, and while they listened with deep attention, he would press home upon them the follies of idolatry, and then pour forth in an earnest stream the free salvation of the true incarnation, and beseech them for Christ's sake to be reconciled with God, * * * * *

"It is a strong proof of the courtesy and generally kind feeling of the Hindus of Bengal, that though Mr. Lacroix was in constant intercourse with them for many years, arguing against the religion of their fathers, and seeking that another and despised faith should be accepted in its place, he was always treated with respect; scarcely the slightest rudeness was ever offered to him. Yet he was frequently alone with them; travelling among them, visiting towns in the interior, and was so far quite at their mercy. Only on one single occasion was injury ever offered him, and then, but for the promised protection of the Master, it might have been severe. He was preaching one evening in the chapel at Pontonia, in Calcutta, when, without

any reason furnished by himself, a Hindu fanatic came quietly behind him, and with a big stick aiming a blow at his head, endeavoured to knock him down. Providentially at that moment he turned and the blow fell on his [shoulder. The people jumped up in a moment and seized the man, calling aloud for the police. He stopped them, and then, placing the man in front of the crowd, without a particle of anger in his voice or manner, he thus addressed him: 'You have endeavoured to do me a severe injury, and I might very justly complain against you and have you punished. But the religion I preach teaches me to forgive those who do me harm; for the sake of that religion, therefore, I forgive you and will let you go away.' Truly 'the wrath of man shall praise God.' This simple incident produced a far deeper impression and called forth a louder demonstration than any sermon he ever preached. Struck with the exceeding kindness of the deed, the audience in the chapel, Hindus though they were, at once burst into a loud shout: 'Victory, victory to Jesus Christ!'"

MEMORIAL OF AN INDIAN NATIVE CHRISTIAN TEACHER—HIS DELINQUENCIES AND REPENTANCE.

WE are constantly anxious to impress our friends with the paramount importance of Native Agency for the extension of the Gospel in heathen countries, and we rejoice sincerely that our Missionary Brethren in their several spheres of labour are carrying out the great Scriptural principle of employing those who have received the Gospel to extend its blessings among their ignorant and perishing countrymen. Our readers, however, must not be surprised that the selection of suitable instruments for this service is attended with great difficulty, and that the Missionary finds it essential to the success of his primary object, to "make haste slowly." These Native Evangelists, it must be remembered, have been cradled and nourished in all the vices and abominations of heathenism, and if, in the discharge of their Christian services, they sometimes exhibit defects and delinquencies greatly to be deplored, it can scarcely excite surprise. We select from the Memorials of Mr. Lacroix, the following brief biography of GOBINDO GIR, a Native Teacher, whose character affords a sad illustration of the fact we have just stated. Our readers will, we trust, learn from it to sympathize with the Missionary in the trial and disappointment which must arise from conduct like that here described; while they will nevertheless be gratified to learn that before the close of life, the offender was awakened to a sense of his great sin, and that it is hoped he died seeking salvation at the cross of our Lord Jesus Christ.

"GOBINDO GIR was a Brahmin, born in the district of Rangpore, to the north-east of Bengal, a man of strong intellect, sinewy frame, and violent temper. Urged by the sense of a want which Hinduism could not satisfy, at the age of twenty he began the life of a Hindu devotee, and determined to visit all the great shrines of Hindustan, to see if he could find the true God and solid peace. He spent many

years in these wanderings, traversed the whole of Northern India, visiting its holy places, even those in the Himalaya; but found everywhere that priestly pretence and priestly extortion, were the most prominent features of the sacred shrines. At last he came to Calcutta, and to the temple of Kalighát. During his stay, as he one day passed along the Bhowanipore road, he saw the lighted chapel, and entered it. He listened to the end of the sermon, and then asked for a tract, which he promised to read. He had already received one from Mr. Hill at Berhampore. He came again and again, with all the marks of his devoteeism upon him: the sacred knot of hair, the few rags, the coat of ashes from head to foot, and the eyes blood-shot with smoking hemp. But the Spirit of God touched his heart; he read, heard, felt, prayed, and believed. He made rapid progress, and, at length, after several months' inquiry, 'clothed and in his right mind,' he was baptized in 1839. He joined the theological class, and was a diligent and successful student. His intellect and judgment were acute and clear; he acquired knowledge rapidly, and became a very able, eloquent preacher. Amongst his first works was a poetic tract, giving an account of all the principal places of pilgrimage; it described their localities, the ceremonies performed, and exposed the cunning, chicanery, and irreligion of the Brahmin priests. It was an able and useful production, and has been extensively read.

"On being appointed a Catechist, he laboured for a time in Calcutta, and, from his peculiar temper, and the mental habits produced by his long wanderings, was rather difficult to manage. In 1842, he accompanied Mr. De Rodt on a long Mission journey, as far as his native village. When the people, among whom he had been extensively known, especially for his violence, heard that he was expected and that he had become a Christian, they came in crowds to meet him. His behaviour was such as to impress them most favourably. He told them what he had been, and what he had become, and preached to them fully the Gospel of mercy which had wrought the change. He soon after settled at Berhampore, and in 1845 joined Mr. Hill and Mr. Lacroix in one of the most interesting journeys they ever performed in the country.

"Here, alas! ends the story of his usefulness. Tempted by a Roman Catholic priest, whose only end was to destroy Mr. Hill's Native Church, Globindo quarrelled with Mr. Hill, left the Mission, and began raging against it in the most furious manner. He drew away two other Catechists and several of the Christians with him; he burned his Bible, and openly preached against the faith he had professed and defended. He seemed to realize in full degree the case of the man out of whom the demon had been cast, but to whom, when the heart was swept and garnished, by a partial adoption of Christian truth, the spirit had now returned with seven others more wicked than himself. Thus he lived for many months; but prosperity did not follow him. The priest, having accomplished his end, soon ceased to support him and his fellow-apostates, and they were reduced to the poorest means of earning even a livelihood. But the heart raged still, and the evil passions which had been controlled by the Gospel, burst forth in more than their former violence. Suddenly the hand of the Lord was laid heavily upon him. His darling son, Simon, the delight of his eyes, for whom alone in the whole world he cared, died suddenly of cholera. He was thunderstruck, paralyzed; but, when the first shock was over, the scales fell from his eyes, and he said, 'This is the finger of God.' He asked his wife for a Bible, that he might seek some consolation in its neglected pages. She

reminded him that he had burnt it; but they searched, and found a small scrap in which some tobacco was wrapped. Like the prodigal, he came to himself, and resolved without delay to seek the help of his first Teacher. He came to Calcutta and told Mr. Lacroix the whole story. The latter gave him the reproof, the instruction, the advice he needed, and urged him to begin again a Christian life. He gave him a small cottage in his own garden, and endeavoured to find him work by which he could support himself. Gobindo profited by the kindness, and was most grateful to his faithful friend. He walked softly all his days, and, though he had no triumph in death, he seemed able to cast himself upon the Saviour's mercy, and to leave the world 'a brand plucked from the fire.' Throughout his history, not only the Christian teaching, but the judicious counsel of Mr. Lacroix were of the greatest use to him; the latter knew how to manage him, where, in his eccentricities, to give him rein, and when to maintain a firm control over him. The disciple willingly submitted to that control from him, and there is no doubt that, if he was safe at last, it was that care which, under the Lord's blessing, saved him."

CONTRAST BETWEEN THE DEATH OF AN AGED DEVIL-WORSHIPPER, AND THAT OF HIS CHRISTIAN GRANDCHILD.

"A FRIEND was called some time since to witness the death of an old devil dancer. The old man's son had become a Christian, and had done all he could to bring his father to a better mind. Once he had prevailed upon him and his aged mother to leave their village and to live with himself; but a promise from heathen relatives of fifteen or twenty palmyra trees (a sufficient maintenance) induced him to return to his old heathen practices. Soon after he sickened, and my friend saw him die hopeless. 'I'm lost, I'm utterly lost,' he said; 'but do you,' he added, turning to his son, 'mind I am not buried by my heathen relatives: let me be buried among Christians, and as much in the form of Christians as the padre will allow; and as to your sister, whom I have betrothed to a heathen, and received on account of the betrothal so many rupees, break off the match; if you have to work night and day, earn the money, and pay it back.' And so the poor fellow did.

"I want to contrast this with the next death (as I suppose it was) that took place in the same family. It was that of this aged heathen's little grandson. The devil dancer's son had the name of Gurupatham given him by the Catechist, on account of his earnestness and devotedness. The meaning of the name is, the Minister's or Teacher's foot. Gurupatham's boy's name was Samuel; I think he was his third child, and had nearly lost his life as soon as born, in consequence of his father being from home, his mother being told by a conjuror that he would be a most unlucky child, and cause his father's death when about five years old.

"The father returned in time to save his child from the wicked plots of the foolish female neighbours. He said 'Nonsense, nonsense;' but, Christian though he was, and apparently incredulous, he hurried off the child to another astrologer, had his horoscope taken again, and learned that he would have a sickness nearly fatal when four years old.

"But Gurupatham returned satisfied that astrology was all trickery, and little Samuel lived, but lived a sickly child.

"When about three years old, through an affection of the spine, the poor boy pined away almost to nothing. His father one day took him on his knee, when to all appearance he was very near his end, and was surprised by the little fellow saying, 'Father, cry a little for me.' This was enough to bring a quick current into Gurupatham's eyes.

"'Stop, stop,' said the child, 'that is quite enough, wipe your tears away; I am going to my Father's house.' 'Why,' said Gurupatham, 'are you not now in your father's house?' 'No,' said Samuel, 'my Father is in heaven.' He said little, if anything more; and, if I remember rightly, it was only a few moments before he breathed his last.

"The next morning Gurupatham waited on the Missionary. 'Ay-a,' he said, 'when my little boy was ill, I made a vow that if he lived I would give five rupees to the building of our new Church.' He was going on, when the Missionary, beginning to interrupt him as to the inexpediency of vows, if not their impropriety, in Christians, was in his turn interrupted by Gurupatham. 'Ay-a,' he went on to say, 'I have made the vow, and my little Samuel, I am persuaded, does live; I will give you the five rupees: no, I will give you more, seven, or more, even though I shall have to work hard for them.' The poor fellow has given ten."—(*Memoir of the late Rev. T. G. Ragland.*)

POLYNESIA.

MARÉ, OR NENGONE.

THE intelligence more recently received from our Missions in the South Sea Islands is on the whole highly encouraging. In the *Western* groups of Polynesia, where our Missions have been longest established, the Gospel continues, under God's blessing, to exert a stronger and a wider influence over the minds and habits of the Native Christians; but, in the *Eastern* Groups of the Pacific, darkness struggles with the rising light, and the powers of evil seem to summon all their strength in resisting the progress of heavenly truth. In the island of MARÉ, or NENGONE, as reported by the REV. S. M. CREAGH, a fierce conflict has recently taken place between the Christian and the heathen party, in which the latter was humbled and subdued. We trust that the issue of the fight may be followed on the part of the conquerors by kindness and forbearance towards their enemies, and that hereafter our Missionaries may have the happiness to say, "Behold how good and how pleasant it is for brethren to dwell together in unity."

"Maré, or Nengone, November 6th, 1861.

CONTRAST BETWEEN HEATHEN AND CHRISTIAN ISLANDS.

"MY DEAR SIR,—* * * On hearing that the 'John Williams' had gone on to the eastward with the new Missionaries, the first thought which occurred to me,

on recovering from the personal disappointment, was, What a pity that the new Brethren have not had a sight of heathen islands, before they settled down to their respective work in those that are now Christian. Unless he sees the heathens as they really are, how can he appreciate what the Gospel has done for those whose children know heathenism only by name? A person visiting Rarotonga and the other Eastward Islands, where Missionary operations have been carried on for nearly a generation, cannot have the slightest idea of what they previously were. But let him first come to these Islands, visited on every voyage of the 'John Williams,' and here he will see heathens in their true character, which I need not describe; and, if he is not a man of strong nerve, he will have some fears for his personal safety. Let him *then* go to the eastward, and visit the islands which have been Christianized for years, and it must be a marvel if, after this, his appreciation of the Gospel is not greatly enhanced, and his faith in the Author of the Gospel strengthened and increased. I understand that one of the female friends, on landing at the appointed Station, wept at the appearance of things; but I don't think there would have been weeping if she had seen a few Nengone or Tause heathen. * * *

RENEWED CONFLICT BETWEEN THE HEATHEN AND CHRISTIAN NATIVES—
TRIUMPH OF THE LATTER.

"Since I last wrote you in April, there has been more bloodshed here. The heathen tribe before referred to came down on a village while most of the people were away inland, and cruelly murdered four more of this Christianized people. Upon this Naiseline, the chief, and his people became the challengers. They found that the only way to preserve their own lives, and the lives of their wives and children, was to make a determined demonstration. They sent repeated challenges to the heathen tribe to come and meet them and let it be decided who were to be the conquerors. No sooner did the heathen find that the Guwahma were in earnest, than they all retired to one of their strongholds, and fortified the place. This fortress the Guwahma people determined to take. One morning at daybreak they commenced operations; they completely surrounded the place, and hemmed the heathen in on every side. A terrible slaughter took place. Some fled, but those who remained were overpowered and slain. Some Guwahma people who had become disaffected towards Naiseline, and had joined the heathen tribe, fell with their fellow heathens. The person who has been the chief cause of all this bloodshed escaped by flight. Another man, nearly equal in importance, endeavoured to repel the Guwahmites, but was overcome and slain. The number of killed on the heathen side we have not been able to ascertain, but I should think it would not be less than forty individuals. There were three of the Guwahma people killed, one of whom was a heathen; another was one of the most active members of my Church. The bodies of these were carried home by their friends, but the body of the third was left at the place; and I need not say that the heathens, when they returned to bury their dead, took that dead body and cooked and ate it. A fourth, belonging to the Guwahma party, was killed by a small heathen party, who, seeing the houses on fire at a distance, came to render assistance to their heathen friends. Another poor fellow, a member of my Church, died, four days after the engagement, from a barbed spear-wound in his neck.

"This fight took place on the 28th of June. Since then there has been no more fighting between this people and the heathen, and we pray that peace may be fully

established. Our people are not satisfied with the appearance of things; but they hope all may end well. * * *

ISLAND OF UEA—CHEERING PROSPECTS.

"I must now refer to the island of UEA. We are much pleased at what we saw there. The people are very urgent in their request for a Missionary. One sees so much to be done on every hand, that the thought often occurs, Oh that I had the disposal of two bodies and minds instead of one! We all went on shore and found the people anxious that we should hold a meeting with them on the following day, and we did so. The two elderly Missionaries returned to the vessel (she was anchored four miles from the shore); we juniors slept on shore, and dined sumptuously through the hospitality of the Samoan Teacher. We had conversations with the Teachers and chief and important people. They told us they were often in great perplexity through the menaces of the French priests. I am surprised to hear that they should have recourse to such mean and contemptible threats with the intention of intimidating these poor people. They have often threatened to bind and imprison the Teachers, and any persons who may leave them (the priests) and go over to the Teachers. The poor people think that their troubles from this source would be at an end if they only had a European Missionary. We felt much for them, and expressed our sympathy with them. We conversed amongst ourselves, and agreed that each of us in turn should pay them a visit. Mr. Jones is to pay them the first visit. But we labour under a great disadvantage, as theirs is a totally different dialect, and we can't understand each other. We took them one young man and his wife as Teachers, who had been living with us for some years. I have a very high opinion of his ability and moral character. We trust and pray that they may be useful. They have now five Teachers, viz.:—one Samoan, one Rarotongan, and three Nengonese. There are two Catholic priests. We trust the Directors will consider the claims of this island, and, as soon as possible, send a Missionary to look after the poor sheep.

ISLAND OF FATE—HAPPY CHANGE AND ENCOURAGING PROSPECTS.

"FATE is another island in a most interesting state. We want two more Missionaries at once for that island, and I do think that if the Directors could see the people and hear their own story, they would send labourers forthwith. About seven years ago all the Teachers were removed from the island; some were murdered and eaten, some died by disease, and one widow and a widower—the remnant—were removed in the 'John Williams' to their respective homes. At that time scarcely a person was favourably disposed towards the Gospel, but shortly after an epidemic broke out and carried off a great number. Many who died were the most bitter in their opposition to the Gospel. Under the influence of this they said, 'Let us receive the Gospel and become Christians.' They at once changed their habits, and, so far as they knew, became Christians. In 1858 they again had Teachers placed on their island—three Rarotongans. One of these and his wife have died since. They give a most cheering account of the island; and when Messrs. Murray and Geddie were there they formed a Church. At the present time the heathen of the island are most favourably disposed towards the Gospel. One chief in particular has made constant visits to the Teachers to make inquiries about the new religion, and to ask one of the Teachers to go and live with him and his

people. The Christianized party said :—‘ Don’t listen to him, wait a bit. If he really wants you, he’ll continue to come. Let the sincerity of his wish be tested.’ He did come again and again, and earnestly renewed his request, and arrangements were about to be made for a Teacher to go and live with him. Many tribes now in heathenism say that it is their intention to receive the Gospel as soon as European Missionaries arrive. And when they land they are all going to make a rush and carry off the Missionary that best pleases them. So, you see, they expect a number of Missionaries.

“ We now need four Missionaries at once; one for LIFU, one for UEA, and two for FATE. Lifu and Uea are comparatively more important than Fate, though it is difficult to speak of comparative importance upon such a subject. * *

“ We went round to the heathen side of Nengone, in the ‘ John Williams,’ the other day; but there was such a surf on the shore that we could not land. Mr. Jones and I are going round there shortly in the new boat, provided for the Mission by the Juvenile Missionary Society connected with Pitt Street, Sydney. Nine poor creatures of the tribe to which we intend going were killed a month or two ago. The chief at the Bay, where Teavae lives, is still a heathen as well as his people. The Romish priests have made efforts to obtain a footing amongst the heathens, but as yet without success.

“ During the last twelve months many individuals have joined us from the heathen. This is cheering, and an evidence that the Gospel is secretly winning its way.

“ The mortality has been very great, since my last report, from the measles. But we have cause to be thankful, when we hear from Aneiteum that quite one-third of the entire population has been carried off, as our mortality has not been nearly so great.

“ Mrs. Creagh’s boarding school increases in interest. The children in the common school would all, if they could, come into our home school; and the parents seem to have a higher estimate of education.

USEFUL LABOURS OF THE MISSION PRESS.

“ Our printing press has done a considerable amount of work. We have, during the year printed 5000 copies of a Lifu school book, 24 pages; 4000 copies of Matthew’s Gospel, in Nengonese, 73 pages, 12mo; 2000 copies of a hymn book, in Nengonese, 144 pages, 16mo.; 1000 copies of a Uea book, 24 pages; and 2000 copies of Acts, in Nengonese, 72 pages. John’s Gospel is all but finished; two or three weeks more and all will be done—4000 copies, about 110 or 112 pages. We have received several grants of paper from the Bible Society; this we use for the Scriptures exclusively. We shall be glad if you will send us some printing paper for ordinary use, as we have but little left.

“ Believe me,

“ My dear Sir,

“ Yours obediently and faithfully,

(Signed) “ STEPHEN M. CREAGH.

“ REV. DR. TIDMAN.”



MISSIONARY VISIT TO THE AUSTRAL ISLANDS.

" Raiatea, South Pacific, March, 29th, 1862.

" MY DEAR SIR—On the 28th January last, our aged Brethren, Rev. G. Platt and Rev. C. Barff, accompanied by myself, left Raiatea in the 'John Williams' for the purpose of visiting the islands of the Austral Group.

" I have been requested to write the report of these visits, which I do with much pleasure, as all our visits, except one, have been attended with very great gratification.

" The first island we visited was RURUTU. This beautiful little island is well known on account of the references to it in Williams's 'Enterprises,' and Ellis's 'Researches.'

" We found things here in a very pleasing state. The population is increasing, being now nearly 700. Although there are only about 160 Church Members, we have much encouragement in the fact that there are 400 children and young persons in attendance at the schools. Whilst we were there, the school feast and examination took place, and I shall not quickly forget the interesting sight. The order and cleanliness of the children, together with the satisfactory manner in which the examination passed off, reflect much credit on the care and diligence of the Teacher.

" We ordained and left a Native Teacher as Co-Pastor on this island under very favourable circumstances, and received two candidates for the Institution at Tahiti.

" The people here, in their contributions to the Society, followed out the old Scriptural plan, 'Such as I have I give unto thee.' Their contribution was, 100 native baskets from the children, upwards of 100 pieces of native cloth, and nearly 200 walking-sticks of the wood (iron-wood) formerly used for spears, from the adults.

" After leaving Rurutu the next island we visited was RIMATARA.

" At this island we received a most hearty welcome, as did the Native Teacher we took. The population of this island, the chief told us, is 600, which is perhaps too high a computation. There are 100 Church-members, and 117 Scholars.

" Political dissensions between the principal chief and his brother have done much mischief in disturbing the tranquillity and destroying the unity of the inhabitants of this island. It is pleasing, however, to find that some things are progressing here. At each of the three settlements they have built an exceedingly pretty and substantial stone chapel. The completed ones are comfortably and elegantly fitted up. In viewing them I know not which was greatest, gratification or astonishment. I had to ask many questions to believe that the work I saw was the work of natives, only assisted by their Rarotongan Teacher. Those who have seen most of the chapels in the South Seas, said that none of the others approached these, either in building or in fittings. These surpass them, and sure I am that many chapels in England would be thrown into the shade by the little chapels belonging to this remote island in the far-off Pacific. It was our privilege and joy to open two of these chapels, Ebenezer and Zion, for the worship of God. In the latter, at the conclusion of the opening services, we ordained a Native Teacher as Co-Pastor in the work of the ministry on this island.

" A large quantity of arrowroot and native cloth was presented to the Society as contributions from the natives, who likewise gave us a large feeding, consisting of pigs, fowls, and vegetables, which were passed over to the ship.

" Having completed our engagements, and much delighted with our visit, we left the island and set sail for TUPUAI.

“This is a romantic little island, with a population of about 250. It has been for many years under the French protection, for which, by-the-bye, they pay very dearly. The Native Teacher, who was ordained under the French government, and in no way whatever connected with our Society, turned out a worthless and vile fellow, so much so that on one occasion, when in Taliti, the French Governor had him put in irons, and deprived him of his pastoral office. Now an unordained native is commissioned by the Governor to superintend the Church and administer its ordinances. Things are in a very low state. The natives have been much influenced by Mormons, and now seem estranged from us. The number of Church-members is 30, and of Scholars 29. Here we had bitterly to grieve over the sad state of things. We had no Teacher for them, neither could we obtain any young man from amongst them to educate as a Native Teacher. I pray that better days may speedily dawn upon this lovely little island.

“RAPA was the next island we visited. This is a most rugged and picturesque island, but has very little soil available for cultivation, consequently the natives have to work harder here for their daily bread than in most of the islands. However hard they may labour, they cannot get much above the level of poor in regard to this world's goods, on account of the scanty resources of the island, and consequently the little attraction offered to vessels for the purpose of trade.

“But the people gave us a most hearty reception, and were glad to see their fellow islander, who had finished his course of study, and came back to them as their Native Teacher. Their joy, in this instance, was increased, because they have been without any Teacher for some years. They have erected two new chapels, one of stone, the other wattled and plastered. Although they are both rather low, they are a decided improvement on the old ones. There are altogether four chapels, but these two are the principal, the others being for the natives when going round the island. There are likewise four schools, but only two principal. The population is about 360. The number of Church-members is 135, and of Scholars 40. The natives here are desirous of doing something for the Society; but, on account of the paucity of their resources, it is a difficult matter. The experiment is being made to see if anything can be done with candle-nut oil to make it available for this purpose. It is well for them that the desire is in their heart. We were most thoroughly pleased to see signs of progress amongst the inhabitants of this island, which, on account of its distance, has been much neglected. The natives of this island very gladly availed themselves of the opportunity of sending one of their number to Tahaa for training.

“Having settled all our business here, and being much pleased with our visit, we turned northwards to sail to RAIVAVAI, or HIGH ISLAND.

“We found the natives of this picturesque island waiting to receive us. This island has lately been brought under the French Protectorate, very much against the wish of the inhabitants, who number about 400. But what is the handful of people on this island to say or do against that mighty empire, France? Although resistance on their part would be quite useless, one cannot but be surprised that an empire of the sway and pretensions of France should condescend to such acts of petty theft as the one here instanced.

“The attachment of the people to us and to the Gospel remains firm and steadfast. They have not had any Pastor regularly to look after them for some time until the one whom we have now ordained. The number of Church-members is 112, and of Scholars 160.

“They have collected between 60 and 70 dollars in money, arrowroot, &c. for the London Missionary Society, which is for them a large sum as a contribution.

“Having visited our devoted brother the Rev. W. Howe, in Tahiti, and bid adieu to our venerable brother the Rev. C. Barff at Huahine, the Rev. G. Platt and myself, through the mercy of God, landed safely in Raiatea, on March 13th, after an absence of forty-four days, during which time we sailed at least 3000 miles.

“With kindest regards to yourself and the other Directors,

“I remain,

“My dear Sir,

“Yours faithfully,

“REV. DR. TIDMAN.”

(Signed) “GEORGE MORRIS.

ORDINATION OF A MISSIONARY FOR INDIA.

THE ordination of Mr. G. O. Newport, of Cheshunt College, as a Missionary to India, took place at Crossbrook Congregational Church, Cheshunt, on Wednesday evening, July 30th. The introductory service was conducted by the Rev. Urijah R. Thomas, of Redland Park, Bristol. The field of labour was described by the Rev. J. O. Whitehouse, and the questions proposed by the Rev. Dr. Tidman. The Rev. Thomas Hill, of Cheshunt, offered the ordination prayer. The charge was delivered by Rev. J. Rowland, of Henley, Mr. Newport's former pastor, who, in the name of several members of his Church, presented Mr. N. with some appropriate and useful volumes. The Rev. J. S. Russell, of Edmonton, concluded the service by prayer.

MISSIONARY CONTRIBUTIONS.

From July 9th to August 18th, 1862, inclusive.

Legacy of late Mr. G. Verney, per Messrs. Verney and Bartlett, less duty	45 0 0	Eagle Court Sunday School.....	0 3 8	BUCKINGHAMSHIRE.	Marlow. J. Wright, Esq.	1 1 0	Sancton. Rev. R. Davis.	Collection	7 6 0
P. J.	15 0 0	Islington, Church Road. Collections, 18th May	2 3 0					Thank Offering	0 10 0
Anonymous	10 0 0	Mile End New Town, per Mrs. Paulson	0 4 2	CAMBRIDGESHIRE.	Duxford District, per J. Patterson, Esq.		Little Shelford 187. 4s.	Children's Boxes ..	2 12 0
Matthew L. & for Madagascar	10 0 0	Milton Road Sunday School, per Mr. Dakin	4 12 6		Duxford.		Less District Expenses	10 3 1	5 14 0
Z. Z. Z.	5 0 0	Westminster Chapel Auxiliary, per C. Glover, Esq.	53 6 0		Rev. J. Perkins.				47 14 1
W. C.	1 0 0								0 10 0
Collected by Miss R. Dafforne, for Oradock	0 2 2	BEDFORDSHIRE.			Public Collections...	10 8 0			57 4 1
Anonymous	0 2 6	Cotton End.			Collected by Miss Burgess	2 0 0	CORNWALL.		
Brook Street Ragged School	0 1 6	Rev. J. Frost.			Miss Burgess's Bible Class	0 6 1	Truro.		
Camden Ragged Schools, for Mrs. Corbold's School, Madras	2 0 0	Contributions	5 0 0		Missionary Boxes.		Sunday School, per Mr. W. Norton ..	1 5 1	
Clapham. Public Meeting	10 4 8				Thelate Miss Cooper	0 6 6			
Claylands Chapel. Collections, 18th May	18 0 0	BERKSHIRE.			S. R. and E. R. Perkins	0 3 2	CUMBERLAND.		
		George Palmer, Esq.	20 0 0		Mrs. Joseph Mansfield	0 1 8	Workington. Mr. J. Mordy	1 1 0	
Coverdale Chapel. Collection, less 7s. expenses	4 12 0	Mr. G. W. Palmer...	1 0 0		Mr. Patterson...(A.)	1 1 0			
E. Gellatly, Esq. (D.)	1 0 0	Mr. A. Palmer	1 0 0		Rev. J. Perkins.(A.)	1 1 0			
32. 18s.			22s.		22s. 10s. 1d.				

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THE EVANGELICAL MAGAZINE

AND
MISSIONARY CHRONICLE.

OCTOBER, 1862.

John Howe, A.M.

TRAVELLERS who have journeyed amid the magnificent scenery of the Alps may, perhaps, remember the feelings of mingled admiration and awe with which, at various points in their route, they beheld Mont Blanc rising in calm and silent majesty before them, the "monarch of mountains" that, like courtiers, group themselves around the throne of their king, seeming to pay homage to his supremacy, and to derive a reflected greatness from the grandeur of his presence; closely allied to them, and yet occupying an unapproachable pre-eminence.

Whoever has surveyed the thousands of worlds that beset the nightly sky, must often have noticed one star, lustrous and liquid in its beauty, dwelling apparently apart from all the rest, its brilliancy over others most marked—the glittering cynosure of every eye.

Like Mont Blanc among the mountains does John Howe rise before us, amidst the intellectual giants of the seventeenth century. Like Arcturus, amidst stars of lesser magnitude, does he shine in the intellectual firmament; claiming the admiration and homage of all who are competent to recognize genius, and appreciate moral excellency; and who, when they observe both combined together in an extraordinary degree—piety sanctifying genius, and genius irradiating piety—behold the noblest offspring of the Divine mind, and the most glorious illustration of the grace of God.

He who endowed John Howe with such unique mental and moral excellencies, as to distinguish him from the crowd of eminent men who were his contemporaries, enshrined the immortal spirit in a frame remarkable for its lofty stature; with a countenance which was the perfection of manly beauty; an eye at once piercing yet loving, flashing with the bright thoughts of the soul, as it gazed on the burning splendours of the eternal world, or melting into gleams of tenderness as it felt the stirrings of Divine love, quickening the heart into holy affections towards God, or directing them in their exercise towards those who bore his image. We can easily understand how, with his

mode of preaching, which was generally without notes, he must—with those physical characteristics, which have more to do with impressiveness and impression than many suppose—have been a most effective speaker.

This “man of men,” who, Saul-like, rose above his brethren, was the son of a minister of the Gospel, who, at the time of his child’s birth, May 17th, 1630, was either the incumbent or curate of Loughborough, to which office he had been appointed by Archbishop Laud, who, when he found that his *protégé* had too much good sense and piety to sympathize with him in his ecclesiastical fooleries, dismissed him from his post, and necessitated, for a season, the withdrawment of the Howes, father and son, to Ireland.

Of the early youth of the latter little is known. His journals, which most probably would have thrown great light on his boyish history, and which would have been of the greatest interest and value in tracing the gradual development of so imperial a mind, that was destined to excite such a powerful influence on others, were, by his own strict orders, just before his death, destroyed. But the attention paid to him must have been great, and the course of studies through which he passed, and the mental discipline to which he was subjected, must have been wisely ordered, to produce a mind so richly furnished and so exquisitely balanced. His early days were passed amid the stirring scenes of civil war, when an unprincipled king and an exasperated people were carrying on their deadly feuds against each other. But his youth and position, as well as his habitudes of life, effectually preserved him from mingling with the belligerents.

At the age of seventeen he entered Christ’s College, Cambridge, as a sizar. In that building, Milton, twenty-three years before, had been a student. After residing one year he took his degree of B.A., and then proceeded to Magdalen College, Oxford, of which place he became a fellow.

It was during this period of study he formed that acquaintance with the writings of Plato, and with those of the schoolmen and philosophers, which displays itself so conspicuously in his own works. Without any parade of learning, and with far less copiousness of quotation than was displayed by some of his theological predecessors and contemporaries, he evidenced a large extent of scholarship, and showed a great familiarity with the weapons with which the truth of God had before been assailed and defended. At this time, too, he evidently formed those liberal opinions, in reference to varieties of sentiment existing among true Christians, on which his whole subsequent conduct was based.

His ordination to the ministry took place some time in 1652, at Winwick, in Lancashire, and that was followed by his induction as the parish minister at Great Torrington, in Devon. This place was greatly endeared to him as the spot where some of the happiest years of his life were spent, and as the scene of his most successful labours.

To a mind so contemplative, and for which comparative solitude had such inexpressible charms, inasmuch as it affords the opportunity for quiet and solemn musings, without the annoying interruptions to which city, and especially court life is exposed, Torrington must have appeared to Howe a semi-paradise. This town is situated on a kind of bluff or table land, overhanging the river Tor, which, in its serpentine course, makes it almost a peninsula. The scenery around is exquisitely beautiful, and calculated to minister to the musings of a lofty spirit, conversant with the deep things of God, and delighting to trace his presence in the magnificence of the material universe, as well as in the more marvellous world of mind. Here he wrote the two treatises on "Delighting in God," and "The Blessedness of the Righteous."

In 1657, Howe had occasion to visit London, and, on the Sabbath previous to his return home, worshipped in the chapel at Whitehall. Cromwell was present at the service, and the striking form and physiognomy of the country clergyman arrested the attention of the Protector, who, after the sermon was ended, sent for Howe, and requested him to preach in that place on the following Sabbath. To this he reluctantly assented; and not only conducted the services on that day, but again and again, until at length he was appointed chaplain to Oliver; and, although sorely against his own inclination, left the quiet scene of his labours at Torrington for the bustle and excitement of Whitehall, where he continued in his clerical capacity till Cromwell's death, and indeed until the deposition of his son and successor. At that time also, St. Margaret's, Westminster, was the scene of his frequent ministerial labours; and once he preached before Parliament a sermon entitled "Man's Duty in magnifying God's Work;" of which, though it was published, no trace is to be found.

His deportment, while in this position, was everything that might be expected from a man of inflexible integrity and unfanatical piety. All the things he saw he could not approve; and his fidelity to truth constrained him, irrespective of all consequences, to rebuke when rebuke was deserved, and openly to dissent when silence would have been deemed acquiescence. But in his case honesty had its just reward. He won the esteem and confidence of all around him; while the high estimation in which Cromwell held him, and his earnest desire to retain about him one so pre-eminent for his intellect and piety, were alike honourable to the patron and the preacher. A more pure and unselfish course of action is not upon record than that which characterized Howe while at Whitehall. He was ever ready to help others, both by counsel and the exercise of a legitimate influence with those in power. But he sought not great things for himself. Although employed more than once in matters of delicacy and trust, in which the confidence reposed in his integrity and sagacity was triumphantly vindicated, he appears to have shrunk from all reward. To very few could the compliment be paid

which Cromwell is said to have passed upon him: "You have asked many favours for others; I wonder whether the time will come that you will seek something for yourself and family."

At this period, as is well known, the Episcopal Church was shorn of most of its glories, and some of its adherents suffered for their conscientious attachment to it. But wherever opportunity offered, Howe failed not to improve it, to succour any who might need the interposition of a powerful friend; and his endeavours in that direction were not altogether unremembered, when other days came, and episcopalianism regained its ascendancy.

The public events that occurred after the death of the Protector are, of course, well known to our readers. Richard Cromwell's was but a short-lived protectorate; he was utterly unfitted for the task. But his private worth was great; and Howe's affectionate attachment to him, to his dying hour, is to us a proof of personal excellence. Perhaps anticipating what soon took place, a month after Oliver's death, Howe visited Torrington, from which he had been absent scarcely two years, to make arrangements for his return. There he continued till the following spring, when he went back to Whitehall, but only for a few weeks. The deposition of Richard Cromwell released Howe from his chaplaincy; and this event was followed by his immediate return to the scene of his loved labours in Devonshire.

But a state of things very different from what had hitherto existed, both in the ecclesiastical and political worlds, was at hand. Charles II. returned to England amid the most frantic demonstrations of popular delight. These wild excesses, however, were destined to be followed by "mourning, lamentation, and woe." The idol of the hour became a life-long curse. False as his father to his promises, and vacillating in his purposes as the wind, Charles became an unmitigated evil to the country, and reawoke that bitter and unconquerable dislike to the Stuarts, which, beginning with the first James, reached its stern climax when his bigoted grandson was expelled from these shores.

Howe returned to Torrington, and recommenced his labours; but it was hardly possible that a man who had occupied such a prominent position at Whitehall should be free from the shafts of envy and dislike. Two informers averred that he had preached two seditious sermons, and on this accusation he was arraigned. The charge, however, when gone into, both at the sessions and at the assizes, was dismissed.

At length, however, persecution on an enlarged scale, systematized and methodical, was about to display itself, and rampant bigotry to triumph over simple-hearted and scrupulous piety—a triumph which has proved to those who achieved it the most fatal of all successes. One or two more such, and the bitterest enemies of the Church of England would find more occasion to pity than dislike.

On Bartholomew-day, August 24th, 1662, the celebrated Act of Uniformity came into operation, by which every beneficed clergyman was required to signify his unfeigned assent and consent to everything contained in the Book of Common Prayer, or forfeit his living. Two thousand refused compliance with a command which had never been urged before, and to obey which they felt, with their convictions, they must belie their conscience; and so they submitted to the alternative. Of this number was John Howe, who had to leave his beloved flock at Torrington.

It will readily be conceived as impossible that such a man would cease from the functions of a minister of Christ because he was obliged to withdraw from the service of the Established Church. He felt that necessity was laid upon him, and woe would befall him if he preached not the Gospel. Seven years passed after his ejection, during which time he continued to labour, as opportunity offered; but evidently suffering privations, which, as affecting his wife and children, as well as himself, were all the more difficult to bear.

It was in 1668 he sent forth his admirable work, "The Blessedness of the Righteous." Of this treatise it is impossible to speak too highly. A lofty theme has a corresponding loftiness of treatment, while the whole subject affords a striking illustration of the contemplative spirit in which Howe delighted to indulge. Shortly after this, in 1670, Howe was made chaplain to Lord Massarene, of Antrim Castle, Ireland, where he continued for some years; no longer tortured by the fear lest those dear to him should suffer all the ills of poverty, and enjoying favourable opportunities for the pursuit of his ministerial studies. Although his nonconformity was patent to all, he was yet permitted, with the concurrence of the bishop of the diocese, and the Archbishop of Armagh, to preach every Sabbath in the parish church of Antrim—a fact as honourable to those prelates as it was gratifying to Howe; and an indisputable proof of the sterling personal excellence of this man of God, which, in their estimation, more than counterbalanced what they deemed the mistake of his nonconformity.

Some of Howe's greatest works were written while in Ireland, especially the first part of his "Living Temple," unquestionably his *chef d'œuvre*, and which, so long as our language lasts, will be read with delight by the intelligent Christian, with a profound admiration of the mind and heart that conceived and executed the work, and devout thankfulness to God, who "has given such power unto men."

After remaining at Antrim five years, Howe accepted an invitation to the oversight of a Presbyterian congregation in London, worshipping in a place belonging to the Haberdashers' Company, and subsequently Silver-street; commencing his labours in 1675. Here he lived in the closest intimacy with Stillingfleet, Tillotson, and Sharp, Archbishop of York, as well as with other dignitaries of the Established Church; his

uncommon abilities, and eminent piety, and conciliating spirit constraining them to cross the line of demarcation that the Act of Uniformity had drawn between them.

From 1667 to 1681, Nonconformists suffered much from their adversaries; the contemptible prince, whom it was their misfortune to have to rule over them, conniving at these iniquitous proceedings, and at times suggesting a severity of treatment, which showed that the "merry monarch," who was generally regarded as an easy, pleasure-loving man, was capable of as much baseness and cruelty as one who was cast in a sterner mould. From 1681 to 1683, Howe was, for the most part, obliged to remain within his own house, so violent was the rancour of party spirit. On one occasion his place of meeting was broken into by some of the opponents of the Nonconformists, and seven of his hearers carried off to Newgate.

During this period Howe employed his time in different writings; his partial imprisonment in his own hired house, like Bunyan's incarceration in Bedford Jail, affording him the opportunity, otherwise perhaps unobtainable, of preparing for the church that which shall yield it spiritual nourishment to the end of time.

In 1688, after the iniquitous trial and execution of William, Lord Russell, Howe addressed to the heroic woman who had stood by her husband in the dark and cloudy day, a beautiful letter of consolation, which has perhaps no parallel in our language. In this composition, as in the Epistle of John to the "elect lady," there are a delicacy of feeling, a loftiness of sentiment, and a tenderness of sympathy displayed that must have soothed the spirit of that broken-hearted widow, in her deep sorrow, "as though an angel spoke."

In 1684, the hatred and hostility towards the Nonconformists had become more violent than ever; so that Howe was glad to avail himself of a respite from these evils by accepting the invitation of Lord Wharton, to accompany him in his travels on the continent; his health having suffered from the forced confinement to his own house, which the state of the times necessitated. Matters by no means improving in England, he took up his abode at Utrecht, keeping a boarding-house for English visitors, among whom he had, at times, some of the nobility. There he preached for some time with Matthew Mead, of Stepney, and others; and aided in preparing some English students, who were living in Utrecht, for their university examination.

Charles II. passed away into the eternal world, and James, his brother, a thorough Papist, succeeded him. He, to favour his co-religionists, published a declaration of liberty of conscience; and Howe, though no doubt he saw the object of the king, availed himself of the opportunity to return to his people. But when James, in pursuit of his design, sought to obtain the sanction of the Nonconformists to the "dispensing power," the majority of them, among whom was Howe,

declined to acquiesce, seeing clearly enough through the whole Jesuitical manoeuvre.

The next year witnessed the expulsion of the last of the Stuarts, and the accession of William III. The Nonconformist ministers were the first to welcome him, as they had good reason to believe that the miseries they had so long undergone would now come to an end; and though still Nonconformity would be held in disfavour by the Conformists, they knew they would, at any rate, be allowed to worship God after their own fashion. Attempts, however, were still made by the High Church party to coerce the Dissenters; so difficult is it for men to exorcise the spirit of dominancy over others, especially in religious matters, after they have for a long season been used to it. But in May, 1689, the Act of Toleration passed, and peace and hope began to fill the hearts of those who had so long been a proscribed people.

The following two or three years witnessed a gradual decline in Howe's health, yet, during this period, he published the second part of "The Living Temple." In 1705, his last work was printed, and most appropriately does it form the closing publication of such a writer. It was entitled "On Patience in Expectation of Future Blessedness." On his death-bed, Richard Cromwell, his first acquaintance with whom had been formed at Whitehall, when his father swayed the destinies of England, but who was now a grey-headed, plain country gentleman, respected by all who knew him, came to visit him; and these two, whose names were subsequently to become household words of the church and the world, mingled their tears together, as they contemplated the vanity of earthly greatness, and listened to the chiming of the waves of that eternal sea, across whose depths they were both so soon alone to pass.

Calmly and trustfully did the man of God, who had directed others to the cross of Christ, lean against it in his dying hour. He who had discoursed so wondrously on "the Redeemer's dominion over the invisible world," could, without fear, place his hand in that of the Divine Friend who should walk with him through the dark valley, solacing his spirit with the confident whisper, "Thou art with me," and realizing, even in that dread hour, "the blessedness of the righteous," whose hope the Lord is. On Monday, April 2nd, 1705, the released spirit ascended to its God.

In the church of St. All Hallows, Bread-street, the dust was returned to the dust from whence it came. This sanctuary is hardly more than a quarter of a mile distant from that of St. Giles, Cripplegate. In the latter lies England's grandest poet; in the former, England's profoundest theologian. They rest not amid the cloistered shades of some lone abbey ruins, in the heart of one of England's loveliest and most secluded vales, with green turf over them, and singing birds making rich music among the emerald branches—a scene which to some might appear more fitting for the graves of the poet and the Christian philosopher; but

amid the mighty roar and rush of busy existence, where the torrent of human life is loudest and strongest in its course. Should it not be so? Do not those great "spirits that rule us from their urns" speak eloquently to the multitude of passers-by, in their eager haste to secure the good things of this world, and tell men, that mind and heart must be cultivated, as well as the meat that perisheth secured; that man does not live by bread alone, but by that which ministers to his intellectual need, and that meets the wants of the immortal soul.

T. AVELINE.

The Crook in the Lot.

THERE is a crook in every man's lot. We do not mean by what is crooked, some passing trouble—a casual sickness; the frustration of some plan, which was but one of many, and which will leave the main current of our life unaffected; or even some loss, which, though trying in itself, will leave our substantial comforts undiminished; we mean, rather, something disagreeable and troublesome which is permanent.

The crookedness of one man's lot may arise from something physical: from some deformity, which beholders cannot look upon without pain; from some defect, say of sight, or hearing, or speech, by which his enjoyment of life and his influence are diminished; or from some ailment, which is the source of continued suffering and feebleness.

That which tries another may be something in his circumstances. He is poor; and all his endeavours to better his position have failed. He is a servant; and, with his utmost endeavours, he cannot win more than a scanty and precarious subsistence. He is in business; and, though he rises early and works late, and exercises the most rigid economy, he is still struggling just as hardly as he struggled at first. Close competition diminishes his profits; he sustains unexpected losses; or there comes a time of serious and general depression: and so he is still poor, though, long ere this, he had expected to be rich.

Or the trial may be relative; and the man is harassed by the evil tempers or the misconduct of those with whom he is closely connected—of his fellow-workmen, of his children, or, more grievous still, of the partner of his life. It is often the most grievous part of sorrows such as these, that they are sorrows which cannot be breathed, and for which, of course, there can be no solace from sympathy. It was not the least of Job's troubles that his wife bade him curse God and die, and that his friends persisted in believing him to be a hypocrite. Eli's greatest sorrow arose from the misconduct of his sons; and the pangs which David felt most keenly were occasioned by the failure of his trusted councillors and friends, and by the profligacy and rebellion of his children. When life is thus embittered, it is embittered indeed.

Ask any man if he has everything that he desires. Begin down at the very base of the social pyramid, and ascend to its summit; and you will find, at every stage of the ascent, people complaining that there is something wanting to render their happiness complete—nay, that there is something which produces positive discomfort and annoyance. The poor are apt to think that there can be no troubles in lordly mansions to be for a moment compared with theirs, and even that scenes of such splendour must be scenes of unmingled enjoyment. It is no doubt true that some people are especially tried, and that some positions in life are peculiarly exposed to the visitations of hardship and trial; but sorrow and care are dealt out much more impartially than we are sometimes disposed to think. The crook may be gilded and glittering, but it is a crook after all.

The crook in every man's lot is of God. "Consider the work of God," says Solomon, in the book of Ecclesiastes; "for who can make that straight, which He hath made crooked?" All events, whether prosperous or adverse, are at His disposal: "He doth as He will." "My times," says the Psalmist, "are in thy hands." We are to acknowledge the great truth of a superintending Providence, alike in relation to what we are accustomed to reckon our mercies, and to those things which are most adverse and troublesome.

That feeble frame is your chief trial. If you were but strong and healthy, you think you would have such enjoyment of life, and be able to do such great things for Christ. Perhaps you inherited a diseased constitution from your parents; or you can refer to some oppressive toil, or some exposure to infection, which prostrated you in sickness: still, you are to recognize in it the hand of God. It is He who has weakened your strength in the midst of your days.

Though your troubles come to you from the hands of men, and though you suffer from their wickedness, God is supreme above all. They would not have been suffered to harm you, but by His permission. In what Satan did to the patriarch Job, he was actuated by the bitter malignity of his own nature; but he could do nothing save what God permitted.

Your crook, whatever it be, may be the direct consequence of your own sin. Our worst crooks are often greatly of our own procuring. Many a one is made "to possess the iniquities of his youth," long after he has repented of them most sincerely. "If I had not committed that great mistake, or yielded to that strong temptation," it has been often said, "I had not now been what I am." In this case, pre-eminently, the crook may be seen to be from God. It is His rebuke for iniquity.

Then comes the question—Why does God deal thus with us? He might have made our lot all pleasant; given us no sorrow; but, instead, everything that was joyous. Is it kind or right in Him to treat us so differently?

We might meet such questions by others: "Should it be according to thy mind?" We are creatures; and have we any right to say in what position our Creator should have placed us? We are dependent on the Divine bounty; and is it for us to say how much of that bounty we ought to receive, and when it is wrong in God to withhold it? We are children; and are we to dictate the discipline which our Father should exercise over us? We are sinners; and are we to judge what chastisement should have been spared? Ought we not rather to say, respecting every appointment of Divine Providence, "Thy will be done;"—"Surely I have behaved and quieted myself as a child that is weaned of his mother; my soul is even as a weaned child"?

There was a time in your history when all was comparatively happy. You had not everything you wished; but there was nothing to disturb you greatly. Your nest was smooth, and warm, and soft, and there was everything to make you feel at ease in it. Was that a time of large spiritual growth and prosperity? You very likely see now, that if it had continued much longer without a break, you would have become utterly worldly. So God stirred your nest, or placed a thorn in it. Trial came; and it called forth faith, and hope, and submission, and love, and sent you to your knees in prayer. The trial was continued; and it gave occasion for the exercise of graces which are now strong and healthy. It served to keep you humble; it withheld you from sinning against God; it taught you to sympathize with your brethren; it impelled you to soar upwards to God, and to seek in Him, and in the consciousness of His love, joys which can never fade. Have you not the strongest reasons to thank God for sorrow and care, since they have been made to you the medium of such priceless blessings?

Consider, then, the work of God in your trouble. See His hand in it; His hand in its appointment, His hand in its continuance, in spite of all the endeavours you have made to remove it. You have consulted the best physicians, that your malady might be healed; you have scrupulously observed all their directions; loving friends, too, have watched over you with the utmost care; and still you are a sufferer. By a combination of circumstances, over which you could exercise no control, He has kept you struggling and poor. See, in both these cases, the appointment of God. Do not dwell so much on the immediate causes of your trial—that will only tend to make you fretful and rebellious—but look up to God; and as you see that He has done it who is infinitely wise, who loves you, and who is, in all His dealings with you, seeking your true welfare, bow with all deference to His appointment, and cry from your inmost heart, "Not as I will, but as Thou wilt."

Your trouble was intended to lead you to God in prayer. "Is any afflicted, let him pray." Pray for the removal of the crook. Although it has continued long, He may see fit to take it away. But, if not, He

can do what is better. He can give you strength to bear it; patience that will keep you from fainting; comforts which will make the sorrow a joy. That thorn in the flesh under which Paul laboured was not removed, although he prayed thrice that it might be; but, instead, there was given the promise, "My grace is sufficient for thee: for my strength is made perfect in weakness." And, strong in that promise, the apostle could say, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: that the power of Christ may rest upon me." The Lord Jesus is prepared to confer, according to your need, such grace on you, and to enable you in like manner to triumph over sorrow and care. He waits, even now, to answer your prayer, to make His strength perfect in *your* weakness, and to make *you* to glory in your infirmities because His power rests upon you.

The Days of 1683 and 1688.

TWO FRAGMENTS OF ECCLESIASTICAL HISTORY.

THE story of the two thousand has been worthily told. Amidst Sabbatic influences that would have silenced any tendency to declamation or violence of speech, supposing either to have existed, the crown rights of Christ, as sole Lord of human consciences, and the majestic dignity of those who, in their sublimity of faith, permitted themselves to be silenced from preaching the evangel of God's unchangeable mercy, have been boldly set forth. There was no extravagant eulogy of the two thousand; no attack on prelacy, white or black; no political allusions that could bear any constructive application to present times; but a faithful and often eloquent appeal to the conscience of 1862, to prove itself equal to the conscience of 1662. From our book-shelves we once again take down our old volume of the "Farewell sermons," with its curious portraits of the bearded and moustached leading London Nonconforming clergy, and read again, for the twentieth time, these tender sermons, that have no personalities introduced, and their solemn prayers to the end—written, we presume, with set purpose; and, comparing what we have

heard and read of our Bicentenary commemoration with those ancient days, we thank God and take courage as we see how worthily the descendants of the old Puritans wear the mantle of their forefathers. It has been well said, "For all earnest minds the past is sacred, and there is something of profanity in bringing into its silent chambers the disputes and the watchwords of the present. In the senate of the immortals, in the temple of the dead, the only voice worthy to break the stillness is the voice of truth." In writing the present ecclesiastical fragment, we have no intention of going "into the magazine of history in quest of weapons for the controversial warfare of to-day;" but we seek to reproduce, and thus to preserve, in these pages, two curious old documents, possibly seen once in twenty years by some industrious book-worm, but, for the most part, lying undisturbed amidst dusty, mouldy gatherings of manuscripts and handbills. They are stray lights thrown on the pages of the past, and, as such, have their historical use,—just as an old placard, a proclamation, or a ballad, may be as serviceable in the elucidation of one parti-

cular phase of English history as any documents procured from that vast cemetery of buried thoughts, the State Paper Office.

The two documents we refer to are strikingly suggestive. The first is an addition to the history of Nonconformity in Devonshire, recently given in our pages. We found it in an ancient manuscript—dust covered, of course—at Dr. Williams's library; and, though it must necessarily be abridged, we shall give its substance with fidelity.

In that lovely county, of which the dear, good Dr. Pye Smith used to say, "no one had ever seen green who had not been in Devonshire," there were, in 1683, still surviving all the pains and penalties of the Act of Uniformity, the Five Mile Conventicle Act, &c., certain "sectaries and phanatics, whose rebellious and seditious practices had infested the county for above a hundred years;" during which vexed century, "this unhappy kingdom hath enjoyed scarce any interval of rest from their horrid treasons and horrid conspiracies;" so that, as the preamble goes on, "we must esteem 'em not only the open enemies of our established government, but to all the principles of society and of humanity itself." So runs the "Ordo Sessionis," made on the second day of October, 1683, in the county of Devon; and because hitherto "all the laws had been too easie and gentle to secure the King from their fury and malice," therefore they are "now to be enlivened by a vigorous execution." The lively vigour was in this wise to be set forth: that for all such as "might have been at conventicles or other unlawful meetings, or that by their discourses have proved themselves disaffected to the present government," and who show that they "plot heartily against the King, by not resorting every Sunday to their own parish church, and are not there at the beginning of service, and who do not behave themselves soberly and orderly there, by observing all such decent ceremonies as the lawes enjoin; and all such as have not received the Holy Sacrament of the Lord's Supper in their own parish church, at least three times in the year;" and es-

pecially the "Nonconformist preachers, who are the authors and founders of the pestilent faction;"—for all such "we will give and allow forty shillings as a reward for the apprehending of every Nonconformist preacher, and common absenters from church, and frequenters of conventicles." This sessions order goes on then to set forth the "infamy and horrid conspiracy of these phanatiques, that all the generations to come may know their treachery and avoid it;" and concludes with a pious prayer for "our religious and gracious King," and a solid *ex-thema* for "these rebellious schismatics;" and is finally endorsed by the Bishop of Exeter, thus:—

"That the continued care of his Majesty's Justices of the Peace for the county of Devon, for the safety of his Majesty's sacred Person, the preservation of the publick peace, and the advancement of true religion, may be fully known and have a better effect, I do hereby order and require all the clergy of my diocese deliberately to publish this order the next Sunday after it shall be tendered to them. THOS. EXON."

In 1685, this "sacred person died;" and good honest John Evelyn, never a partisan, thus graphically sketched the grim scene at Buckingham Palace; the words should be graven on the memory of all who would realize the antecedents of our present history:—"I can never forget the inexpressible luxury and profaneness, gaming, and all dissoluteness, and, as it were, total forgetfulness of God; it being Sunday evening," (i. e., the Sunday previous to the King's death,) "the King sitting and toying with Portsmouth, Cleveland, and Mazarin; a French boy singing love songs in that glorious gallery; while about twenty of the great courtiers, and other dissolute persons, were at basset, around a large table, a bank of at least £2,000 in gold before them." On February 6th, 1685, the day

* Although we copied this from MS., we find it was printed—"London: by J. C. and Freeman Collins, and sold by Daniel Brown, at the Black Swan and Bible, Without Temple Bar, 1688." But we have been unable to find a copy of it, even in the British Museum.

of his death, he declared himself a Roman Catholic—made confession, received extreme unction, and passed away into the presence of the righteous Judge of the oppressor and the oppressed.

Then came James the Second. We need not sketch his character. The Nemesis of history has done that with unshrinking fidelity. All that concerns us now is to copy, *verbatim*, a proclamation, of which there is one copy, and only one, in the British Museum. It is too curious an illustration of the days for ever fled, to be allowed to become to "dumb forgetfulness a prey;" and it may form hereafter one of the texts from which a portion of the story of those dark and drear days of despotism may be written:

"Great and good news for the Church of England. Being the exact numbers of Churchmen, Dissenters, and Romans, in England and Wales; as they were given to the late King James, on the 3rd May, 1688. From an authenticated calculation; wherein it appears that the Churchmen are more in numbers than Romans and Dissenters; viz., 2,354,727. Being Protestants, 179 to 1 Roman; Protestants, 23 to 1 Dissenter; and Protestants, more than both, 102 to 1.

"Also is presented to the world the seven bishops' speech to King James, and his answer; the said speech upon the bishops' commitment to the Tower, and also upon their deliverance out of prison, worthy of remark by all good Christians.

"The seven bishops' speech to King James, on May 8th, 1688, concerning reading the declaration for liberty of conscience in churches; 'MAY IT PLEASE YOUR MAJESTY,—We are not averse to the reading your Majesty's declaration for liberty of conscience for want of due tenderness towards Dissenters; in relation to whom we shall be willing to come to such a temper as shall be thought fit when the matter shall come to be considered and settled in Parliament and in Convocation; the declaration being founded on such a Dispensing power, as may at pleasure set aside all laws, ecclesiastical and civil, appears to us illegal; and so it did to the Parliament in 1662

and 1672. And it is a point of such great consequence, that we cannot so far make ourselves a party to it as the reading of it in the church in the time of Divine service.*

"KING JAMES'S ANSWER.—I have heard of this before, but could not Believe it; You look like Trumpeters of Rebellion; You aim at my Prerogative; But I will not lose one Branch of it; Take your course and I will take Mine; My Commands shall be obeyed; Deny it at your Perils.

"NOTE.—Here follows (*sic*) four most remarkable Providences, worthy the consideration of every true son of the Church of England, which import that God Almighty of His Infinite Wisdom and Goodness has frequently given to His people peculiar tokens to distinguish Good from Evil; more especially in disposing matters so agreeable to the Lessons, Epistles, and Collects of these following days.

"1. That on the 30th of January, when King Charles the First, of blessed memory, was murdered, the lesson appointed to be read by the church on that fatal day is the 27th chapter of Matthew: 'When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put Him to death,' and so on.

"2. That it was on the 8th day of June that the Bishops were committed to the Tower; immediately they went to the Evening Service in the Chappel, when the Second Lesson, appointed by the Church, was read, which is 6th chapter of Second Epistle to the Corinthians: 'In all

* As the names of these seven bishops are not given, we add them, to make this paper complete:—Sancroft, the primate; Kerr, of Bath; White, of Peterborough; Lloyd, of St. Asaph; Turner, of Ely; Lake, of Chichester; and Trelawney, of Bristol; and history records that on Sunday, May 20, the declaration was read by only four clergymen in London; and out of the ten thousand ministers of the Established Church, not more than two hundred obeyed the royal mandate. The seven bishops were committed to the Tower for contumacy. The Bishop of London being under suspension, did not sign. See also "Macaulay's History," vol. ii. p. 847.

things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distress, in stripes, in imprisonments,' and so on.

"3. That it was upon the 29th of June, St. Peter's-day, that they were delivered, and they went immediately to the White Hall Chappel the same morning to return thanks, where the epistle of the day was read in the 12th chapter of the Acts, from verse 1 to 12: 'Now about that time Herod the King stretched forth his hand to vex certain of the church,' and so on. Note also the collect of the present day.*

"4. When Oliver the Usurper died, which was upon the 3rd of September, 1658, the lesson appointed by the church for that day is the 14th chapter of Isaiah, from verse 5 to 21: 'The Lord hath broken the staff of the wicked, and the sceptre of the rulers. Hell from beneath is moved for thee to meet thee at thy

* As the collect is not given, we add it for the sake of completeness:—"Oh, Almighty God, who by thy Son Jesus Christ didst give to thy Apostle St. Peter many excellent gifts, and commandest him earnestly to feed thy flock; make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord: Amen."

coming: it stirreth up the dead for thee, and so on.

"God preserve the Church of England

"May No Sword Formed against her
Ever prosper.

"God Save the King.

"A M E N.

"London:—Printed by David Edwards, in Fetter-lane, and sold by the Booksellers of London and Westminster. Price 2d."

That same year, 1688, the intolerant and ignorant James the Second, abandoned by the nation and forsaken by his chief advisers, left Whitehall in disguise, and finally escaped to France, to become a pensioner of Louis; and two years after died in the Benedictine Monastery, at Paris. His nephew, William of Orange, commenced a new era in the history of this country; and though his reign bears the dark blot of the massacre of Glencoe, for which he must, to a large extent, be held responsible, we of 1867 have to thank God that under him was restored those "ancient rights and liberties of the British people which the Plantagenets had attempted in vain to subvert, which the Tudors had often been allowed to trample upon, and which the Stuarts sacrificed their throne to destroy."

B.

Day Dreams

ARE very pleasant, and very easy,—two strong recommendations. To set things right by merely wishing them to be so, requires no labour, and is the cheapest and easiest of all self-gratification.

What an easy thing, for instance, to fall into a reverie, and picture your chapel well filled; and what a finish and completeness it gives to it to fancy, that if your minister were a little different—yes, a little would do—from what he is, that then it might be filled. It is very charming to fancy this; but let us ask, "Is your life and character likely to attract any one to your side in the sanctuary?" You make great professions, perhaps give

money pretty readily when asked for it; but there are some people, members of churches too, with such unpleasant tempers, and such cross-grained dispositions that their friends and dependents have quite enough of them during the week. Now, such persons, however fascinating their reveries, are not at all likely to attract new members to the congregation; it is hardly uncharitable to say that they prevent many from coming. And, again, on this subject, while you are hoping for an increase, do you carefully promote peace and quietness about you? Truths, like seeds, can only grow if left undisturbed. If a farmer be con-

stantly disturbing his ground, nothing will grow there but weeds. He may have the best seed—his land in excellent condition—the most favourable weather—but all his labour and care is lost if he or his friends are always raking over the newly sown land. But this is just like what some people are doing in some churches; they are always raking up some “root of bitterness,” or developing some unpleasantness, and so nothing good can grow there. If you are doing anything like that, you may have the sweetest of dreams, but two things at least will certainly follow in your fellowship. No! yours is not a fellowship. First, the truth cannot grow there. Secondly, in your assemblage people from without will not wish to join you. Why should they?

But enough of this matter. How delightful to indulge the fancy of your *neighbourhood* christianized, really living to God. Very pleasant, undoubtedly; but what are you doing to promote it? Do you ever heartily try to do your neighbours good? Do they see in you anything that should lead them to think it worth their while to be good; or do they ask what is the difference between them and you, except that you *profess* to be a believer and they do not? It is impossible to mention the subjects on which people, who ought to know better, are dreaming, instead of praying and working. Only one thing more; how comfortable a dreamy notion of yourself, as a Christian of large attainments and deep piety! Yes, but at this very time your friends see, with deep sorrow and bitter anguish, tempers unsubdued, disposition unsanctified, and a life not wholly becoming the Gospel. Oh! dreamer, how fearful your state! dreaming a vain dream on the edge of an awful precipice! rouse thyself ere it be too late, and give thy heart wholly to God. What multitudes, too, there are who dream, and of whom it may be said with truth—

“ Only this and nothing more.”

We see them everywhere. They listen to excellent sermons, and dreamily remark, “How touching!” They attend meetings, and hear of the sufferings of believers in other lands, for Christ’s sake, and they say, “Poor things, if we could help them!” but nothing comes of it. They hear of the success of Christ’s Gospel, and they say, “How good; what happy times!” Ask them to give, and, in their self-complacency, they do give; but they give only *pence*, where they could give *pounds*. Ask them to work and pray, and they look with astonishment, or put you off with fair excuses. These are the people who stand in the way, who hinder the spread of the truth, and, by their cutting remarks, frighten those who otherwise would come to the help of the Lord against the mighty.

But you say, are we not to look forward and think of the happy results of the Gospel? Yes, certainly you may; only you must build on faith, not on fancy; you must unite, with these thoughts and hopes, zeal for Christ, and not make them, as the dreamers do, an excuse for laziness. Are you thinking of the sad condition of many around you? Turn your thoughts to prayers, and your prayers will prepare you for service.

“ Men die in darkness at your side
Without a hope to cheer the tomb;
Take up the torch and wave it wide,
The torch that lights time’s thickest
gloom.”

Are you thinking of the joy of being a Christian? Then go to Christ, and ask Him to renew your spirit, and pray that His image may be formed in your heart. Do you desire to see the sanctuaries of God filled with earnest worshippers? First become one yourself, and then the force of your example, and the consistency of your life, will bring others around you. Once get a church of such people, and the places around will rejoice. But remember, these blessed results do not follow dreaming; they are given only to faith, revealing itself by prayer and work.

CALUS.

The Womanhood of Nonconformity.*

IN his "Sentiment of the Beautiful," Kant reserves for man the noble virtues, and ascribes to woman a spontaneous virtue, exerted without effort, but which he regards as beautiful in its way. "Speak not," he says, "to woman of duty, of obligation. Expect not from her sacrifices, nor generous victories over herself. You propose, for example, to give up part of your fortune to save a friend. Do not inform your wife of your purpose. Why check her lively gossip, and burden her bosom with a secret too weighty for it?" Such a view of woman, however, is not merely degrading, but exceedingly injurious. Solon left a wife as he found her, a mere household drudge, with whom no rational intercourse could be held; and the consequence was, a depravation of manners, not only in Athens, but in the states of Greece generally, which sowed the seeds of social dissolution. On the other hand, when it is asked, "Are not women equal to men?"—the answer is, they are neither equal nor unequal, they are different; wisely and benevolently they are differently constituted, and adapted to a different end. We sometimes see, indeed, a woman required to depart from the path usually allotted to her sex. Deborah was called to judge Israel, and to preside over a mighty expedition. "Blessed above women," it was said, "shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent." And Philip the evangelist had four daughters, virgins, who prophesied; but these were extraordinary services to which they were called in God's providence; as, in later times, women have been, by circumstances totally unexpected, and for which they might have considered themselves totally unfitted.

To behold woman in her true aspect, let us go back to the period when God said, "It is not good for man to be alone." Gifted with the favours of thought and speech, he needs a being like himself with whom to commune; shall His words, then, die away in sadness, or awaken a

* Continued from p. 608.

mere echo in the empty air? Endowed with love, whose tendrils go forth asking for some object around which to cling, are they to recoil in their helplessness, leaving his affection to feed only on itself? His whole being, in fine, aspires to a support, a complement, a partnership, another self,—a "helpmeet;" and this gift was bestowed when Eve was created, and God brought her to the man. "I would have you know," says the Apostle, "that the head of every man is Christ; and the head of the woman is the man; the head of Christ is God. The man is the image and glory of God, but the woman is the glory of the man. Neither was the man created for the woman, but the woman for the man."

In the annals of Nonconformity we find some noble specimens of a true Christian woman, but among them stands Lucy Hutchinson, who has been rarely equalled and never surpassed. Charming as she was in person and manners, many gay and gallant men eagerly sought the fair hand of the daughter of Sir Allan Apsley; but vain was their suit, as she had determined to marry "only in the Lord." The sympathy, therefore, between herself and her husband was most tender and entire. Like two well-tuned instruments brought into contact,—touch the one, the other vibrated. Their unity was indeed like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of the garment, and shed around a delightful fragrance.

Mr. Hutchinson's seat, at Owthorpe, in Nottinghamshire, was the scene of their early domestic life; and, in the high enjoyment of its quietude, we can easily imagine him expressing sentiments like those of Alaric Watts:—

"A gentle form is near me now:
A small white hand is clasped in mine.
I gaze upon her placid brow,
And ask, what joys can equal thine."

"Whate'er my future fears may be,
Let joy or grief my heart betide,
Be still an Eden bright to me—
My own, my own fireside."

And yet, the times in which the lot of this loving pair were cast were strangely troubled. "If any," says Mrs. Hutchinson, "out of mere morality and civil honesty, discountenanced the abominations of those days, he was a Puritan, however he might conform to the superstitious worship; if any showed favour to any godly, honest persons, kept their company, relieved them in want, or protected them against violent or unjust oppression, he was a Puritan; in short, all that crossed the views of the needy courtiers, the proud, encroaching priests, the thievish projectors, the lewd nobility and gentry; whoever was zealous for God's glory and worship, could not endure blasphemous oaths, ribald conversation, profane oaths, Sabbath breach, derision of the Word of God, and the like; whoever could endure a sermon, modest habit or conversation, or anything good,—all these were Puritans; and if Puritans, then enemies to the king and his government—seditious, factious hypocrites; ambitious disturbers of the public peace; and, finally, the pest of the kingdom." A Romanist boasted, in print, that the face of the Church began to alter, and the language of religion to change; so that if a synod were held, setting aside Puritans, the articles of the so-called Protestant Church and his own would soon be entirely agreed. Rudyard said, "They have brought it to pass, that under the name of Puritans all our religion is branded, and under a few hard words against Jesuits all popery is countenanced." "Some," he says, "expecting the return of popery, are in haste to turn themselves papists beforehand, hoping to render themselves more acceptable; while multitudes, after suffering much and fearing worse, have been forced to seek the preservation of their religion by flying into other countries; very many into savage wildernesses."

The utter faithlessness of Charles I. had, as we have already seen, originated and sustained the civil war, and led Mr. and Mrs. Hutchinson to espouse the cause of the parliament, who garrisoned Nottingham Castle, and appointed him its governor. Here, too, we have beheld

her, during the siege by the royalists, binding up the wounds of foes as well as friends; and heartily did they both desire that the issue of the war might be the security of the liberties of the people. Let, then, no one wrongly judge them, much less malign them, or the multitudes with whom they were indissolubly associated. They anticipated by a hundred years or more the glowing sentiments of Cowper:—

"We love
The king who loves the law, respects his
bounds,
And reigns content within them; him we
serve
Freely and with delight who leaves us free:
But, recollecting still that he is man,
We trust him not too far. King though he be,
And King of England too, he may be weak
And vain enough to be ambitious still:
May exercise amiss his proper forms,
Or covet more than freemen choose to grant!
Beyond that mark is treason. He is ours,
T' administer, to guard, to adorn the state,—
But not to warp or change it. We are his,
To serve him nobly in the common cause,
True to the death, but not to be his slaves."

The motives of the men who sought the death of Charles I. were not, as some have supposed, of a purely religious character; for many of another kind were really in operation. In the army there was a large body who, from various causes, had an incurable distrust of the king; there were others with whom he was an object of deep resentment, on account of the protracted miseries of the war. Some had been led by the events of the last few years to cherish a stern republican spirit, which there needs no religious creed to produce; and there were others—among whom were Colonel and Mrs. Hutchinson—who were utterly hopeless of ever bringing the monarch to those terms which were consistent with the national safety. All these causes concurred to bind various classes together in one common sentiment—and that sentiment was, that nothing less than the entire removal of the present sovereign would yield the least prospect of a settlement to the nation. Nor did this party, so united, and yet so variously composed, halt in their efforts till the unhappy

monarch was arraigned, condemned, and suffered his appalling sentence.

The effect on the people thus linked together is rather to be conceived than described, when the 30th of January was appointed to be annually observed as a day of humiliation and fasting, for what was styled "the *Martyrdom* of the Blessed King Charles I." The prevailing religious sentiment was still more deeply outraged by the choice of our Lord's appearance before Pilate, and subsequent crucifixion, as described in the 27th chapter of Matthew, for the second lesson; by various passages referring expressly to Christ being emphatically applied to the despotic king; and by the thanksgivings offered that, through the abundant grace bestowed upon him, he was enabled so cheerfully to follow the steps of his blessed Master and Saviour! And yet this glaring and most revolting blasphemy was poured forth in the Established Church of this country for nearly two hundred years.

On the Restoration of Charles II., Mrs. Hutchinson foreboded personal danger to her husband, as one of the judges of his father; and her fears were speedily increased. "I cannot live," she said, "to see you a prisoner; if you have any affection for me"—and she knew he loved her most devotedly—"you should lose no time in betaking yourself to some friendly roof for shelter." But his only reply was, "The danger is not so great as you imagine; you are giving way to needless apprehensions." But now a proclamation required all the judges to yield themselves prisoners, as the sole condition of their receiving the royal pardon; the colonel's friends therefore urged his surrender; a course which he was desirous to take, but to which, it may seem strange to tell, Mrs. Hutchinson stood determinately opposed.

Woman is sometimes endowed with a practical insight at once rapid and clear; she penetrates into hearts beyond the ordinary depth, by a subtle road of her own; and, consequently, has a promptitude of action and a conviction of its rectitude, to which we of the other sex are strangers. Only let Ruth and Boaz

glean in the same field, and often will she, not he, take home the finest of the wheat. So it was, assuredly, in the present instance. Mrs. Hutchinson wrote a supplicatory letter to the Speaker of the House of Commons, beseeching them to spare her husband the necessity of defending himself; and, providing it was their intention to show him mercy, to permit his remaining at liberty on his parole till they should finally decide his case. Finding, from a friend, that the House was inclined to be favourable to her husband, she appended the colonel's name to the letter, and sent it to the parliament.

Mrs. Hutchinson, unlike the colonel and his friends, proved to be right in her reasoning; and utterly overthrew the assertion of some historians, that all the regicides, except the seven expressly excluded from the royal pardon, were treated with lenity. "The gentlemen," she says, "that were the late king's judges, and decoyed to surrender themselves to custody by the House's proclamation, after that they had voted only seven to suffer, were now given up to a trial, both for their lives and estates, and put into a close prison, where they were miserably kept; brought shortly after a trial, and condemned; all their estates confiscated and taken away, themselves kept in miserable bondage under that inhuman, bloody jailer, the Lieutenant of the Tower, who stifled some of them to death for want of air." And after describing his cruel exactions, though he was paid £3 for each one of them out of the exchequer, she adds: "At last when this would not kill them fast enough, and when some alms were privately stolen into them, they were sent away to remote and distant islands where relief could not reach them, nor any of their relations take care of them; in this a thousand times more miserable than those that died, who were thereby prevented the eternal infamy and remorse which hope of life and estate made those poor men bring on themselves, by base and false recantations of their own judgment, against their consciences, which they wounded for no advantage." Most

of the political prisoners were indeed transported to Tangier and other remote and barbarous regions; but when Colonel Hutchinson was arrested, he was, through the devoted and persevering efforts of his wife, transferred to the castle at Sandown. As she left him on one occasion, to visit their seat at Owthorpe, in Nottinghamshire, he might have said, with the utmost truth:—

“Through suffering and sorrow thou hast passed,

To show us what a woman true may be;
They have not taken sympathy from thee,
Nor made thee any other than thou wast:
Save as some tree, which, in a sudden blast,
Sheddeth those blossoms that are weakly
grown

Upon the air, but keepeth every one
Whose strength gives warrant of good fruit
at last.

So thou hast shed some blossoms of gaiety,
But never one of stedfast cheerfulness;
Nor hast thy knowledge of adversity
Robbed thee of any faith in happiness,
But rather cleansed thine inner eyes to see
How many simple ways there are to bliss.”

True, most true, was this of Mrs. Hutchinson; and no one would have acknowledged it more heartily than the object of her earliest and tenderest love. They little thought, however, that during her absence the disease from which he had for a time been suffering would reach a crisis. “Let her,” he said, as his last message, “as she is above other women, show herself on this occasion a good Christian, and above the pitch of ordinary women.” Soon after he died, resigning himself calmly to the will of God, after an imprisonment of eleven months, in the forty-ninth year of his age.

The most perfect piece of biography ever written by a woman, is the “Memoir of Colonel Hutchinson,” by his eminently gifted wife. She says:—

“To number his virtues is to give the epitome of his life, which was nothing else but a progress from one degree of

virtue to another, till, in a short time, he arrived to that height which many longer lives could never reach; and had I but the power of rightly disposing and relating them, his single example would be more instructive than all the rules of the best moralists,—for his practice was of a more Divine extraction, drawn from the Word of God, and wrought up by the assistance of His Spirit; therefore, in the head of all his virtues, I shall set that which was the head and spring of them all—his Christianity. For this alone is the true royal blood that runs through the whole body of virtue; and every pretender to that glorious family who hath no tincture of it, is an impostor and a spurious brat. This is that sacred fountain which baptizeth all the gentle virtues that so immortalize the names of Cicero, Plutarch, Seneca, and all the old philosophers; herein they are regenerated, and take a new name and nature; dug up in the wilderness of nature, and dipped in this living spring, they are planted and flourish in the paradise of God. By Christianity, I intend that universal habit of grace which is wrought in a soul by the regenerating Spirit of God, whereby the whole creature is resigned up into the Divine will and love, and all its actions directed to the obedience and glory of its Maker.”

Again, she says:—

“His soul ever reigned as king in the internal throne, and never was captive to his sense; religion and reason, its two favoured counsellors, took order that all the passions kept within their own just bounds, did him good service there, and furthered the public weal.”

The honour of such a tribute is fairly shared between him to whom it is rendered, and the hand and heart by which it is offered.

C. W.

(To be continued.)

Sketch of the Rev. George Clayton.

FROM THE FUNERAL SERMON BY THE EDITOR.

THE REV. GEORGE CLAYTON was born in 1783. His honoured father had at that time spent only five years of a pastorate over the church at the King's Weigh House, which lasted for nearly half a century. I can easily imagine what that eminent minister of the Gospel was in his earlier days, from the little I knew of him in his old age. Well do I remember, just before entering college, hearing him preach a characteristic sermon in my native city, and enjoying his private conversation; in which, with many other words of experience and wisdom, he gave me a few sentences of counsel and encouragement, with a dignity and tenderness, which came with authority, while they inspired confidence. It was no small privilege to have such a father. Accustomed to his public preaching, domestic prayers, and private conversation,—all crowned by a holy life,—no doubt our friend derived from them in boyhood those religious impressions which prepared him for all he afterwards became. No one who knew them both could fail to notice the resemblance between them in form, countenance, and bearing; how the commanding presence of the sire found its counterpart in that of the son,—how, in each, the physical was the type of the mental and the moral,—how the intellectual calibre and habits of the one seemed continued in those of the other; and how “the old man eloquent” in Gospel truth, loving with all his heart the Saviour, whom to the last he delighted to exalt, when he left the world some years ago, left behind his own mental and spiritual image in him whose loss we mourn to-day. His mother, too, was remarkable for excellence which might have become renowned in the church, but for that exceeding modesty which revealed itself in a paper found after her sudden death, forbidding that one word should be published respecting her, either from the pulpit or the press? But that worth which sought to screen itself from public view, we may affirm, wrought

silently and secretly through the influence it shed on the hearts of her distinguished sons, so that through them, though dead, she yet speaketh. All the family influences in George Clayton's case were on the side of truth and goodness; for, while father and mother were such eminent Christians, his two brothers early became disciples of the Lord, and in their youth were dedicated to the ministry—not as to an hereditary office, but as to a calling which came to them from above, and a mission which they devoutly accepted as Divine. It is related that John Wesley, whom old Mr. Clayton well knew, once placed his hands on the heads of John and George, repeating Jacob's words: “The Angels which redeemed me from all evil, bless the lads,”—words which, though at the time they had in them only the spirit of prayer, looked at in the light of after years, seem to have contained the revelation of a prophecy.

What was the nature of Mr. Clayton's early spiritual experience I have been unable to ascertain, but that he was truly regenerated by the grace of the Holy Spirit is apparent enough from his whole life. Qualified for the ministry, both by natural gifts and religious character, and having enjoyed for two years the classical instruction of Dr. Valpy, of Reading, he entered Hoxton Academy. Whilst there, he was a great favourite. “His commanding person,” says my informant, “his musical voice, his gentlemanly manners, and his amiable disposition, insured for him the respect of all who knew him. He enjoyed the especial esteem and love of his tutor, Dr. Simpson, who remarked to a friend, ‘That young man will be a burning and a shining light;’ and, before his death in 1817, requested that Mr. George Clayton should preach his funeral sermon.”

In 1802, he went to Southampton, to share with Mr. Kingsbury in the pastoral oversight of his church; great success attended his labours,—the number both

of hearers and members rapidly increased, and unbroken harmony subsisted between the elder and younger minister.

In January, 1804, he came to Walworth, and found here a little flock, who invited him to become their minister,—an invitation which he soon accepted. In the month of June, that year, he was publicly ordained, by “laying on of the hands of the presbytery” in this place, his brother John taking part in the service—now the only survivor of the band of holy men who officiated on that occasion.

From that day till the time when he resigned his charge, including more than half a century, he continued the faithful, laborious, devoted, conscientious, exemplary, and successful pastor of this church. Many whom I am addressing can remember with gratitude and joy his pastoral visits; how he entered your dwellings full of respect and cordiality, the Christian courtier, the affectionate friend—whose characteristic beaming smile kindled a reflection of glad welcome in the countenances of all; the grasp of whose hand was so hearty, and the sound of whose voice—from its deep sonorousness adapted to awe—was sure presently, from its tones of fatherly kindness and playful sympathy, to reassure the confidence of the little ones, even the most timid. How he rejoiced with you in your joys, and sorrowed with you in your sorrows. How he knelt by the bed of the sick, and whispered words of comfort to the dying. How he baptized the infant, united young hearts in bonds of wedlock, and buried the dead; doing each pastoral act not in a cold, official manner, but as one who lived with and for his flock. How he advised you in your difficulties, and rebuked you for your inconsistencies, and administered discipline in love, and restored the erring in the spirit of meekness. How he presided over the meetings of the church, and admitted members, and celebrated the Lord's supper, not in a common-place, *indefinite* way, but with a manner which bore the stamp of strong *individuality*, and made every one feel that he was no mere functionary,

but a man with a heart for his work. He was a model pastor, because full of method as well as earnestness, and husbanding his time and power. He practised a wise, political economy in the use of means, and accomplished much, through not attempting more. By position, he was fitted to be the companion of the rich; and, by disposition, he often showed himself the friend and helper of the poor. Acts of charity (unknown during a man's lifetime) come to light after a man's death, and I have just had related to me the following circumstance:—“It having come to Mr. Clayton's knowledge that a family attending at York Street Chapel were in pecuniary trouble, he went to their residence, consoled with them, read the first chapter of Job, and went to prayer. After he had left them, one of the family, on opening that part of the Bible which Mr. Clayton had read, found a Bank of England note, placed there by their pastor in token of his sympathy and kindness.”

Believing in Dr. Chalmers' maxim, “that a house-going minister makes a church-going people,” he visited, as long as his strength allowed, the houses of his people, and was eminent for his skill, wisdom, and acceptability in the character of what used to be called “a fireside preacher.” And in all his visits he was remarkably prudent and circumspect, showing himself to be an accomplished “peacemaker,” and ever acting in accordance with his determination—“It is my endeavour to put out all the fires I find, and to be very careful not to kindle any myself.”

As a preacher in the Walworth pulpit for fifty years, he was eminently useful in the conversion of sinners, and sustained a high reputation. He did not come out at first in a blaze of popularity, and then expire like the crackling of thorns, leaving a heap of cold ashes on the hearth. His ministry was not fitful: to-day striking, to-morrow wearisome—allowing interest to flag for weeks, and then whipping it up by some bold bid for excitement. His steadiness of application to his pulpit work, his regular appearance here at the stated time, his

ample materials for instruction, his "exordiums, divisions, and perorations," so judicious, practical, and forcible; yet always having more or less about them of a certain rhetorical stamp; such as belonged to a school now nearly extinct, and which in Mr. Clayton's case had become through habit a second nature—all that you recollect most vividly this morning. And the subject of his discourses, "Jesus Christ the same yesterday, to-day, and for ever"—the Redeemer of souls, the example for believers, their High Priest in the heavenly temple, and their King in Zion for evermore. What he said in reference to his old friend, the Rev. A. Douglas, of Reading, under whose roof he lived for two years while pursuing his studies, was true as regards himself. His was "the old-fashioned style of preaching, in which the covenant of grace in Christ Jesus is made the foundation of all our hope and holiness, our consolation and our joy; and the federal relations subsisting between the first and second Adam, and those whom they respectively represent, are exhibited in all their immediate effects and remoter consequences." Our friend was warmly attached to the Puritan form of theology, and had little or no sympathy with modern forms of thought, even in some cases when the whole substance of evangelical truth was preserved. He was jealous of all novelties of expression, attaching great importance to what he considered a "form of sound words." And how happy and quaint he was in the selection of texts! In admitting a husband, his wife, and three daughters to the table of the Lord, he preached from Genesis vii. 1: "Come thou and all thy house into the ark." On the death of Mr. Wilberforce, he preached from the passage—"An honourable counsellor." On the retirement of a person who for several years led the psalmody in this chapel, he delivered a discourse on the words, "As well the singers as the players on instruments shall be there." On a robbery being perpetrated in the chapel, he gave a sermon from "Let him that stole, steal no more." * Little circumstances are

* These illustrations of Mr. Clayton's cha-

these, characteristic of the good man; of that quaint originality and dexterous adaptation of words in Holy Writ so common amongst the Puritan divines, so conspicuous in the case of such a man as Matthew Henry): a practice which, through ignorance and want of taste, may be abused, may lower the dignity of Christian teaching, and obscure the meaning of Scripture; but which, kept in check by wisdom and a certain native tact, may minister to the edification of the saints.

Mr. Clayton's style of preaching, from his popularity and frequent service, not only in London,* but throughout the country, soon became widely known, and was generally very effective. I remember being exceedingly struck with a sermon I heard him preach nearly thirty-five years ago, from "Sir, we would see Jesus." It powerfully seized on my boyish imagination. The descriptive power, the aptness at illustration, the fulness of evangelical truth, the flow of language, the spiritual unction, and the force of appeal, as I remember them now, appear to me very remarkable: privileged to hear him many times since, though the first impression was never equalled, I always listened with interest and pleasure. His compact sentences

characteristic habit of selecting texts were supplied by Mr. Maitland, one of his oldest friends: to whom I am also indebted for several particulars in this sketch. Since the delivery of the discourse, I have been told of a remarkable sermon preached just after the Ware murder, many years ago, from "Their feet are swift to shed blood." A friend also mentioned to me the circumstance of his once going to hear Mr. Clayton, when he found there was to be a public baptism, and was rather disappointed. However, his expectation of an interesting sermon was soon reassured on the preacher announcing the text, "Chastise thy son while there is hope, and let not thy soul spare for his crying," and proceeding to unfold his plan, which treated of parental discipline, its firmness and wisdom.

* For many years the services at Walworth were morning and afternoon, and Mr. Clayton was accustomed to accept many engagements from home, especially at the Broad-street lecture.

delivered with authority, were often as winged arrows, which stuck after they were shot; and his habit of alliteration often helped to impress what he said. As his pulpit advocacy was eagerly sought, so was it cheerfully and willingly rendered. Some men comply with requests to preach grudgingly, and they must be asked a long time beforehand, and asked first: of all which littleness there was none in Mr. Clayton, who was always ready to stop a gap. Of this an instance occurred in my own case, for, disappointed of the preacher who was to officiate at the opening of the chapel at Windsor, I went to Mr. Clayton late in the afternoon of the day before, when he at once consented to take the service, and rode over on horseback the next morning, and delivered a sermon which indicated no marks of hasty preparation, but was just such as might have been expected had he been engaged months before.

He was a public man, well known for his advocacy of all kinds of religious societies—as prompt to speak from the platform as the pulpit, and often delivering his addresses with a tact and an impressiveness which did equal credit to his head and heart. To the Bible Society he was very warmly attached, holding for many years the office of Secretary to the Southwark Auxiliary, and often performing long journeys in the service of the Parent Institution. The London Missionary Society also occupied a very high place in his regards, and most zealously did he plead on its behalf. Every year, I am told, he preached to you for the Congregational Fund Board with remarkable earnestness, to which, as well as to your liberality, testimony was borne by the largeness of the collections, which at times reached £200.

The name of Clayton has for three-quarters of a century been honourably connected with the cause of Evangelical Nonconformity. The cause owes to this family much more, I believe, than has ever been acknowledged. If we celebrate the fidelity of men who renounced their livings rather than violate their conscience, we ought also to hold in high

esteem men who from like motives have resisted all temptations to enter the establishment. Your minister, I know, was a Dissenter staunch and true, understanding our order of church government as clearly, and holding the voluntary principle as firmly, as any man: but he associated wisdom with his knowledge, and charity with his conscientious convictions. He belonged to the class of moderate Dissenters, sometimes suspected by over-zealous contemporaries; but who, if men among them be judged by the congregations they gather, the good they do, the Nonconformists they actually make, the position in which they place the cause, and the respect they win for it from those who are without,*—prove

* In a communication from Mr. Maitland, he observes: "In Aug., 1816, I made the discovery that the government of the country was not ignorant of the character and services of the Rev Geo. Clayton. A Captain Partridge, commanding the 'Nancy' cutter, which traded between Brighton and Dieppe, was murdered by some Frenchmen, who mistook him for a smuggler. This event involving his family (eleven in number), then residing at Walworth, in great distress, I determined to lay the matter before Lord Sidmouth, the then Secretary of State for the Home Department. His lordship received me in the most courteous and kind manner, headed a subscription list, obtained a considerable sum from the nobility, made the case known to the authorities in Paris, from whom he received upwards of £100, and procured an appointment in the East India House for the captain's eldest son. On my last interview with his lordship, he told me that he and some of his colleagues were acquainted with the high character and useful services of Mr. Clayton, and requested me to ask him for a discourse delivered by him on the occasion of the trial of Mr. Hone for a parody on the Liturgical Service of the Church of England, extracts from which discourse were read in the presence of Lord Sidmouth and some noblemen and gentlemen who were dining at his lordship's residence. On leaving his lordship, he said to me, with marked emphasis, 'I wish, sir, that every minister of religion was like Mr. Clayton.' In justice to his lordship, I ought to add, that at one of my interviews with him, reference having been made to the bill he had introduced into Parliament for regulating the appointment of Dissenting ministers, he remarked, '*I do not regret its defeat.*'"

themselves to be its truest friends, by being its most effective supporters. Bigotry was alien from Mr. Clayton's nature. He loved all good men; was intimate with many clergymen of the establishment, and enjoyed the friendship of, at least, one of its most distinguished prelates. Glad would he have been to see the middle wall of partition between episcopacy and congregationalism broken down—to witness an interchange of services between clergymen and Dissenting ministers on terms of equality, towards which happy consummation he, I am told, once took a practical step by preaching in a parish church at the incumbent's request. To quote his own words on one occasion:—"Oh, that the pure spirit of catholic Christianity, descending from the Romaines, the Shirleys, the Venns, the Newtons, the Cecils, the Scotts, and the Cadogans of a former age, may rest in an abundant measure on their successors. These eminent men, in spite of known and acknowledged disagreements on matters of form and discipline between themselves and ministers of other denominations, could and did exhibit, in place of what is cold and distant, and even hostile, all that is bland and courteous, sympathizing and kind, and could readily co-operate in demolishing the kingdom of Satan, and exalting the kingdom of Christ, with those who, in certain respects, they regarded as mistaken brethren. May He 'who is the Author of peace and lover of concord,' forgive our wranglings, heal our breaches, and pour upon us the spirit of mutual forbearance and mutual love, that so we may endeavour to hold 'the truth in unity of spirit and in the bond of peace.' If one heaven of blessedness shall contain us hereafter, what should hinder that one bond of charity unite us here?"

In the same spirit he speaks of "union without compromise, liberality without latitudinarianism, the interchange of Christian civilities and hospitalities, without an abandonment of denominational peculiarities. Why should not such fraternal intercommunication become general amongst the churches of

Christ? Were it but occasional only, it would bring us into nearer approximation to that predicted era, when Ephraim shall not envy Judah, nor Judah vex Ephraim." Most heartily do I approve and commend these expressions of catholic love, satisfied, whatever may be said to the contrary, that our ecclesiastical differences ought not, and need not, be insuperable obstacles in the way of social union; that we shall best promote our own views of religious liberty, and secure the accomplishment of our own desires for religious equality, by seeking to cultivate spiritual fellowship with the members of all other churches as far as possible; while, by standing aloof from any, and throwing the blame on them, we are incurring heavy blame ourselves, and are indulging in the very sectarianism we so loudly condemn.

But I must draw to a close. His illness and death are thus described by one who loved him much, attended upon him in his infirmities with delicate assiduity, and watched him tenderly to the last:—

"Being unable to join in the prayers and praises of God's people, by that infirmity sent in loving discipline, he was in the habit, whilst in God's house, of commending the occupiers of each pew to the care of the Good Shepherd. How different now! no infirmity to shut out the glorious melody of heaven! he hears the songs of angels, and casts his crown at the feet of that Saviour whom, on earth, he loved and served. My husband's last sermon was preached at Upminster, on the first Sunday in June. The Saturday following, that illness commenced which terminated in his removal to his Master's presence. During days, and sometimes nights, of pain, no murmur escaped his lips; and he frequently expressed his feelings of gratitude to that kind earthly physician, to whose skill he felt himself so much indebted for a mitigation of his suffering. On his last Sabbath he remarked to a faithful domestic, who was waiting upon him, 'I know the hand of the Lord is upon me, but I would not wish to raise my little finger to alter any of His dispensations, for I feel that it is love, and I know I

have a home prepared for me above.' Prayer for patience, thanksgivings for innumerable mercies, and words of advice, 'to look up! to look up!' (pointing upwards,) addressed to her who was so soon to lose the benefit of his bright example, his loving care, and his earnest prayers—these were all that could be heard from that bed of death. Perfect peace was there, a firm footing on the Rock of Ages, underneath were the everlasting arms—and with serene composure, this servant of God passed from a world of sin and sorrow into the presence of his Saviour, there to praise Him for ever and ever."

It is the office of a biographer to estimate carefully the mental peculiarities of his hero—to take the gauge of his intellect, perhaps to compare it with that of others, that so a sharper outline and a deeper colouring may be given to the portrait by the aid of resemblance and contrast;—he ought to present the whole character of the man he undertakes to describe—to analyze it till he reaches its most subtle elements—to place it truthfully in all its aspects—to give shade as well as lustre—to indicate drawbacks as well as excellencies. But such I do not take to be the business of a preacher in a funeral sermon, and therefore I shall attempt nothing of the kind. I simply hold up, as an object of imitation, and an occasion for glorifying God, our departed friend's high religious worth as a minister and a man. And if you ask me for one word which may serve as a key to the history of George Clayton's life, it is *usefulness*—habitual, constant, consistent, holy *usefulness*. The text on the funeral card sums up his character—"He served

his own generation according to the will of God." Without making any invidious comparisons between men who, through their genius, serve other generations, or through their ambition seek to do it, and men who less, though largely gifted, humbly, but efficiently, serve their *own*—I am prepared to say, and you to believe, that George Clayton did the latter in a very eminent degree. He was not proud of his gifts, but he was conscious of his responsibilities. He knew very well that it is not the *number* of talents which makes a man approved of God, but the *use* of talents. What God gave, he sought to return in useful service—such service as involved the wise employment of what he actually had. It is in the Church as in the world. Men trade on a fictitious capital—aim to do what they really have not the honest means of doing—set up as sages, oracles, philosophers, and heroes, when God only meant them to be respectable workers. Our friend never indulged in that kind of folly. He fully understood the work he had to do—"to serve his own generation, according to the will of God;" and he did it, never making a laughing-stock of himself by vain pretension, but acting as a wise and faithful steward of "the manifold gifts of God."

And now this honoured servant of Jesus Christ has gone his way. He has fought a good fight, finished his course, and kept the faith. We have buried his remains in the grave; we embalm his name and place it in the Church, to be had in everlasting remembrance. We are sure it is not blotted out of the Lamb's Book of Life, but emblazoned there in colours that shall never fade.

Meditations on Death and Eternity.*

ALTHOUGH, on approaching the graves of our dear ones, or when communing in spirit with them, a feeling of sadness may

steal over us, this sadness is not unhappiness, but a sweet uplifting of the soul by a rapturous yearning towards those

* These passages are extracted from a work bearing this title, translated from the German by Frederica Rowan, and published by her Majesty's gracious permission. They were first printed for private circulation, and

contain reflections which it is believed have been consolatory to that illustrious lady in her widowhood. They will, on that account, be read with particular interest.

that have gone before us. Know ye not that bliss can have its sadness, and silent joy its tears? If ye will call this feeling pain, oh, then it is a sweet pain, in which there is greater enjoyment than noisy mirth reveals! Know ye not that when a delicate and refined soul is most penetrated by joy, it is most attuned to melancholy, and that this feeling in its turn is followed by serene composure and tranquil happiness? * * *

When a father or a mother sinks down by the grave of a lost darling, or when the sight of the trifles which the dear departed one was fond of in life calls forth his memory in livelier colours; when a gentle and affectionate child treasures up as a sacred relic, after the death of father or mother, some object that has belonged to either; when husband or wife, separated from the loved partner of life, and cherishing the remembrance of their mutual love and their happy marriage, places great store upon some ring, or some letters traced by the dear hand, as a token of the affection that united them in life, and a symbol of the indissoluble union of their souls; when lovers early parted, or when friends, brothers, sisters, remember in solitude and retirement the dear ones they have lost; when, with many a deep-drawn sigh, their lips whisper the cherished name; when their tears falling on the grave bear witness to their undying affection;—is it pain and anguish which they experience, or a sad but heavenly satisfaction? If no gratification is mixed up with these tears and sighs, why, then, do we mortals, who are so prone to shun everything that is painful, so often indulge in such sorrow? * * *

When bright-eyed Spring awakes, millions of plants stand forth in the full bloom of their loveliness, and each species sends forth through the air its golden pollen to the others of its kind. Without this pollen, fructification is impossible. These blossoms are often separated by considerable distances, and yet the pollen, the most invisible dust, finds the flower for which it is intended. Among millions of flowers it floats, as if attracted by some magic power, towards

that one only which is of similar nature to itself. Here in this earthly part of creation is a miracle which I witness every year. And is this miracle of the Almighty not an indication of the things of eternity? That infinite power of God which guides the fructifying pollen from afar to the only flower that awaits it, can it fail in the realm of higher beings, more closely akin to the Godhead? Oh, yes, there is reunion after death! That which God has united is united for ever. Therefore, O beloved spirit! beloved through eternity! we can never be parted. Thou in heaven, and I on earth, belong to each other for ever. Be happy in the higher regions where thou dwellest. I shall one day be with you in Paradise. Why, then, should I weep? We are both living in the great house of our Father. To me thy absence is pain, it is true; but I could not, would not wish that thou shouldst again wander with me here on earth among the living. Even had I the power to call thee down again from thy blissful habitation, I would not do so. For thou hast fought the good fight; thou hast won the victory; it is not for thee to return to me, but for me to hasten to thee. I know the way that will lead me to thee without fail—it is the path of earnest dutifulness, the sincere Christian spirit with which I fulfil God's behest on earth—it is the way to God himself. Sin and vice only can separate me from God and thee. * * *

Who recognizes the eternal truth of Jesus's words, "But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you"? (Matt. vi. 33.) Oh! they have eyes and see not! they have ears and hear not! The great majority of men are absorbed in their earthly needs, and have no conception of higher wants. They believe in God, but bear no love to that which is Divine; they pray to God, but are the slaves of their own passions. They honour virtue, yet act viciously. They believe in immortality, yet give themselves entirely up to this world. They desire happiness, yet fly from it. They cannot gainsay the truth, yet cling to the delusions of their senses. They

claim to be men, and superior beings, yet are content to remain nothing more than animals. They complain of the cruelty of fate, yet will not raise themselves above it by magnanimity of soul. They remain miserable and unhappy, in conflict with everything that surrounds them, and with themselves. They seek a means of escape, and find it not. The voice of God is loud in their hearts, yet

they refuse to follow it. They deserve their misery, for it is their own choice. Therefore saith the Lord: "Your thoughts are not my thoughts, neither are your ways my ways. For as the heavens (and all spiritual things) are higher than the earth (and all that is earthly), so are my ways higher than your ways, and my thoughts than your thoughts."

Pages for the Little Ones.

FUNERALS IN BURMAH.

THE Burmese always expend a great deal over their dead. I took pains one time to enumerate the articles borne to a grave. The deceased was only a carpenter's wife, yet there passed five maidens with flower-pots, five with bamboos, two with harps, six with oil jars, eight with water jars, eight with pillows, six with mats, ten with jars, twelve with cocoa nuts, ten with bananas, all followed by some three hundred people. The house was crowded with invited guests, all chatting in lively groups, and feasting. The young men were attending outside to two immense cauldrons of rice and curry; the old women were making confectionary, and the young women preparing loads of betel leaves. The married men were the only class allowed to be idle, and they were looking on, enjoying the scene. The festival cost the poor man many hundred rupees; but pillows, mats, &c., were borrowed from the kyoungs, and returned, a common practice when one is unable to meet the expenses. After the burning, a sheet was held over the ashes by seven persons, who perambulated the pyre seven times, each time elevating and lowering the sheet. The few small bones remaining were then deposited in an urn.

Anciently the Karens always buried their dead. They have the old Welsh custom of lighting tapers at the head and foot of the grave, and their wail-dirge sounds much like the coronach. The chiefs place small darts around their pyres to prevent the spirit from returning

home. They also tie strings across the streams, as bridges, for the ghosts of the departed to get conveniently over to their graves.

At their funerals they engage in a game prefiguring the struggle of man with evil spirits, and then chant a dirge, recognizing the truth that sin brought death.

A CONTRAST.

It was passing down from Mount Rama that I met a coffin—a very little coffin—followed by a Christian mother. Beyond were a group of heathen women also burying an infant. I could but contrast the emotions of the two mothers, the one believing her little one for ever wandering in unrest, lost in dismal swamps, tired, and hungry, while the Christian mother could look up to the pure blue sky. I could but ask, who hath made them to differ? But thought followed the little spirits upward, until there fell these low, tremulous murmurings from the infant paradise. It was long before I could catch the song, for it came only in snatches of the faintest trillings upon the air:

AN INFANT TO ITS CHRISTIAN MOTHER AFTER ITS FIRST DAY IN HEAVEN.

"What beautiful music is waving along!
It trances my senses, it bathes me in
song;
Now around me, now o'er me, again and
again,
Does its low rolling cadence steal over
the plain.

"Is this the sweet tuning of seraphs who sing,
While crowns are fast shower'd at the feet of their king?
Is this, mother, that heaven afar in the skies,
Where so oftentimes turn'd were your sweet, loving eyes?

"Yes, yes, this is heaven I've enter'd to-day,
For the angels are singing wherever I stray;
It was only this morning I found I had wings,
Yet I've seen, oh I've seen, ma, such wonderful things!

"My soul, when unfettered from that little clay
That now you are laying so gently away,
Oh, how it expanded! what speech, too, I knew,
As with gladness and wonder far upward I flew!

"Yes! long before reaching the deep azure sky,
A convoy of spirits appear'd from on high;
And 'Hail, little brother!' cried one very bright,
As, embracing, he veil'd me in robes of pure white.

"'Twas Calla, dear Calla, 'mid that smiling band,
With a wreath on his brow and a harp in his hand;
Oh, that you, mother dear, could have seen his bright eyes
Look down on me so loving, like stars in the skies!

"Quick speeding me onward, said he,
'Come, behold,
High floating in blue, the great City of Gold,
With its walls of pure jasper, and all precious stones,
That around it lie blazing in radiant zones.

"And a throne of pure sapphire, on which sits above
The adorable Saviour, all shining in love;
Yet with manner more regal than mightiest king,
And, oh, how the rainbows around Him do spring!

"Then open'd the portals, and up to the throne
The good angels bare me—I was not alone—
And he spake to me kindly, and welcomed me home,
Saying, 'Yes, little spirit, yes, yes, you may come.'

"Now peal'd from the harpers a triumphing strain,
'All worthy the Lamb who for sinners was slain!'
And now it rose softly from newly-born powers,
On a mount ever blooming, o'erwoven with flowers.

"Oh sweet, they have told me, earth's murmuring shades,
And pure the still waters that silver its glades;
Yet sweeter, far sweeter, these blest spirits say,
Are the zephyrs and streamlets here warbling away.

"But hark! mother, heard you the little ones' feet?
'Tis the Saviour! the Saviour! they're running to meet;
I'll go, then, and wait for you, sweet mother dear!
And you'll come very quick, we're so happy up here!"

From an interesting volume, entitled "Civilizing Mountain Men," by Mrs. Mason, of Burmah. Nisbet.

Chinese Classics.*

IN walking through the Chinese Court of the International Exhibition, the reader may have observed, amongst more attractive-looking objects, two large octavo volumes, plainly bound, entitled the *Chinese Classics*, by the Rev. Dr. Legge, of Hong Kong, the eminent Missionary of the London Society. On opening them, the Chinese characters on the top of the pages have a mysterious and formidable look, and the translation underneath, though we have no doubt very accurate, gives us Chinese sentences in an English dress,—reminding one of the appearance of the natives of the celestial empire themselves, with their odd round faces, little eyes, bald heads, and long tails,—wearing, instead of their native costume, a suit of clothes of British manufacture. A Chinese will never be taken for a European, dress him as you may, and their literature must retain its outlandishly foreign character, translate it as you will.

Through Dr. Legge's kindness, we have been favoured with a copy of the volumes referred to, and ought to have noticed them before; though they are certainly not of a kind to be *reviewed* by us, since we have no means of judging of the correctness of the renderings, except from the well-established reputation of the translator; and the whole work is of too learned and recondite a nature, to be fitted for such popular treatment as the character of this Magazine requires. However, it may be interesting to give some account of this extraordinary work; and the circumstance of its being produced by one of our most distinguished and devoted missionaries, a gentleman personally known to, and beloved by many, will add to the interest of the description; while, to those who are forming comprehensive libraries, or wish to be further acquainted with oriental philosophy and literature, a brief description of this elaborate production may be practically serviceable.

* Chinese Classics, Vols. I. and II. By J. Legge, D.D. Hong Kong.

The Chinese Classics include "five canonical works," containing what is deemed truth upon the highest subjects, from the sages of China, and which should be received as law by all generations. They have been styled, respectively, the Book of Changes; the Book of History; the Book of Poetry; the Record of Rites; and the Spring and Autumn,—a chronicle, in fact, calending from 721 to 480 B.C. The authorship or compilation is attributed to Confucius; but much of the work is by other hands. The Classics further embrace the books of the four philosophers, containing the sayings of Confucius, with those of succeeding sages. Dr. Legge considers that the materials from which the Classics, as they have come down to us, were compiled and edited in the two centuries preceding the Christian era, were genuine remains, going back to a still more remote period; and that in these Classics we have what the great philosopher and his disciples gave to their country more than 2,000 years ago. We cannot present, even in brief outline, the critical prolegomena touching the literary history of these singular productions; nor can we abridge the learned and able life of Confucius, which our author supplies. We may just observe that it seems by far the most trustworthy memoir of that extraordinary man existing in the English language; inasmuch as it is not compiled from translations, and other secondary sources, but gathered from Chinese works of high antiquity, and acknowledged authority. There does not appear to be very much of "incident" in the life of the Moralist, though the manner and progress of his instructions are well worthy of attention from the students of moral philosophy. Nothing strikes us so much, in reading Dr. Legge's sketch, as the intense melancholy of Confucius, similar to that of some of the Greek philosophers. He was opposed, as most moral reformers are, and had to mourn over many disappointments, and a great want of success. He was a poet,

and lamented his fate in the following dirge:—

"Fain would I still look towards Loo,
But this Kivie hill cuts off my view.
With an axe I'd hew the thickets through:
Vain thought! 'gainst the hill I nought
can do.

Through the valley howls the blast,
Drizzling rain falls thick and fast;
Homeward goes the youthful bride,
O'er the wild crowds by her side.
How is it, O azure heaven,
From my home I thus am driven,
Through the land my way to trace,
With no certain dwelling-place?
Dark, dark, the minds of men!
Worth in vain comes to their ken.
Hastens on my term of years;
Old age, desolate, appears."

Early one morning, we are told, he got up, and with his hands behind his back, dragging his staff, he moved about by his door, groaning out the words,—

"The great mountain must crumble;
The strong beam must break;
And the wise man wither away like a plant."

He then entered his house, and sat down opposite the door. His attendant had heard his words, and said to himself, 'If the great mountain crumble, to what shall I look up? If the strong beam break, and the wise man wither away, on whom shall I lean? The master, I fear, is going to be ill.' As the man hastened into the house, Confucius said to him, 'What makes you so late? According to the statutes of Hea, the corpse was dressed and confined at the top of the eastern steps, and the dead was treated as if still the host. No intelligent monarch arises; there is not one in the empire that will make me his master. My time has come to die.' It was so. He went to his couch, and after seven days expired. It was with Confucius as it has been with some others: persecuted while living, he was adored when dead. First, he was exalted to the level of the more ancient sages; then pronounced "the equal of heaven." "Sure there were living men until now," says one; "there never was another Confucius." "There is the *k'elin* among quadrupeds," says a second,

"the *fung-hwang* among birds, the *tsao* mountain among mounds and ant-hills, and rivers and seas among rain pools; and so with the sages—they stand out from their fellows; and from the birth of mankind till now there never has been one so complete as Confucius." "Doubtless," adds Dr. Legge, "it pleases them to bow down to the shrine of the sage, for their profession of literature is thereby glorified. A reflection of the honour done to him falls on themselves. Confucius is, in the Empire of China, the one man by whom all possible personal excellence was exemplified, and by whom all possible lessons of social virtue and political wisdom are taught."

"The reader will be prepared, by the account given, not to expect to find any light will be thrown by Confucius on the great problems of the human condition and destiny. He did not speculate on the creation of things, or the end of them. He was not troubled to account for the origin of man, nor did he seek to know about his hereafter. He meddled neither with physics nor metaphysics. The testimony of the *Analecta* about the subjects of his teaching is the following:—'His frequent themes of discourse were the book of poetry, the book of history, and the maintenance of the rule of propriety.' 'He taught letters, ethics, devotion of soul and truthfulness.' Extraordinary things, feats of strength, states of disorder, and spiritual beings, he did not like to talk about.

"Confucius is not to be blamed for his silence on the subjects here indicated. His ignorance of them was to a great extent his misfortune. He had not learned them. No report of them had come to him by the ear; no vision of them by the eye. And to his practical mind, the toiling of thought, amid uncertainties, seemed worse than useless.

"The question has, indeed, been raised, whether he did not make changes in the ancient creed of China, but I cannot believe that he did so consciously and designedly. Had his idiosyncrasy been different, we might have had expositions of the ancient views on some points, the effect of which would have been more beneficial than the indefiniteness in which they are now left; and it may be doubted so far, whether Confucius was not unfaithful to his guides. But that he supposed or added, in order to bring in articles of belief originating with him—

self, is a thing not to be charged against him.

"Not once throughout the Analects does he use the personal name (of God). I would say that he was unreligious rather than irreligious; yet by the coldness of his temperament and intellect in this matter, his influence is unfavourable to the development of true religious feeling among the Chinese people generally, and he prepared the way for the speculations of the literati of mediæval and modern times, which have exposed them to the charge of atheism."

The views of jurisprudence entertained by Confucius were very remarkable. He was a decided opponent of capital punishments. He would have treated the nation as a family, relying on moral persuasion—a beautiful theory, but what no statesman would dare to carry into practice. The practical remarks of Dr. Legge are worthy of attention:

"Confucius said, 'If you, sir, were not covetous, though you should reward them to do it, that would not steal.' Ke K'ang asked about the government, saying, 'What do you say to killing the unprincipled for the good of the principled?' Confucius replied, 'Sir, in carrying on your government, why should you use killing at all? Let your evinced desires be for what is good, and the people will be good. The relation between superiors and inferiors is like that between the wind and the grass. The grass must bend when the wind blows across it.'

"Example is not so powerful as Confucius in these and many other passages represented it, but its influence is very great. Its virtue is recognized in the family, and it is demanded in the church of Christ. 'A bishop,' and I quote the term with the simple meaning of *over-seer*, 'must be blameless.' It seems to me, however, that in the progress of society in the West, we have come to think less of the power of example, in many departments of state, than we ought to do. It is thought of too little in the army and the navy. We laugh at the 'self-denying ordinance,' and the 'new model' of 1644, but there lay beneath them the principle which Confucius so broadly propounded—the importance of personal virtue in all who are in authority. Now that Great Britain is the governing power over the masses of India, and that we are coming more and more into contact with tens of

thousands of the Chinese, this maxim of our sage is deserving of serious consideration from all who bear rule, and especially from those on whom devolves the conduct of affairs. His words on the susceptibility of the people, to be acted on by those above them, ought not to prove as water spilt on the ground.

"Confucius' simple views of society and government were, in a measure, sufficient for the people, while they dwelt apart from the rest of mankind. His practical lessons were better than if they had been left, which, but for him, they probably would have been, to fall a prey to the influences of Taouism and Buddhism, but they could only subsist while they were alone. Of the earth, earthy, China was sure to go to pieces when it came into collision with a Christianly-civilized power. Its sage had left it no preservative or restorative elements against such a case.

"It is a rude awakening from its complacency of centuries which China has now received. Its ancient landmarks are swept away. Opinions will differ as to the justice or injustice of the grounds on which it has been assailed; and I do not feel called to judge, or to pronounce here, concerning them. In the progress of events it could not be but that the collision should come; and when it did come, it could not be but that China should be broken and scattered. Disorganisation will go on to destroy it, more and more, and yet there is hope for the people: with their veneration of the relations of society—with their devotion to learning, and with their habits of industry and sobriety—there is hope for them, if they will look away from all their ancient sages, and turn to Him who sends them, along with the dissolution of their ancient state, the knowledge of Himself, the only living and true God, and of Jesus Christ, whom He hath sent.

"But I must now leave the sage. I hope I have not done him injustice; but, after long study of his character and opinions, I am unable to regard him as a great man. He was not before his age, though he was above the mass of the officers and scholars of his time. He threw no light on any of the questions which have a world-wide interest. He gave no impulse to religion. He had no sympathy with progress. His influence has been wonderful, but it will henceforth wane. My opinion is, that the faith of the nation in him will speedily and extensively pass away."

These extracts will serve to show the

manner in which Dr. Legge treats the character of the great Chinese philosopher. But the prolegomena form only a small part of the first volume. From the body of the work—which contains the original of the classical books, with a translation—we have no space for extracts. The morality taught is in brief

sentences, some superficial, some mysterious; all more or less stamped with a character of oriental idiosyncrasy.

Dr. Legge deserves the thanks of the learned world for his laborious undertaking, and we trust, by God's blessing, his life will be spared to complete it.

Brief Notices of Books.

Clark's Foreign Theological Library. We lately noticed "Dorner on the Person of Christ," three volumes of which have been issued by Messrs. Clark. Our sense of the exceeding worth of this treatise leads us to call attention to it again. As a history of the doctrines on the subject which have appeared in the Church, no work can be compared with it. The learning is prodigious, the treatment exhaustive. This historical review of opinions—showing how they have succeeded each other, how they have acted and reacted, how they are connected with previous and following forms of thought as cause and effect—appear to us the right method of studying theological science, as distinguished from biblical interpretation and experimental and practical divinity. These German scholars, for their industry and extensive research, put our English theologians to shame; and, in the case of Dorner's book, no charge of neology can be brought against it. In the expository department of the series, Messrs. Clark have lately brought out three volumes of "Lange's Commentary on Matthew and Luke," a production which has obtained a high repute on the Continent. It is arranged on the plan of general remarks, critical notes, doctrinal reflections, and homiletical hints. The last are condensed in the extreme, but are very suggestive.

Nichol's Series of Standard Divines. The works of Thomas Adams are now completed in three volumes. They are of singular excellence. Dr. Angus, in his interesting memoir of Adams—who must be distinguished from Thomas Adams of Wintringham, a man who came into the world a century after his namesake—speaks of him as equal sometimes to Latimer or Baxter for pungency, and to be compared with Taylor for fancy, and Fuller for wit; and in one sermon, "The Temple," to Howe for grandeur. Southey

leads the way in this eulogium. We cannot follow either critic to this length of praise, but assuredly Adams was a wonderful man; and his style, for beauty and rhythm, far exceeds that of most of the Puritans. We wish emphatically to say—what is often said as mere commonplace—that we count these volumes a very valuable contribution to our revived Puritan literature. We hope that Adams' works will not be placed on the minister's or student's shelf to remain there unopened. Sibbs' works, in two volumes, have also appeared. He is better known than Adams, but we do not like him so well. Still, his writings are worthy of his fame, and this edition is enriched by a memoir of singular merit for its painstaking care and liveliness of composition.

The Believer's Treasury. By the Rev. Dr. DEWAR. (Glasgow: Murray and Son.) These sermons are the productions of a ripened Christian mind, well known for theological attainments and warm attachment to evangelical truth. We rejoice to see the Emeritus Professor of Divinity, the veteran Principal of old Mareschal College, coming out in this simple, beautiful way, to inculcate those doctrines which are so dear to his own soul. The students who have sat at his feet to hear learned lectures will be glad to receive these his heart-stirring teachings from the pulpit. The parishioners who heard them cannot fail to value them. They are connected with touching memories. Dr. Dewar delivered the discourses here published in the parish pulpit of Ellon, of which his son, a promising young man, was minister. The great Head of the Church has taken him lately to Himself. Of his death, Dr. Dewar gives an affecting account, written by his wife. From personal knowledge, we can bear witness to the tender assiduities of the mother and the faith and resignation of the son. These

recollections give a peculiar sacredness to the sermons preached by the old prophet during the illness of the young one. They are just what, under the circumstances, it might be expected they would be—devout, practical, earnest, and searching. Several of them form a series on the magnificent words of Paul, 1 Cor. iii. 21, 22, 23, and are pitched in a key consonant with the noble tone of the great Apostle.

The Bible Reader's Help; for the Use of Plain People, and the Young in Families and Schools. (London: Tract Society.) This cheap little book affords explanation of many things obscure to the uneducated. Such as the titles of the books, their order, date, and origin; Bible geography and history; figurative language, hard words, and the like. Children are tender, and men must not overdrive the flock. The compiler remembers this, and instead of frightening the readers with learned matters too high for them, gently, tenderly, and patiently explains such things as they do not understand. The work has our hearty commendation.

The Sympathy of Christ with Man; its Teaching and its Consolation. By OCTAVIUS WINSLOW, D.D. (London: Nisbet.) Dr. Winslow is in danger of falling into the snare which besets all writers of his class. He can use his pen with facility,

and can command a large number of devout readers; and men of such stamp are very apt to overdo it in the way of production. We have lately noticed books by the good minister at Bath of a similar kind to this. The chapters look like sermons, and contain devout Christian thoughts, expressed in an easy, flowing style. They are not of a kind to require review.

Martha Dryland; or, Strength in Quietness. By the Rev. Dr. SPENCE. (London: Snow.)

Saint in Sunshine; or, Memorials of Louisa Matthews. By Rev. J. FLEMING. (Nisbet.) The first of these very small volumes is the "Life of a Sunday-school Teacher," remarkable for her youthful consecration and early death, and eminent for piety and usefulness. Her leaning to Divine truth, her growing in the Divine life, her working in the Divine household, and her ripening in Divine grace, are described with fitting simplicity and effect. The subject of the second of these memoirs was decidedly pious only two years; but during that period her spiritual progress was such as to awaken the admiration of her biographer, who here glowingly portrays her rapid Christian improvement, and her happy death. Both these books may be recommended for the perusal of the young.

Lancashire Distress.

To the Editor of the Evangelical Magazine.

DEAR SIR,—I am sure you will cheerfully allow me, through your columns, to announce that recently a meeting was held in Manchester, in order to form a Central Committee for receiving and distributing relief among the Poor Saints in the Cotton District. The distress is rapidly, yea, frightfully increasing, and, in the name of the Committee, I must beg for prompt and liberal remittances of cash. Clothes, also, will be truly acceptable. In the localities where the suffering is so great, the churches are in the general doing what they can to relieve it. But it outstrips us. Hence we, though reluctantly, are compelled to solicit the help of our brethren in the other counties. And this we now do in the most earnest manner possible. I subjoin the names of the gentlemen composing the Central Committee,—And remain, yours cordially, WM. ROAF.

Wigan.

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Henry Lee, Esq., Moseley-st., Manchester.

Secretaries.

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N. B. Sutcliffe, Esq., Ashton-under-Lyne.

Remittances to be sent to the Rev.

R. M. Davies, Oldham.

R R

Obituaries.

Mrs. MARIA LUCY, the beloved wife of the Rev. William Lucy, of Malvern Link, was born at Portsmouth, May 10th, 1803. When a child she was associated with the members of the honourable and pious Grey family, her father being one of the officers of H.M. dockyard, of which Sir George Grey was then the superintendent: to the time spent with them in the happy days of childhood, and their good influence on her opening mind, she often referred with pleasure in after life. When very young, she had the privilege of hearing an evangelical clergyman, the late Rev. J. Ducatoy, and there is reason to think that his ministrations made a favourable impression on her mind, although they did not induce decision. Before she was ten years old her father, as a government officer, was removed to Woolwich, and she, with the other branches of the family, became resident there. At that time there was no evangelical ministry in the Established Church at Woolwich, and she accompanied her father to Union Chapel, where she heard the late Rev. Thomas Sharp, M.A., from Cheshunt College, preach; and his pulpit exercises were at one period of her history very useful to her. When between fifteen and sixteen years old, shortly after leaving school, and when the supervision of a parent seemed most desirable and important, she lost her mother. This greatly affected her, and not long afterwards, without any special means being employed, or any circumstance to which it could be traced, she was deeply convinced of sin in its natural consequences, and became anxiously concerned to find acceptance with God, to enjoy His favour and smile. After much suffering in mind, she went to a pious person who had nursed in the family, a member of the Wesleyan body, and by her she was taken to their chapel; she heard their minister preach, and was present at one or more special meetings for the awakened, and most strenuously exhorted and urged to believe the Gospel message and enjoy peace. This she anxiously desired to do, but felt that she could not; at length, when alone in her own room, and in the night, she was relieved by the powerful application to her mind of the passage in God's Word, Isaiah lx. 1: "Arise, shine; for thy light is come, and the glory of the

Lord is risen upon thee." She at once became assured of her interest in Him who is the life and light of His people, and began to seek with diligence in the use of all appointed means to become acquainted with the truth as it is in Jesus, as to be able "to give a reason of the hope that was in her with meekness and fear." A sermon preached by her now sorrowing husband, when supplying at Woolwich, was much blessed to her, the text being Isaiah xlv. 25: "In the Lord shall all the seed of Israel be justified, and shall glory." She then saw clearly the great doctrine of justification by faith in the work of Christ; she soon after united with the Lord's people, highly valued the ordinances of God's house, and the means of grace generally, and had much enjoyment especially in meetings for prayer, making a point of going to one at seven o'clock on Sunday morning in the depth of winter, to the surprise of those who attended, she being the only female friend present on such occasions. Having herself found the pearl of great price, she became anxious about others, and endeavoured in various ways to induce persons to seek Him, and it was not in vain. When she married and went to Bristol, which took place before she was quite twenty-one, she cheerfully fell in with all arrangements both in relation to her own dwelling and the house and service of God; and by her truly Christian spirit and deportment soon gained the esteem and affection of a large circle of friends, which she retained to the end of life, those knowing her best loving her most. As a wife, she was a real helpmate, entering with her whole soul into every scheme of benevolence and usefulness, willing to contribute according to her ability, and to labour according to her strength—yea, often beyond her strength.

As a mother, she was remarkable for prudence, watchfulness, and care, both as to the body and the mind of her children, teaching them by example as well as by precept the good and the right way, accustoming them from very infancy to go to the house of God, and anxious above all things that they should become members of His spiritual family.

As a friend, she was sincere, ardent, and faithful; and nothing wounded her more than appearing to question her

professed friendship, being herself thoroughly ingenuous. In the course of life she was the subject of much affliction, which was sometimes very severe and trying; but in all she was generally cheerful and full of hope. Her last illness, commencing in January of this year, was long and severe, accompanied with great pain by day and night; but she bore it with Christian fortitude, never uttering a murmuring word, nor complaining of God's dealings with her. She gradually sank, her constitution being completely exhausted. When conscious, which was only at intervals, her mind was calm and peaceful, and she once asked to have that verse repeated to her—

"Rejoice, ye saints in ev'ry state,
Divine decrees remain unmov'd;
No turns of providence abate
God's care for those He once hath lov'd."

Her dismissal from the body was so easy, that it was scarcely perceptible when the last breath was drawn; she literally "fell asleep," June 18, 1862. Her remains are deposited in a quiet resting-place in Brighton churchyard, waiting the resurrection of the just. The solemn event was improved to a large congregation at Malvern Link Chapel, June 27th, when the Rev. Thomas Dodd, of Worcester, who had long known her, preached from Isaiah xl. 2: "Her warfare is accomplished." "The memory of the just is blessed."

THE REV. CHARLES BINGLEY, LATE OF
DROYLSDEN, LANCASHIRE.

The Rev. Charles Bingley never occupied a large space in public view. He was one of the good ministers of Jesus Christ, who, though comparatively unknown, are not surpassed in private worth, or ministerial ability, by many who enjoy greater prominence. He was the son of a gentleman farmer, and was born at Hemsworth Lodge, near Ackworth, in Yorkshire. He received his early education at the school of Mr. George Hague, of Leeds. His friends selected for him the calling of a druggist; but he had higher aims, and the Master had called him to more important work. In early life he gave himself to God, and joined the church of Christ assembling in Queen-street Chapel, Leeds, then under the pastoral care of the late Rev. Thomas Scales, a pastor well qualified to train him for Christian usefulness, and from whom he probably derived much of the public spirit that

animated him. He was naturally of an amiable, gentle, and retiring disposition. The writer of this brief sketch, having known him intimately for more than a quarter of a century, and having been in almost constant enjoyment of his society for several years, never remembers to have seen him angry. He entered Aire-dale College in the year 1837, and was much esteemed by his tutors and by every student in the house. Though naturally retiring, he was ever ready to obey the call of duty. His moral courage was equal to every demand made upon it. Nothing could have induced him to act contrary to the dictates of his conscience. His opinions were not hastily formed, loosely held, or soon abandoned. Right principles gave a beautiful consistency to his deportment. His conduct, his spirit, and his teaching were in harmony. With all the fervour of youthful piety, ere he became a candidate for the Christian ministry, he gave himself to works of faith and labours of love. He was a staunch advocate of civil and religious liberty. He sympathized deeply with the suffering negro slave. He was one of the many thousands who, in a voice of thunder, ultimately re-echoed in the British Parliament, demanded that the oppressed should go free. He loved the cause of missions; and one of the last public meetings that he attended was the first missionary meeting in his new chapel. His chapel was burdened with debt, and his own income was limited—too limited for the comfortable maintenance of a delicate wife and large family; but he justly judged that men of world-wide sympathies, and who feel for the heathen abroad, will not leave their neighbours to perish unheeded at home.

His first settlement was at Middlesborough, in Yorkshire, where he was ordained April 28th, 1842; the late Rev. Messrs. Ely and Scales, of Leeds, and other ministers, taking part in the service. There his labours were abundant, and were blessed. A debt of £500 was cleared off. School accommodation was provided; the congregation and the church increased; and on his retirement from that place, a number of Wesleyan Methodists presented him with a beautiful copy of the Scriptures, as an expression of their admiration of the way in which he had carried out its precepts in his conduct towards all denominations. He removed from Middlesborough to Crewe, hoping there to find a more healthy locality, but in this he was disappointed; and

from thence he removed to Lockholes, in Lancashire. On his settlement there an incident of very rare occurrence happened. He and his congregation were locked out of their chapel by trustees, who were afterwards convinced that they had not rightly understood the nature of their trust, and a forcible entrance had to be effected. A brother minister, hearing of the event, and knowing the peace-loving disposition of the new pastor, feared that he would be much disturbed by it. Meeting with one of the congregation, he asked how the minister got through the service after they had forced open the door? "Oh!" said the good man, "he preached right on, as if nothing had happened." Notwithstanding this inauspicious event, the settlement proved a very comfortable one, and much good was done in the name of the Lord. The trade of the district failing, many of the people left, in search of work. Some of them settled at Ashton, and spoke favourably of the pastor, whom they esteemed highly in love, for his work's sake, to friends at Droylsden, who were worshipping in a small school-room. This led them to make overtures to Mr. Bingley, who ultimately settled amongst them. His retirement was a subject of much regret to his friends at Lockholes; and the ministers of different denominations in the neighbourhood united in paying a well-deserved tribute of respect to his Christian worth. During his brief ministry at Droylsden the church was regularly formed, and 81 members were added to its fellowship. A chapel was built, and a good foundation for a prosperous church was laid. During his twenty years' ministry, in four different spheres of labour, with but one exception, he was happily free from trouble, occasioned by Christian brethren. His sensitive spirit felt that one exception keenly, until he passed to the region where all is peace. At its meeting in May, his place in the Manchester Ministerial Association was vacant. One of its members called to see him at its close, and found him reclining on a sofa. He had preached on the preceding Sabbath, and was intending to do the same on the following Sabbath, but was feeling very prostrate. On the Friday and Saturday following he wrote out a sermon, at full length, and very accurately, on the words—"And yet there is room." But that sermon he was never able to preach. He died on the 30th of May, aged forty-nine years. Until within a few days of his death he hoped to

be raised up again to do something more for Christ. The gospel which he had preached to others cheered and encouraged him as death drew nigh. He could say—"I have served a good Master." He had many thoughts respecting those among whom he had exercised his ministry, and said—"How often I have warned the wayward, and invited them to come to Christ. Some have come, but others have not; and now my work is done." He spoke of some in the church of whom he was afraid that they were not what they ought to be. He said—"These will have to come to a dying bed, and will have to meet a just Judge; and I shall be there." He was enabled to say—"Death has no sting for me." He had words of consolation and encouragement for his disconsolate wife, to whom he said, "Trust in God." "Have faith." "All will be well." "He will provide for you, and for my dear children." "He will never leave nor forsake thee." "It will only be a short time before we shall be reunited again, and then we shall have no more separation." As the scalding tears of conjugal affection fell upon his cold and dying cheek, he sought to restrain those tears, and said, "Leave me alone in peace with God." His hopes rested on the atonement made by Christ, and he repeated the words, "The blood of Jesus Christ can cleanse from all sin." He called for his little girls, four in number, with a baby brother, and the immediate prospect of an addition to the family. He kissed them, blessed them, and died. "His work was done"—and now he rests from his labours, and his works do follow him.

When his ministerial brethren met again, on the 2nd of June, they heard with sorrow the report of his death; and testified their esteem for him, and their sympathy for his widow, by a letter of condolence, accompanied by a gift of £20, to meet her present and urgent necessities. On the following Friday his mortal remains were committed to the grave, in Hope Chapel-yard, Denton, in sure and certain hope of a joyful resurrection. The Rev. Messrs. Rawlinson, Rogers, and Milne conducted the service; and ministerial and other friends from Manchester, Droylsden, and the neighbourhood, united in paying a tribute of respect to departed worth. In the afternoon of the following Sabbath the Rev. J. G. Rogers, B.A., preached a funeral sermon, at Droylsden, from the words "They shall behold the land that is very far off." In the evening of the

same day, the Rev. Joseph Waddington, of Denton, exhorted the bereaved and sorrowing people to review the ministry that had just closed amongst them, in a sermon on Acts xx. 18—21. Chastened and deep feeling was abundantly manifested. While with affectionate sympathy we commend the church and

congregation to the care of the Shepherd and Bishop of souls, let us not forget the widow and the fatherless, who are cast upon the church's bounty. May we all remember, with the dying pastor, that we have to stand before a just Judge; and like him, when we come to die, may we find that death has no sting!

Diary of the Churches.

August 13.—Harrogate. A new Congregational church was opened for public worship. The Rev. Dr. Raffles preached in the morning, and the Rev. Samuel Martin, of Westminster, in the evening. The collections amounted to £140 16s., and the total sum raised during the day was £737 6s. A public meeting was held in the afternoon, under the presidency of John Crossley, Esq. Edwin Firth, Esq., Henry Brown, Esq., J. P. Clapham, Esq., J. P., and other friends, addressed the meeting. The church, with school-room, class-rooms, &c., has cost about £5,000.

— **Pontefract.** The Rev. T. Willis, late of Airedale College, was ordained pastor of the church worshipping in Ebenezer Chapel. The Rev. S. Gladstone read the Scriptures and offered prayer; and the Rev. R. A. Redford, M.A., delivered a discourse on the nature of ordination. The Rev. H. B. Creak, M.A., asked the questions, and the Rev. Dr. Frazer gave the charge. In the evening the Rev. Dr. Campbell, of Bradford, preached to the people. In the afternoon addresses were given by the Rev. T. Willis, B. Hurst, Esq. (Mayor), and other gentlemen.

August 18.—Gwenddwr, Breconshire. The new Congregational chapel was opened, when two sermons were preached by the Revs. T. Evans and W. Wilks. On the following day, sermons were preached by the Revs. D. P. Davies, G. Llewellyn, and J. Stephens, in English and Welsh. This cause originated in Gwenddwr, soon after the passing of the Act of Uniformity. Two-thirds of the expenses have been raised for the new building.

August 20.—Southport, Lancashire. The new Congregational church in Lord-street was opened for Divine worship. The Rev. Samuel Martin preached in the morning, and the Rev. Enoch Mellor in the evening. The Revs. Professor Creak, J. E. Millson, R. Slate, G. D. McGregor, and A. M. Stalker, took

part in the services. The total cost is about £6,000, nearly £3,000 of which has been already promised, and also a grant of £700 from the Bicentenary Committee. It was hoped that, after the collections of that day, the debt might be reduced to £1,500.

August 21.—Abney Chapel, Stoke Newington. This place of worship was re-opened, after alterations and enlargement. The Rev. John Stoughton preached in the morning, and the Rev. John Graham in the evening. The opening services were continued on Lord's-day, the 24th, by the ministers of the chapel. The Rev. John Jefferson conducted the morning service, and the Rev. Aspinall Hampson the evening. Collections, £62 6s. 9d. Total contributions, £1,174 17s. 3d.

August 24.—Leeds. Queen-street Chapel having been closed for repairs and alterations, was re-opened, when the pastor, the Rev. W. Thomas, preached sermons, having special reference to the Bicentenary Commemoration. A beautiful marble tablet has been erected to the memory of the late Rev. Thomas Scales, by a special subscription. The total cost of the improvements in the chapel is about £500, towards which nearly £460 has been raised.

— **Halifax.** The remainder of the debt upon the handsome chapel in Square-road, erected, in 1857, at a cost of £20,000, was this day entirely removed, sermons having been preached, and a special appeal made.

— **Port Dinorwic, Caernarvonshire.** The opening services of the new Independent chapel in this place were held, when sermons were preached by the Revs. W. Rees, R. Thomas, D. Roberts, and other neighbouring ministers.

— **Darlington.** The new Congregational chapel was opened for divine service, with sermons morning and evening by the Rev. H. Batchelor, and in the afternoon by the Rev. R. C. Pritchett. The cause was founded, in 1672, by John

Rodgers, one of the ejected ministers. On the following Tuesday a public meeting was held in the Central Hall, Alderman Brown, of Bradford, in the chair. The Revs. H. Kendall, R. C. Pritchett, J. D. Kewer Williams, and S. Goodall addressed the meeting. The entire expenses of the erection will amount to about £2,500.

Aug. 24.—Ebww Vale, Wales. The new Independent chapel (the cost of which is about £1,200) was this day dedicated to the worship of God. The Revs. John Davis (the pastor), Caleb Morris, T. Evans, and John Morris conducted the services. On the following day the opening services were continued by the Revs. W. P. Davies, D. Hughes, B.A., H. Daniel, D. Davies, J. Jenkins, &c.

August 25. — Tattenhall, Cheshire. The church here met to present a testimonial to the Rev. J. W. Morris, on his retirement from the ministerial office, after a devoted pastorate of forty-four years. The testimonial consisted of a purse of £138, which was presented to Mr. Morris, on his seventy-fifth birthday, by the Rev. Fielden Ould, the Rector of Tattenhall.

— Bridgwater. The first stone of a new Congregational Church was laid by S. Morley, Esq. The Rev. J. Stoughton addressed the assembly, and the Rev. W. Griffith, M.A., offered the dedicatory prayer. A public meeting was afterwards held, W. D. Wills, Esq., taking the chair, when speeches were delivered by the Revs. Dr. Alliott, J. Stoughton, W. Guest, E. H. Jones, S. Morley, Esq. Mr. W. Hurman, and Mr. G. B. Sully. The Rev. Messrs. Poole, Bounsall, Gower, &c., were also present. The total cost of the building is estimated at £4,000.

— Buckingham Chapel, Pimlico. A public meeting was held to celebrate the removal of the debt. The Rev. B. Price, the pastor, presided, and stated this result was one of the useful fruits of the Bicentenary movement. Mr. Edward Smith, one of the deacons, presented Mr. Price with a purse containing £50, as an expression of the esteem of his people. The meeting was afterwards addressed by the Revs. J. S. Pearsall, E. Price, C. Rowe, G. Rowe, and Messrs. Robson, Arnum, and Dr. Battie.

— Preston. The corner-stone of the Bicentenary Chapel, Lancaster-road, was laid this day. After a hymn had been sung, the Rev. A. Reed, B.A., read the Scriptures, and the Rev. H. B. Creak, M.A., offered prayer. The pastor, the Rev. G. W. Clapham, then read a statement as to the origin of the

Church; and John Hamer, Esq., laid the stone. The Rev. J. G. Rogers, B.A., delivered an address. The Revs. J. McFayden, R. Stall, J. Armitage, H. Lings, W. Bowen, G. Gawthorne, &c., also took part in the engagements. The building is to seat 1,100, and will cost about £6,300, towards which about £4,750 has been promised.

Aug. 25.—Hertford. The foundation-stone of a new Independent Bicentenary Chapel was laid by Thomas Chambers, Esq., Q.C., Common-Serjeant. The Rev. T. Hill read the Scriptures; the Rev. W. Griffith offered prayer, and the Rev. J. Wormacott, the pastor, gave an address on Independent doctrines and principles. The Revs. W. Roberts, Dr. Leask, and C. Bartlett, Esq., also addressed the assembly. In the evening a public meeting was held in the Shire-hall, when addresses were delivered by several of the ministers of the county.

August 26.—Norwich. The memorial stone of the new school-rooms connected with the Chapel-in-the-Field, Norwich, built in commemoration of the Ejection of 1662, was laid by J. O. Taylor, Esq., Mayor. The Rev. P. Colborne, pastor, presided; and the meeting was addressed by the Mayor, the Rev. J. Alexander, and others.

August 27.—Eastbourne. The foundation-stone of a new Congregational place of worship in this rising watering-place, was laid this day, by Robert Hanbury, Esq., M.P. The Revs. A. Foyster, the pastor, Dr. Ferguson, J. N. Goulty, R. Hamilton, G. A. Rogers, J. Griffin, and others, took part in the interesting proceedings.

— Somerset Association. The autumnal meetings of this association were held at St. Paul's Meeting, Taunton. It had been arranged to celebrate the Bicentenary by building a memorial hall, which would cost £1,150, towards which one-half had been promised. The Rev. J. Stoughton preached two sermons, and a public meeting was held, the Rev. W. Guest, pastor of the chapel, presiding. The Rev. W. H. Griffith, T. Thompson, Esq., S. Morley, Esq., and Messrs. Coker and Rossiter also took part in the proceedings.

August 28. —Dundee. A meeting was held in the Exchange Rooms, to take leave of the Rev. A. Hannay, previous to his removal to City-road Congregational Chapel, London; the chair was taken by G. Rough, Esq., ex-provost of Dundee, who presented Mr. Hannay with a purse, containing 75 sovereigns, together with a handsomely bound copy of

the last edition of the "Encyclopædia Britannica," in twenty-two volumes, as a proof of the high estimation in which he is held.

August 30.—Thornton, Yorkshire. A public meeting was held in the school-room of Kipping Chapel, to celebrate the extinction of a debt of £500. A congregation was gathered here about 1665; and among the eminent men who had filled the office of pastor was the Rev. Joseph Cockin, the "Whitfield of the West Riding." The present chapel is capable of seating 1,050 people.

August 31.—Wakefield. Zion Chapel was this day re-opened for public worship, after alterations and repairs at a cost of between £600 and £700. The pastor, the Rev. H. Sanders, preached on the occasion.

Sept. 2.—Bath (Argyle Chapel). This place of worship having been closed for extensive alterations and improvements, was re-opened with a series of services. Sermons were preached by the Revs. Dr. Tidman and W. Brock. On the Thursday following a public meeting was held, H. O. Wills, Esq., presiding; and on the succeeding Sunday the Rev. Dr. Vaughan preached morning and evening. A concluding service was held on Tuesday evening, when the Rev. N. Hall, LL.B., preached.

— Tetbury. The new chapel here was opened for divine service. The Rev. J. Glendenning preached in the morning, and the Rev. H. Quick, of Bristol, in the afternoon. A public meeting was held in the evening, W. D. Wills, Esq., presiding, when the Revs. R. Bentley, R. Jones, and J. S. Binder spoke. Sermons were preached on Sept. 7, by the Rev. R. Bentley. The building has cost about £1,400.

Sept. 3.—Bristol (Zion Chapel). A new lecture-room and six new classrooms were opened in connexion with this chapel. A public meeting was held, presided over by W. D. Wills, Esq., when the Rev. G. Wood, B.A., the pastor, the Revs. J. A. Pratt, E. Probert, J. Port, H. O. Wills, Esq., C. Godwin, Esq., and other gentlemen, addressed the meeting.

— Morley, near Leeds. The Rev. F. Barnes, B.A., late of Spring Hill College, Birmingham, was ordained pastor of the church assembling in this place. The Rev. J. H. Morgan read the Scriptures, and offered prayer; the Rev. E. R. Conder, M.A., gave the introductory discourse; the Rev. R. Bowman asked the usual questions; the Rev. Professor Barker offered the ordination

prayer; and the Rev. W. Wheeler delivered the charge. The Rev. W. Thomas addressed the people in the evening.

Sept. 4.—Airedale College. The commencement of the session was celebrated at the College Library, Alderman Brown, the treasurer, occupying the chair. The Revs. W. Kingsland, J. Gregory, D. Jones, and W. E. Glyde, Esq., conducted the proceedings. The session commences with a full number of students, and encouraging prospects.

— Eccles. The Rev. G. H. Brown, late of New College, London, was ordained pastor of the Eccles Congregational Church. The Rev. P. Thomson delivered an address; the Rev. S. St. N. Dobson asked the usual questions; the Rev. J. Gwyther offered the ordination prayer; and the Rev. Dr. Halley gave the charge to the minister. The Rev. John Kelly preached in the evening.

— Egerton, near Bolton. Mr. R. G. Leigh, late of the Lancashire Independent College, was ordained to the pastorate of the church in the above place. The Rev. R. Best read the Scriptures and offered prayer; the Rev. A. Newth delivered the introductory discourse; the Rev. J. Gwyther offered the ordination prayer; the Rev. D. E. Ford gave the charge; and the Rev. J. A. McFayden, M.A., preached to the people.

— Plymouth. The foundation-stone was laid of a new place of worship, to be called Sherwell Chapel, on the Tavistock-road, Plymouth. It is intended to accommodate the church under the pastoral care of the Rev. Charles Wilson, M.A., now worshipping in the chapel in Norley-street. After prayer, offered by the Rev. J. M. Charlton, M.A., David Derry, Esq., laid the stone. The Rev. C. Wilson and A. Rooker, Esq., addressed the audience. In the evening the Rev. W. Guest preached a sermon at Norley Chapel.

— Redhill, Surrey. A new place of worship was opened here, when the devotional engagements were conducted by the Revs. R. Robinson, G. J. Adeney, A. Mackennal, J. S. Bright, and R. Ashton; and sermons were preached by the Revs. J. Stoughton and S. Martin. On the following Lord's-day the Rev. W. P. Dothie, B.A., the pastor, occupied the pulpit. The cost of the building is about £2,500.

Sept. 5.—Stepney. The foundation-stone of the new Stepney Meeting was laid by T. Scrutton, sen., Esq. It is designed to seat 1,400 persons; and the

estimated cost is about £9,500. The Revs. J. Kennedy, the pastor, T. Binney, G. Smith, Dr. Macfarlane, J. Fletcher, Dr. Ferguson, S. Eastman, C. Stovel, J. Bowery, Dr. Spence, and W. E. Franks, Esq., took part in the engagements of the day, which were concluded with a public meeting in the evening.

Sept. 8.—Hammersmith. The foundation-stone of a chapel, in course of erection at the Broadway, was laid this day. The Rev. R. Macbeth, the pastor, read the Scriptures; the Rev. Dr. Leechman offered prayer; the stone was laid by Henry Wright, Esq.; and the Rev. John Graham preached in the evening.

Sept. 9.—Hackney Theological Seminary. The usual annual devotional service, in connexion with the commencement of the session, was held this evening. Prayer was offered by the Revs. W. Tyler, C. H. Bateman, and I. Vale Mummery, F.R.A.S. An address was delivered by the Rev. Arthur Tidman, D.D., one of the earliest students. The Revs. S. McAll, S. Ransom, and J. E. Richards also took part in the interesting proceedings. Considerable pleasure was evinced with the completeness of the premises in their enlarged form, and with the general prosperity of the college. An earnest appeal was made for new annual subscribers, to meet the outlay occasioned by the additional number of students at present in the institution.

— Pembury-grove Chapel, Clapton. A meeting of the church and congregation was held, to welcome the Rev. Frank Soden, on his return home, when a silver tea and coffee service was presented to him, "as a token of their affectionate respect."

Sept. 10.—Chester-le-street, Durham. The Rev. Fairfax Goodall, late of Aire-dale College, was ordained to the pastorate of this church. The Rev. J. C. Geikie read the Scriptures, and prayed; the Rev. M. Howard gave the introductory discourse; the Rev. S. Goodall asked the questions; the ordination prayer was offered by the Rev. A. Reid, and the Rev. Dr. Fraser delivered the charge. The Rev. H. Thomas preached to the people in the evening.

— Whitchurch, Salop. A recognition service, on occasion of the settlement of the Rev. G. B. Scott, late of Lichfield, as pastor of the Congregational Church in this town, was held. Mr. W. Bright presided; the Rev. T. W. Morris offered prayer; the Revs. H. Sturt and W. Thorp, &c., addressed the audience. The Revs. D. James, J. Pattison, G.

Smith, H. Bake, J. E. Ycadon, and W. C. Davies were also present.

Sept. 16.—Islington Baxter Memorial Chapel and Schools. The foundation-stone of these structures, in the Baxter-road, was laid by Benjamin Scott, Esq., Chamberlain of London. The schools are designed to accommodate 500 children. The Revs. Dr. Edmonds, E. Muscat, Dr. Hewlett (the pastor), &c., took part in the ceremonial. In the evening a public meeting was held in the temporary church, when the Revs. Dr. Campbell, C. Dukes, M.A., W. Tyler, and I. V. Mummery, F.R.A.S., addressed the audience.

— Southport. The Rev. John Kelly of Liverpool, presided this evening at the formation of a Christian Church, in the "Memorial" Chapel, Southport, which was opened for Divine worship on the 20th August. Fifteen persons were received into the fellowship of the church; and upwards of fifty members of the parent church and other Christian churches united with them in the celebration of the Lord's Supper.

PASTORAL NOTICES.

THE Rev. Henry Shrimpton, late of Oakhill, has accepted the invitation of the Congregational church, Long Ashton, to become their pastor.

The Rev. William Tidd Matson, of Havant, has accepted an invitation to the pastorate from the church assembling in Gosport Old Independent Chapel.

The Rev. Thomas Davey, of Bethel Chapel, Portsea, has accepted a call from the church and congregation of Trinity Chapel, Arundel.

The Rev. Walter Hardie, B.A., of New College, has accepted a call from the church at Wycliffe Chapel, London, lately under the pastoral care of the Rev. A. Reed, D.D.

The Rev. Robert Kerr, of Cavendish College, Manchester, has received an invitation to become pastor of the Congregational church, Holywell, Flintshire.

The Rev. George Richards has removed from Howden, Yorkshire, to Laigate Chapel, Beverley.

The Rev. T. Slade Jones, late of Leamington, has accepted the invitation of the church at Heywood, Lancashire.

The Rev. J. F. Lewis, late of Walpole, Suffolk, has accepted a call to the pastorate of the church at Hartland, North Devon.

The Rev. R. Seddon, late of Shaw, near Oldham, has accepted the pastorate of the church at Smallbridge, near Rochdale.

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CHRONICLE.

MADAGASCAR.

By the last mail from Mauritius, the Directors received very gratifying and satisfactory communications from the Rev. WILLIAM ELLIS, dated ANTANANARIVO, July 2nd. Our friend arrived in the capital on the 16th June, and the information which he supplies includes the events of the first fortnight of his residence. Our Christian readers cannot fail to rejoice and give thanks to God, who watched over the life and health of His servant, both by sea and by land, and carried him in safety to the interesting and important scene of his destination; and their gratitude will be heightened as they read his statement of the cordiality and joy with which he was received at Antananarivo, both by the King and the officers of Government, as well as by the Pastors and Members of the Native Churches. The deep anxiety of the people, as intimated by Mr. Ellis, for the arrival of the Missionaries, and the supply of the Sacred Scriptures which they had the happiness to convey, has long ere this been gratified.

The letter of the Rev. ROBERT TOY, which we subjoin, informs us that he and his companions arrived safely at MAURITIUS on the 15th July. They sailed for Madagascar on the 5th August, and probably reached TAMATAVE within two or three days, and proceeded without delay to the capital.

Nothing could be more auspicious than the commencement of the Mission; and we trust that that gracious Saviour who so long watched over the interests of His people in Madagascar, when exposed to the fury of malignant persecution, will now, by His gracious Spirit, guard and preserve them amidst the perils attendant upon peace and prosperity. We hope by the next mail to receive additional communications from Mr. Ellis and our Missionary Brethren.

“ Antananarivo, July 2nd, 1862.

“ MY DEAR FRIEND,—The very short notice I have received of an opportunity of sending to Mauritius, will allow me to do little more than inform you of my arrival and prospects here, in the hope of being in a very short time able to send you accounts more ample and not less encouraging.

DEPARTURE FROM TAMATAVE, AND JOURNEY TO THE CAPITAL.

“ I left Tamatave for the capital on the 31st of May, our journey occupying fifteen days, three of which were Sabbaths, so that we were twelve days travelling. We had public worship each Sunday, and on the first Sunday in the month I administered the Lord's Supper to six communicants, who formed part of our numerous company.

MET AND WELCOMED BY THE NATIVE CHRISTIANS.

“ Thirty miles from the capital, a large number of Christians from Antananarivo met me near one of the villages of Imerina. As we approached they commenced singing a hymn of praise to God, in which the Christians who were with me joined till we met and halted. The two pastors who were with them said they were sent by their Brethren and the Churches to bid me welcome, assure me of the general joy among them which my arrival would produce, and bear me company to the capital. We travelled together till we reached Ambatomanga, twenty miles from Antananarivo.

THE SABBATH OBSERVED—CONTRAST WITH FORMER TIMES.

“ Here we rested for the Sunday, where we had large congregations both morning and evening. Shortly before the evening service, seven officers, one of high rank from the palace, arrived. They said they were sent by the King to meet me, but would not enter upon any arrangements on that day, as it was the Lord's day. In about a quarter of an hour after this they came to our worship, in which they joined with earnest cheerfulness. I had spent Sunday at the same village on my way up in 1856. Then, a few Christians came by stealth, and we met for prayer at night. Now, the chief room in the largest house in the place was opened in broad day, and was thronged with simple and devout worshippers, while numbers crowded round on the outside.

ADVANCE TO ANTANANARIVO, AND RECEPTION BY THE KING AND PEOPLE.

“ The next morning the officers delivered a letter from the King, and another from the Principal Secretary of State, bidding me welcome, and informing me of the King's wish that I should enter Antananarivo that day. Soon after nine o'clock we set out, quite a large company, for each officer had his palanquin-bearers and attendants, and we were not less than 200 persons. About two we reached the suburbs, and I was greeted by multitudes gathered in their courtyards, and on the walls, as I passed along, till I reached a very comfortable house, which the King had appointed for my residence, not far from the palace. The King and Queen, and the nobles of the court, received me with great friendliness and pleasure at the palace the next day, and expressed themselves gratified with my communications respecting the friendship of the English, the interest taken in their welfare, and the endeavours the Society were making to aid in extending the blessings of Christianity and education, as the best means of promoting the permanent welfare of the people. Mentioning the number and specific objects of the several Missionaries on their way

to Madagascar with the supply of books, school materials, and printing apparatus, which they would bring, both King and Queen thanked me for the communication I had made, and requested me to assure their friends that it was peculiarly gratifying to them. The Prime Minister, the Commander-in-Chief, the first Officer of the Palace, and other high authorities, some of them apparently most earnest Christians, were equally cordial in their welcomes, and in their conferences with me at their own residences, in which I have been their guest.

VISITS OF THE CHRISTIANS FROM THE COUNTRY.

“For more than a week my house was continually thronged with Christian friends from different parts of the capital, or from Christian families from the numerous villages in the suburbs, all expressing their joy at my arrival, as an earnest of their again enjoying the advantage of the teaching and assistance of English Missionaries, as well as the extension of schools, and the acquisition of the Bible, for which their desire is most urgent.

URGENT NEED OF THE SCRIPTURES.

“The chief disappointment they feel arises from my having no copies of the Scriptures. They had learned by my letters from Mauritius that I was coming alone, and that the Missionaries were to follow; but they expected, and most urgently do they need, the Holy Scriptures. In some entire congregations there is not a copy; and they only hear them read when a minister or friend from the capital comes to them; and yet their faith is simple, *scriptural*, and firm; no deviation in their teaching or belief from the great essential truths of the Gospel; no visionary or erratic opinions on the subject of religion, which seems to be with them a simple, sincere, earnest, personal concern.

SABBATH CONGREGATIONS AND SERVICES.

“I have been two Sabbaths in the capital, and have attended two of their places of worship—rustic, temporary buildings—houses enlarged by taking out the ends and forming two or more together, and taking down the front wall, and spreading out a screen of rushes. At *Analakely* more than 1500 were present, and scarcely fewer at *Amparimbè*. These places are filled soon after daybreak on Sunday, and continue crowded, with not more than an interval of a couple of hours, till five in the afternoon; not, indeed, with the same audience, but with successive congregations. On each of the Sabbaths I have taken part in these services, reading the Malagasy Scriptures, delivering a short discourse in broken Malagasy, but in which the pastors encourage me by saying they understand it, and the people are glad. I also pray partly in English and partly in Malagasy. No description can convey to you any correct idea of the seriousness, attention, apparent devotion, and deep feeling of these assemblies during the time of worship. Some of the pastors are with me every day; but we have not been able to hold a general meeting yet, though they greatly desire it.

INSTRUCTIONS TO THE KING AND HIS OFFICERS.

“I am occasionally sent for by the King or some of the high officers, and I have for some short time past attended the King at his house daily, from one to three o'clock, to read English with him. We read together out of a large quarto Bible, on the outside of which is inscribed in gilt letters, ‘Presented to Radama, King of

Madagascar, by the London Missionary Society, 1821.' A number of officers, some of them Christians, are generally present, and we frequently converse on what we have read. I have also, every forenoon at my house, eleven or twelve sons of the chief nobles and officers, who come to learn English an hour and a half daily. They will be the future rulers of the country. They accompany me to the chapel, and sometimes to my readings with the King. Last Sunday, with His Majesty's approval, I held divine service at the King's house at three o'clock in the afternoon. His Majesty, some of his high officers, all my pupils, and a number of others, were present. I read in the Old and New Testament; we sang twice, I prayed, partly in English and partly in Malagasy, concluding with the Lord's Prayer in Malagasy, and occupied about a quarter of an hour in an address from 1 Tim. i. 15: 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' This was faithfully translated by Ra Haniraka. All were very attentive. I was informed that the King expressed his approval, and I hope to be permitted to continue the service. I have seen nothing yet to diminish the high opinion I had formed of the strength and purity of the religious feeling among the people.

CHRISTIANS ONLY A MINORITY OF THE POPULATION.

"We must not conclude that all are genuine converts; but I believe future years will prove that many are walking in newness of life and spiritual fellowship with Christ. The Christians are indeed numerous, for they may be counted by thousands in the land. Still, they are only a minority in the general population, and this probably operates favourably in stimulating them to watchfulness, earnestness, and sincerity in their profession of Christianity. Most fervently do I desire, and most earnestly would I pray, that the Brethren on their way may come to them in the fulness of the blessing of the Gospel of Christ.

SITES GRANTED FOR MISSION BUILDINGS.

"I have applied for, and have obtained from the King, the ground on which Mr. Griffiths' house and school formerly stood (both were burnt), and also the ground on which the printing establishment stood. These are among the most eligible spots in the city; and other arrangements are in progress. I have received no tidings from England since those dated 26th of March, at which time the Missionaries had not left; nevertheless, I hope they will soon reach the island. The King has appointed some excellent officers to conduct them to the capital.

ROMAN CATHOLIC AGENTS AT THE CAPITAL.

"There are a number of Roman Catholic priests, and some Sisters of Charity, here, and more are very shortly expected; but scarcely any of the people attend their services. The attachment of the people to the BIBLE—their only light, support, and friend, during the long night of persecution which has just passed away, together with the remembrance of former times when their eyes saw their Teachers, are undoubtedly among the chief causes of the strong desire for, and confidence in, the English Protestant Missionaries whom they are expecting.

POVERTY OF THE CHRISTIANS.

"The Christians will want much assistance, for the widows and orphans among them are many; and the losses and sufferings of twenty-six years, during parts of

which many of them had not where to lay their heads, has not left them many resources, and they anxiously and confidently look to England for help. Four churches must be built over the conspicuous spots on which the martyrs died, and they will be occupied by many who were their companions in the faith and tribulation of the Gospel of Christ.

“But I have not time now to enlarge on these or any other topics connected with this, the most attractive and important field that ever invited the labours of the Christian Missionary. I have only been able to sketch very briefly and slightly the outlines of the prospect which Madagascar presents, with a hasty allusion to my own proceedings thus far. I ask on behalf of the young but vigorous Churches, and the outlying and unconverted multitudes of the Malagasy, the fervent and continued prayers of the Churches at home, and beg to remain,

“REV. DR. TIDMAN.”

“Very faithfully yours,

(Signed) “WILLIAM ELLIS.

ARRIVAL OF THE SIX MISSIONARIES AT TAMATAVE.

“Port Louis, Mauritius, August 5th, 1862.

“MY DEAR SIR,—We arrived here on Thursday morning, the 15th July, after a voyage of ninety-three days from London; all well, except Mrs. Toy, who suffered a great deal through illness during the latter half of the voyage. She is, however now, I am happy to say, quite recovered. We have been detained here much longer than we anticipated, waiting for a suitable ship to take us to Tamatave. We have now taken berths in the ‘Jessy Byrne,’ and expect to sail in the course of to-day.

“On landing we found that Mr. Ellis, previous to his departure, had made all necessary arrangements for our stay here, and had left us full instructions for our guidance during the remaining portion of our journey. We have received a most hearty welcome from all classes of persons, and everything that was possible has been done to render our visit agreeable.

“The intelligence from Madagascar continues to be most favourable. Mr. Ellis has reached Antananarivo without accident, and has been gladly received. * *

“The Bishop of Mauritius is at present at the capital of Madagascar. He intends making arrangements for establishing a Mission Station there in connection with the Church of England. Should he succeed in his object, and be guided by the Divine Spirit in his choice of Missionaries, thoroughly evangelical in their principles, and their hearts filled with love towards God and love for souls, we need not regret the step he is about to take. There is the more need for such assistance just now, on account of the activity displayed by the Church of Rome. In addition to those priests who have already reached the Island, others are said to be now on their way thither.

“With very kind regards, in which all the Brethren unite,

“I remain, dear Sir, yours very truly,

“REV. DR. TIDMAN.”

(Signed)

“ROBERT TOY.

POSTPONEMENT OF THE CORONATION OF THE KING.

FROM THE MAURITIUS "OVERLAND COMMERCIAL GAZETTE" OF 9TH AUG., 1862.

"The following letter, written in English, which was received to-day, may be useful to persons in the Mauritius intending to be present at the coronation of the King of Madagascar:—

"Antananarivo, 15th June, 1862.

"Sir,—I have received the Gazettes that you sent me. Please accept my thanks for them. I have further to inform you that the Coronation of Radama II. will take place on his birthday, the 23rd of September, 1862, and not in August. Please to make this known to the English traders in Tamatave.

"Your friend,

"RA HANIRAKA, 15th Honor,

"Principal Secretary for Foreign Affairs."

CHINA.

PEKING.

OUR indefatigable friend, DR. LOCKHART, continues diligently to prosecute his work of mercy at the Capital; and from his last letter, which we now insert, dated May 28th, it will be seen that his hands are full of labour—that he is visited by three or four hundred sufferers daily—and that so many he has, through God's great goodness, afforded the most effectual relief under the different maladies by which they were oppressed; while it is peculiarly gratifying to learn that the subjects of his medical labours are deeply thankful for the exercise of his skill and benevolence. We cannot but earnestly hope that his great success may be the means, at an early day, of introducing the direct labours of Christian Missionaries: and that, as the inhabitants of Peking have witnessed the benefits that flow from Christian skill and benevolence, so they may listen with a willing and reverential mind to the proclamation of the Divine and gracious doctrines of the Gospel; and this expectation is justified by the experience of our Brethren in all the provincial cities in which they have commenced their labours.

"Peking, May 28th, 1862.

"MY DEAR FRIEND—* * The weather is becoming warm, and some days it has been very hot—the thermometer being at 90 in the shade; but this does not last long, only for a day or two, and then it is cool again. The regular hot weather begins at the end of June or early in July.

MEDICAL AND SURGICAL LABOURS.

"My work goes on as usual. I have 300 and 400 patients a-day, sometimes more, and on the hot days it is difficult to get through the work; but I always carry it through, and then I can rest when it is over.

"I told you some time ago that a patient had put up a tablet, expressive of gratitude for benefit derived from a serious operation that had been performed. A second tablet was put up by a man who had his eyes operated on; and last week a respectable officer put up a large and very handsome tablet, all gilt and ornamented, on account of relief from partial blindness. He had been a patient for nine months, and can now resume his office. The tablets are of wood, about five feet long, well lacquered or varnished; in the centre of this are four large characters, gilt, to the effect, 'The golden virtue of the pervading genius,' or in plain terms, The precious medicine of the surgeon who had attended to him. Then at the sides or ends, in small characters, is my name, the name of the hospital, &c., and on the other end, the officer's name, place of birth, and date when his 'respectful memorial' was offered. This is placed horizontally over a door in one of the entrance-passages, and people coming in stop and look at this and the others.

SIGHT RESTORED TO THE BLIND.

"I have been operating a good deal for cataract lately, and many of the blind have been restored to sight. Some have gone home, and many are still living here. A boy was operated on by breaking up a double cataract—that is, one in each eye. He is sixteen years of age, and has been blind since his second year; he can now see, and having been blind since he was a baby it is a new world to him. He is an orphan, and got his living by begging; a nice lad—I am keeping him at present, and do not like to turn him on the streets. Perhaps they will do something for him in the Legation, or I shall get some employment for him if I can. Three women have been living here—one was the woman on whom I some time since performed an operation for tumour; another little tumour made its appearance, and I took it away also. She has now gone home; her husband also was relieved from opium-smoking by staying here, and they are now a grateful family. Another woman came from the country; in her case I made an artificial pupil, and she was restored to sight. A third had two cataracts extracted, and can now see: she came in quite blind; her eyes are not yet quite well, and she remains for the present. So that you see the women are not afraid to come and stay at the place; they find that they are kindly treated and that no one is allowed to interfere with them.

"A young lady in a rich family in the province of Honan was lately brought here by her mother to see if I could do anything for her; she is hopelessly blind, but her mother says she wishes to attend for a time, and thus try if anything can be done for her. They come in their carriage, and are very handsomely dressed, being persons of distinction.

VACCINATION INTRODUCED.

"I have lately introduced vaccination here. Inoculation is constantly practised, but they soon saw the advantage of vaccination, and many little ones are now brought to me to be vaccinated. I am enabled to begin this practice, having received some vaccine lymph from Dr. Kerr, Medical Missionary of the American Presbyterian Mission at Canton. I shall go on with this process as long as I can.

OPIMUM SMOKERS CURED.

"Several opium smokers have been delivered from the evil habit, but I do not take all the applicants, as the care of them is very troublesome. Unless I know something of them I will not give them my attention, for it is very annoying and

discouraging, after the expenditure of much care and medicine, to find that they have not the resolution to carry through their own deliverance.

"June 2nd. As yet I have not deemed it advisable to have a public religious service in the place, but broad sheet tracts are pasted on the walls of the surgery and male and female waiting-rooms; also short expositions of the Gospel, which Mr. Edkins drew up and had written for me in large characters, on sheets of red paper, the Ten Commandments, Lord's Prayer, &c., &c.; these are much read. Tracts are also placed on the tables of the waiting-rooms, and given freely to patients, and Scriptures given to officers and literary men. The establishment is known to be a religious one—the work is done because the Christian religion enjoins on its followers the love of their fellow men, and the desire to help them. This idea is kept before the minds of the people, and hence all remuneration is distinctly declined, as it is a service that cannot be paid for in money. It is true that I live next to the Legation and attend it, but it is known that I am not an official.

"Mr. Bruce does not wish the hospital to be thought political, but simply what it is—a religious establishment. He says it is the thin end of the wedge to introduce Christianity, and that the people, seeing what our religion leads us to do, may be led to look at the doctrines of the religion itself. He kindly says that I am doing more for opening Peking than the Legation can do.

"But Peking will be open to all Missionaries ere long; the restriction is only for a time, so as to let affairs gradually become straight. We are much watched here, and it is well not to cause excitement, but let the work gradually find its way, and the hospital is doing that.

"I rejoice to hear of what God is doing in Madagascar, and that prayer for that land has thus been answered. I trust our dear Brother Ellis is kept in safety, and will be very useful and successful there. How glad of heart he must be at what he by this time sees there!

I remain yours very truly,

"REV. DR. TIDMAN."

(Signed) "W. LOCKHART.

HONG KONG.

OUR esteemed Brother, the REV. DR. LEGGE, has forwarded the lengthened and well considered communication which we now lay before our readers, relative to the hostilities directed by the British and French forces against the TAE-PING Insurgents. The long residence of Dr. Legge in China, extending to nearly twenty years, his extensive knowledge of the people, their language, superstitions, and government, together with his comprehensive and sound judgment, give to his views great value and importance.

In former years the avowed policy of the British Government was that of strict *neutrality*, and, so long as this was observed, no direct hostilities of the Tae-pings were directed against our countrymen. But the threatened attack of the insurgents on the Imperial forces in Shanghai and other cities secured by treaty for purposes of British commerce, has led to a departure

from the neutrality heretofore maintained. The plea on which we have employed our arms against the insurgents is that of protecting the interests of British commerce; but it may be apprehended that to effect this successfully (to say nothing in regard to justice or sound policy) will require a much larger force than is at present found in China. From the events which have transpired in Ningpo, it is obvious also, that the Imperial forces are quite unable to maintain the conquests which British arms may achieve on their behalf, and that the oppressive and cruel conduct of the Mandarins towards their fellow subjects can scarcely be exceeded by the iron and destructive rule of the Tae-pings.

In the view of these strange complications the Christian can find a ground of hope only in the assurance that the Lord reigneth; that He will make "the wrath of man to praise Him, and the remainder of wrath He will restrain."

" Hong Kong, July 11th, 1862.

" DEAR BROTHER,—I was much grieved to hear that our own government has approved in Parliament of Admiral Hope's proceedings, and still more to read in various newspapers accounts all on one side, about the rebels, intended to justify the most violent and vigorous proceedings against them. I wish by this opportunity to offer to you some dispassionate observations on the course of action recommended, and I shall not be sorry if you think it advisable to give them a greater publicity.

"I do not take this matter in hand as an apologist for the religious views and political course of the Tae-pings. It is assumed by many that Missionaries have been and still are their advocates, in spite of the plain witness of undeniable and melancholy facts. I do not wonder that some should do so; they are under the influence of a foregone conclusion—the result of ignorance, I will suppose, rather than of malice—namely, that Missionaries, as a class, are weak and ignorant men, with a tendency to fanaticism.

FORMER OPINIONS OF MISSIONARIES IN REFERENCE TO THE TAE-PINGS,
FAVOURABLE BUT QUALIFIED.

The utmost that can be alleged against Missionaries is, that when the rebel movement first came prominently before the world, in 1853, after the capture of Nanking, many of them hailed the religious sentiments expressed in the tracts and manifestoes of their leaders, much wondering whereunto they would grow, and hoping as they wondered. When they knew that portions of the Word of God were printed and circulated without note or comment, they rejoiced exceedingly—and strange it would have been if they had not done so; but when, in the course of time, the blossom of promise connected with the movement began to wither and die, their regret was corresponding to the hopeful interest which they had previously cherished; and as they had opportunity, they remonstrated with the Tae-pings themselves, nor did they hide anything which they knew from the public. As I carefully send my thoughts back over the last nine years, I can single out from amongst the Missionary body in China, but one solitary eccentric exception to the statement just given.

"Perhaps you will allow me to refer to some letters from my own pen which

were published with reference to the rebels. The earliest of which I have a copy, was written in January, 1854, and appeared in the 'Evangelical Magazine' for April of that year; it was composed when wonder and hope predominated, yet I then said, 'I do not wish to be understood as prepared to give any opinion as to the extent to which these people appreciate and are influenced by the holy and spiritual principles of our religion. All these things are elements out of which much error and confusion may grow, and, knowing their existence, we cannot but fear lest the religion of the masses become a fanaticism rather than the intelligent faith of the Gospel which we should delight to recognise.' In July of the same year I wrote again thus: 'Two points seem to be established; first, that the religion of the insurgents is running into a wild and blasphemous fanaticism; and second, that they have assumed an attitude of determined hostility to foreigners. From the first I professed my disbelief in the revelations to which Hung Sew-tseuen, their chief, laid claim, and my horror of his asserting a peculiar brotherhood with our Lord. Objective truths from any other source but the Bible are to be traced to madness, delusion, or imposture. This development of error is throwing the truth, which attracted us at first and filled us with hope, into the shade. And as the truth perishes from the minds of the insurgents, so will their power pass away. The iron rod will change into a reed.'

DETERIORATION IN THE CHARACTER OF HUNG JIN, THE KAN WANG.

"From that time I felt but little interest in the Tae-pings, till I discovered, about two years ago, that my old friend Hung Jin was among them—the 'Shield King,' the special favourite and counsellor of Hung Sew-tseuen. I did hope that he would be able to correct many of their errors, guiding them to correct views of religious truth and to prudent courses of political action; and the first proclamations from him, and a long memorial to the 'Celestial King,' did not disappoint me. Soon, however, the news of his polygamy dashed my reviving hopes. I wrote several letters to him, but ceased to expect that he would work any deliverance in China. I have said, in one of the letters referred to, that the insurgents had developed a determined hostility to foreigners. Hung Jin was prepared to counsel them wisely on this point, and he did so. Had we been willing to enter into negotiations with them in 1860, or even last year, we should have found that their calling us 'foreign brethren' had a real, good, substantial meaning in it. Still the 'Shield King' was not equal to the difficulties of his position. He has not been guilty of many charges alleged against him, but there is reason to fear that he has made shipwreck of faith and of a good conscience.

NO JUST CAUSE FOR BRITISH HOSTILITIES AGAINST THE TAE-PINGS.

"It is time that I should come to what I undertook—to the subject of our entering into hostilities with the Tae-pings. What *casus belli* have they given us? Possibly there may be a sufficient one stated in some despatch that the government at home received, and which has been laid before Parliament. Mr. Bruce had some communication with them, and subsequently Admiral Hope paid a visit to them at Nanking. But it is possible, also, that our present difficulties have arisen as much from the unreasonableness of our own countrymen as from that of the insurgents. The Kings are 'Coolies,' it is true, or, rather, they were Coolies; intercourse with them is different from intercourse with the barbaric pomp and tardy

shame of the Imperial Court. They profess many absurd and fanatical dogmas; their views as to theology are miserably degrading on those subjects which to us are most high and sacred. Their warfare against the Imperialists leads to indescribable misery among the people. All these things are true; but I fail to discover in them anything like a *casus belli*, as regards ourselves. Had the rebels outraged British property, and then refused to give satisfaction? Had they entered into engagements with us, and then wilfully and knowingly violated them? Did they threaten to stop our trade, or had they instituted any measures for that purpose? I have not heard any of the things involved in these questions alleged against the Tae-pings. It seems to me that we have heedlessly made war upon them. I contend that after holding the second city of the empire for nine years, and come forth victorious from five hundred conflicts with the Imperial forces, they ought to have been respected by us as belligerents. We had only to preserve a policy of neutrality, aiding neither them nor the Imperialists in their protracted struggle, and the Tae-pings would not have molested us. It is vehemently asserted that the foreign settlement would not have been safe with Shanghai in the hands of the rebels. Such an assertion can only be met by another equally vehement on the opposite side. But I fully agree with many who hold that if we, on our side, had clearly professed our neutrality, and fully explained our views to the rebels, they would have kept aloof from every place where foreigners were located by treaty right.

DEPLORABLE CONSEQUENCES OF THE CONFLICT.

“But it avails not to deplore the fact that we have taken the field against the Tae-pings, or to deplore it the more as needless and unjustifiable; *it is a fact*. We have defeated the enemy in every engagement, losing also valuable lives on our own side. But Admiral Hope undertook more than the forces available were equal to. We were obliged to retire and concentrate our troops in and around Shanghai. We handed over our conquests to the Imperialists, and when we had retired down came the Tae-pings and made short work of the ‘braves.’ The poor people are now in harder case than they had been before. They have been driven by thousands into Shanghai. There they are, nearly houseless and half fed. Cholera finds them an easy prey. More than 900 died last month within three days. These, it may be said, are unavoidable miseries of war. But the war *is* a fact, and it must be prosecuted. The British government has approved Admiral Hope’s measures. A large army must be concentrated again in China. Ten thousand allies—French and English—must be in the Yang-tze to annihilate the rebellion and give peace to the empire!

DIFFICULTIES IN THE PRESENT POSITION AND FUTURE PROCEEDINGS OF THE BRITISH GOVERNMENT.

“It behoves the British Parliament—the British people—to look at this new complication of affairs in China, to look it fairly in the face. If we are to pacify the empire we shall require 50,000 troops, and may then find again that we have undertaken more than we are equal to. But I ask in whose interest we are to put down the rebellion. Hitherto Admiral Hope has been acting in the interest of the Imperial Government. Of course, if we fight its battles it must pay all expenses. The British people cannot be expected to sacrifice the lives of its sons, and its treasure, to establish the Manchou rule, and all gratuitously. Now I protest against

our putting down the rebellion on behalf of the Imperial Government, however that may pay us for it, on two grounds. The first is the ground of its cruelty. I have read harrowing accounts of the devastations of the rebels—how the country is blasted by their march. The accounts are no doubt true. But I have seen also the ways of the Imperial braves, and kept company with them for hours together. Their march over the country was like the progress of locusts and caterpillars. Their thirst for blood was quenchless; their outrages on the young and old were indescribable. On the score of cruelty the case must be about even inclining to the Imperialist side, if we may judge on the principle that the more cowardly are the more cruel. But the question is not about the masses, but about the officers of government. And to know what will be the consequence if we put down the rebels on behalf of the Imperial Government, we have only to think of Yeh and his doings in Canton, when in almost twelve months he beheaded 70,000. I have heard Sir John Bowring, when other arguments for the *Arrow* war were exhausted, enlarge graphically on Yeh's barbarities. If we put down the Tae-pings we shall kill our thousands on the battle-field, and the governors of provinces will kill their tens of thousands in the execution areas. We shall be installing so many Yehs. Our high officers will be the ministers to so many butchers of human beings.

WEAKNESS AND CRUELTY OF THE IMPERIALISTS.

"The second ground on which I object to the putting down of the rebellion on behalf of the Imperial Government is the utter inefficiency of that government. Apart from rebel districts, the people everywhere set it at defiance. It is unable to fulfil its treaty engagements. Its soldiers are often uncivil and rude; the gentry are everywhere sullen and insolent; the mob is often riotous and violent; but against soldiers, gentry, and the mob, the authorities can hardly give any protection. Treaties stipulate for the toleration of Chinese Christians, and for liberty to Missionaries to preach, and teach, and build chapels. Chinese Christians are often spoiled: the native Missionary is stoned and murdered, his chapels are plundered and profaned, and government does nothing. The government at Peking sends out a magnificent edict; the provincial government issues letters and proclamations. Each is powerless. Christian blood is spilt, Christian property is plundered, Christian progress is stopped. All this under the government for which we are to spend our money and pour out the blood of our soldiers! This must not be.

"I daresay those who advocate the carrying out Admiral Hope's initiatory measures, and the carrying on war against the rebels on a great scale, would tell us that they don't mean to do so on behalf of the Imperial Government without insisting on securities from that government that it will fulfill all its treaty stipulations, and securing from it also greater privileges. This is to me a vain dream. The Israelites had an easier task to make bricks without straw than we are setting to ourselves in undertaking to pacify China in harmony with the Manchou government. The Manchous have had their time in China, as the Stuarts had in Britain, and the Bourbons had in France. It is not ours to hasten their downfall by interfering against them in the struggle between them and the Tae-pings, but neither are they worthy that we should interfere in their behalf. And whereas it is affirmed that we interfere in behalf of our own commerce, it has not been shown that the rebels have ever tried to check our commerce. Our green tea and our silk have come for eighteen months from districts in their hands. Where they are, it is said; all is desolation;

but where the Imperial authority exists there you have the people. True ; because we have not been in any places where their possession of the country was uncontested. In no country where war is raging can we expect to find a crowded and industrious population. I have tried, and tried in vain, to find some grounds on which I could justify in my own mind our commencement of active hostilities with the Tae-pings. There was one fair course for us to pursue—a *real impartial neutrality*. We have departed from it without good reason, and launched upon a stormy sea not knowing clearly whither we are bound, and not prepared for what may befall us.

NEUTRALITY THE ONLY SAFE AND RIGHTEOUS COURSE FOR OUR GOVERNMENT.

“ It is vain, I suppose, to hope that there will be an honest return to a policy of neutrality. We cannot help, it will be said, following up the course which Admiral Hope has initiated. But the British Parliament should lay down certain limits which neither ambition nor caprice on the part of conductors of affairs here may overpass. Let the severity of our dealings with the Tae-pings be tempered with mercy ; it should not be ours to co-operate in their extermination. If we subdue them so as to place them at the mercy of the government, we should insist on it and see to it that *its* dealings be also tempered with mercy. We should see to it also that the privileges which we have fought for and won, which are now treaty rights, actually take effect. While I thus write, I confess that I think we shall find a conflict with the Tae-pings a very painful, tedious, and expensive affair ; and that the attempt to bolster up the Manchou dynasty will be found a very thankless and uncertain undertaking. Let it be granted that we can put the rebellion down, and that the present boy Emperor comes in our time to take the reins of government in his own hand—after all, what shall we have done for the millions of the Chinese people ? The French and we together may support a Tartar Emperor in Peking, as the French maintain the Pope in Rome, and the Chinese may not be a bit more grateful to us than the people of the States of the Church are to Louis Napoleon.

“ I will venture to say that at this crisis in Chinese history, the hope of the Emperor lay in one of two things—a native revolution, or a foreign occupancy. For hundreds of years since the Christian era there have been in China anarchy and civil strife. The nation has groaned in pain for centuries, until at last the ruler, to bind up its distracted state, has appeared. If foreigners stood aloof, some man equal to the difficulties of the position might in our time come forth, and a new dynasty be inaugurated, under which the millions would enjoy repose. At present the French and ourselves are in arms together ; the French, whose avowed object is to defend the claims of Popery ; and we, whose avowed object is to defend and extend our commerce, and whose representatives, some of them at least, are annoyed by the presence and operations of Protestant Missionaries.

“ Our policy should be to abstain from interference in the internal business of the empire. If the government *de facto* accepts of foreign aid in the management of its customs, that is well. If it encourage foreigners to enter its service in other departments, that also is well. But let not us call those rebels whom it calls rebels. Let not us lend our armies and fleets to do for it what it cannot do for itself. If we only did what was right, China would, by-and-by, in God's providence, come to a better state than it is in at present. Whatever betide, a nation is no more justifiable than an individual, in doing evil that good may come.

“ I have written much more than I intended ; you will, however, take the trouble

to read my remarks as they stand. Information on the state of things in China is sadly wanted at home. You may think the whole, or a portion of what I have said, not unworthy to be given to the public.

"I remain, yours very sincerely,

"REV. DR. TIDMAN."

(Signed) "JAMES LEGGE"

AMOY.

IN this city, where the agents of three Missionary Institutions have been labouring for several years, a larger measure of success has been realized than in any other part of China. At the present time the number of converts admitted to the fellowship of the Christian Church exceeds 600, of which 262 are under the pastoral care of our Brethren the MESSRS. STRONACH and LEA. The congregations in AMOY are numerous, and composed of hearers who listen with reverential attention to the preaching of the Gospel; and, by the labours of our Brethren, aided by those of Native Agents, the great truths of salvation are widely diffused, not only in the city but in the populous districts around. More labourers are required for the wide fields which are opening in all directions, and the first fruits secured by the grace of the Holy Spirit afford abundant promise of a glorious harvest to more extended labours for the salvation of the people.

ERECTION AND OPENING OF NEW CHAPEL.

"Amoy, July, 1862.

"DEAR BROTHER,—We mentioned in our last letter the commencement of the new chapel, for which, after a severe struggle, we had succeeded in obtaining an eligible site in the populous district of Kwan-a-lai. The erection was not again interrupted, and the building was opened for Divine worship on Sunday the 23rd of March last. It is much admired by all who have seen it, whether foreigners or Chinese. As in the other chapels in Amoy, a portion close to the pulpit is set apart for the women, and that portion is seated to hold 100 hearers: the body of the chapel is seated for about 240 more. The services on the day of opening were well attended, and have continued to be so ever since.

FORMATION OF SECOND CHURCH.

"At a special meeting of the Church members, held on the 18th April, after interesting addresses and earnest prayers by several of the deacons, a division of the Church into two portions was unanimously agreed to; and each individual was asked to which section he wished to have his name set down as belonging. The same deacons superintend the affairs of both parts, but there are separate communion services, and different days for examining candidates. The members generally meet in one of the chapels alternately every Friday evening, for prayer, praise, exposition of Scripture, and the admission and discipline of Church members; and hold besides a united prayer meeting one Sunday evening every month. There is also the monthly Missionary Prayer Meeting held in rotation in the four chapels:—Amoy, and attended by the converts connected with the entire Mission.

INCREASE OF THE CHURCH.

“ Since we last wrote there have been baptized in our two chapels ten men and six women, and also three children. There are still several candidates for baptism in connection with each of our chapels. During the half year one male and one female Church member have died. The present number of members is 169 men and 93 women—in all 262. In both our chapels daily forenoon and afternoon services are held, the attendance on which is encouraging; and we also engage in street or roadside preaching as we find opportunity.

MISSION AT CHANG CHOW.

“ Messrs. John Stronach and Lea have each during the last half-year paid several visits to the city of CHANG CHOW. Our chapel there is always well filled when a Missionary makes his appearance. On Sunday about twenty of the natives who keep the Sabbath more or less strictly meet for regular service; and on these occasions the usual order and decorum which mark our chapel services in Amoy are observed there also; but during week-days those who attend are allowed to propose questions and start doubts or difficulties, on condition of listening quietly to the answers that are given. The Native Assistants employed hold daily services and are heard for the most part attentively; but from novelty or other cause much more interest is manifest when the Missionary conducts the service. There are several individuals worthy of admission to the Church, and others seem maturing in Christian knowledge and experience. Every evening the majority of the inquirers meet in the chapel for evening worship; and conversation on religious subjects is usually kept up till a late hour.

MISSIONS AT KWAN K'AN AND HAI CH'UNG.

“ The same remarks apply to KWAN K'AN, also visited by each of the Brethren several times during the last half-year. The interest which delighted us at first has (as we feared it would) somewhat fallen off, so far at least as respects attendance at the chapel; but in the streets, and in the neighbouring villages, which are numerous and accessible, large and attentive audiences are as easily obtained as ever. Opposition to the Gospel is not openly manifested, but it exists, so that, though there are several earnest inquirers regular in attendance at all the services, there have been no admissions to the Church. The opposition takes such form as this. The tenants of houses in a particular district are expected to take an interest in the idolatrous services of the local temples, and contribute to the expense, and, in turn, to act the part of managers of these services, consisting both of processions and theatrical exhibitions. A Christian shopkeeper or tradesman would of course object to this *in toto*, and the result would be a union of the rest against him, the withdrawal of the lease of his premises, and the destruction of his business. Far from obscure hints of this course of things have been given to our converts; and, till a considerable number come forward at once, the difficulty thus presented will prove formidable, involving as it does the probable loss of their temporal all.

“ In HAI CH'UNG a larger and more convenient place of worship has been opened, the rent still, as formerly, being defrayed by our converts in Amoy. Those who have been baptized continue consistent in outward conduct, as well as constant in attendance on the means of grace. One of them is an assistant in our Kwan K'an chapel, and exercises a very favourable influence on all who come into contact with

him there. Several inquirers have long been under instruction, and give considerable satisfaction as to progress in knowledge and grace.

“The several services for women, conducted by Mrs. and Miss Stronach, continue to be well attended.

TRAINING INSTITUTION.

“Of this Mr. Lea reports:—‘During the past year three students have left. Two of these, who for some years were employed as preachers, have, from the commencement of the Institution, regularly attended its classes. They are permanently engaged in the charge of two of our Stations, the one at Chang Chow, the other at Hai Ch’ung. Both of these young men are conducting the important labour assigned to them in the most efficient and satisfactory manner. The report of the interest awakened at Chang Chow has been given in the previous part of the letter. The third of the students is a young man who was converted to Christianity during a residence in the United States. He returned to China possessing an excellent knowledge of our English Scriptures, but unable to read a single character in his own language. It was necessary to his efficiency as a preacher that he should be able to use the Chinese version. After two years’ study (part of which time, however, he has been engaged in preaching) we think him well qualified for regular service as an Evangelist. He is occupied in daily preaching and in the general oversight of the new Chapel in Amoy; we have every reason to rejoice in his diligence and zeal. We have found it necessary to employ a chapel-keeper at two of our Out-Stations. The men who are employed in this capacity received a few months’ instruction before entering on their duties. It is expected that all their leisure time will be occupied in assisting at daily preaching, or in religious conversation with attendants at the chapels. The expenses for food, &c., were defrayed (during the time they were with us) from the funds of the Institution. We have received another member of the Church as a student. There are now six native Christians engaged in a course of preparatory study; but we find it necessary to employ them occasionally in the work at the Out-Stations. This plan has the disadvantage of rendering their studies more desultory than could be wished; but the fact of their being engaged more or less in actual work, will not fail to give them an increase of earnestness and aptitude for the labours in which, it is hoped, they will be hereafter permanently employed.’

REINFORCEMENT OF THE MISSION EARNESTLY SOUGHT.

“In conclusion, we think it right to remind the Directors that it is long since this Mission was reinforced, and that our efforts might be easily extended in the populous district around by an increase of labourers. It is nearly a quarter of a century since two of our number left England, to which they have never returned even for a visit; that though we are all determined to remain at our post till compelled by failure of strength to leave it, yet health in a tropical climate is proverbially uncertain, and it takes considerable time for a new comer to acquire the language. None of your Mission Stations in China has been so favoured with permanent success as this one has been. Should one of your present labourers be disabled, many of our operations would need to be curtailed, or a burden would fall on the others for which their strength would be insufficient, and which might result in their sickness and temporary or permanent retirement from the field. We suggest, therefore, that it is no more than prudent that, as soon as may be, a

colleague be sent to us well qualified, both as regards spiritual, mental, and bodily vigour, for coping with this difficult language, and for co-operating with us in the cultivation of so important, interesting, and productive a field of labour as Amoy has long presented.

" We remain,

" Dear Brother,

" Yours very faithfully,

(Signed) " JOHN STRONACH,

" ALEXANDER STRONACH,

" WILLIAM K. LEA.

" REV. DR. TIDMAN."

INDIA.

CALCUTTA.

WE have been highly gratified by a Report from the REV. DR. MULLENS, as to the state and progress of EDUCATION in the City of CALCUTTA; and we invite the special attention of our readers to this interesting document.

In the higher department of Education the newly formed University appears likely to render valuable assistance; and, should the judicious and enlightened views of DR. DUFF, DR. MULLENS, and other Christian counsellors be honestly and effectively carried out, we cherish a sanguine hope that the native youth of India will derive from the Institution the highest advantages, and that, indirectly, the gigantic idolatry of the country must be undermined, and the cause of truth and righteousness in the same degree promoted.

The state of our excellent Institution at BHOWANIPORE is also very encouraging. The number of pupils is large, amounting to 450, and the payment of school fees has tended rather to the increase than the diminution of the pupils; while the annual produce of these payments, amounting to about £250, will greatly facilitate the labours of the Tutors, and much extend the advantages of the School.

The lamented death of MRS. MULLENS naturally awakened our fears that the course of ZENANA VISITATION, which she had so zealously prosecuted, would be impeded, if not closed; but we are happy to learn from the letter of Dr. M. that there is no longer ground for such apprehension. Both the MOTHER and DAUGHTER of our lamented friend, with other Christian associates, continue successfully to prosecute these labours of love for the benefit of the secluded Hindoo ladies of Calcutta. We are rejoiced also to know that in other parts of India our countrywomen have been stimulated, by the example presented in that city, to attempt the same course of visitation, and in all cases a degree of success has followed these attempts which has more than equalled the expectation of the labourers.

BHOWANIPORE EDUCATIONAL INSTITUTION.

" Bhowanipore, July 22nd, 1882.

" MY DEAR FRIEND,—In your Annual Report you have mentioned with satisfaction the subject of fees in our Educational Institution, and noticed that we had just increased them. I cannot feel sufficiently thankful that we were led to take this step, though at first we had some doubt of its effect, and anticipated the loss of many of our scholars. The result will be as gratifying to you as it has been to us. So far from losing scholars we have continued to advance in number; so that for the last three months, notwithstanding the withdrawal of sick boys and others, our number has remained steady at 450. The fees throughout *last year* averaged ninety rupees a month: in February *this year* they were eighty-eight. Since the introduction of the present scale of payments they have stood as follows:—

" March, 231 rupees, 2 annas; April, 242 rupees, 9 annas; May, 226 rupees, 2 annas; June, 224 rupees, 3 annas; July, 224 rupees; i. e. 1148 rupees in 12 months, or, allowing for the diminished income of October and November, when many of our boys leave Calcutta, about £250 a year—a most valuable relief to the income of the Auxiliary, already much tried by the heavy expense of supporting two Native Missionaries.

CALCUTTA UNIVERSITY.

" The *University system* is now exercising a most powerful influence on education generally throughout India, and especially in this province of Bengal. The *University of Calcutta* has opened its career with great spirit, and a most earnest desire has sprung up amongst the thousands who study English in this province, to obtain its honours. Thus at the entrance examination, last December—a most initiatory examination, of low standard—nearly eleven hundred candidates entered, though not quite half of them passed. The University standard, the books and subjects appointed for examination, are rapidly determining the character of the education given in every Anglo-Vernacular School in the country. You will be rejoiced therefore to hear that the direction of these subjects is in good hands, and that the choice of books or extracts in English literature is not merely of a negative character, but contains numerous pieces of a *sound moral kind*, and in some cases of a *peculiarly elevated tone*. In the governing body of the Senate (called the Syndicate), the Christian and Missionary Institutions of the country are well represented by Dr. Duff, who has devoted much time to these questions, and has exercised a powerful influence on their practical settlement. The importance of that influence cannot be overrated; for the character which the University will bear for many years to come, the tone of its literature, and its influence upon the education of the country generally, are being determined now; and if once settled upon a thoroughly sound basis will probably remain so, and accomplish a lasting benefit to the successive generations of this populous land.

" A plan of Dr. Duff's for establishing a few extra professorships in connection with the University, and not with the Presidency College, brought out prominently a question of vital interest to all our Missionary Institutions—whether the principal Government College just named was to be one College in connection with the University, or to become to a great extent the University itself and absorb all other Institutions as merely feeders to its rank and honours. Some were willing to have the University rooms, halls and offices, located *within* the Presidency College (for

which a new building is about to be erected), and to have all special professorships, needed by *all* University students located not *in* the University, but in the College, which is but a *part* of it. Animated discussions were held in the Senate, and in the different faculties into which it is divided, before this matter could be settled. You will easily imagine that there were some of us who opposed to the last the absorption of the University into the old Government College system. Dr. Duff led the opposition, ably seconded by the Bishop and Archdeacon Pratt, and followed by others of us who held the same views. The result was a kind of compromise, and an offer on the part of the new Lieutenant-Governor (the head of Bengal Government Education), to do his best to accommodate the system to our views. It was agreed that there should be a *separate University building*, standing on its own independent ground, and capable of being enlarged as the growth of the University requires; and one special professorship of a class, open equally to all University graduates and undergraduates, is to be established. It is probable that the special Colleges of Medicine, Law, and Civil Engineering, will not be absorbed *into* the Presidency College, but will stand side by side with it; and that all the public instruction of Calcutta and its neighbourhood may be placed under a Committee of Managers of Education, selected from all the various bodies. It was suggested at the same time that when the new Colleges and the University Hall are erected, it would be well if the various Missionary Societies would secure a suitable piece of ground close by for the erection of a Theological Hall, in which students of these Colleges may be invited to attend Lectures, visit Missionaries, and the like. What will come of these various schemes and suggestions it is impossible definitely to say. One thing is clear—education is gaining greater influence than ever, and has obtained a prodigious impulse from the establishment of this University. It becomes Missionaries to be alive to its importance, and to see that, as far as they can secure such a result, that influence shall be Christianized.

FEMALE EDUCATION.

“I am sorry that an impression seems prevalent that, owing to my dear wife's death, our plans in female education have come to an end. Will you kindly help us, by letting our friends know that such is by no means the case. It is quite true that both in the Girls' Boarding School, and the Zenana Schools, her own personal instructions in the native language were of special value, and were greatly prized by her numerous scholars. But we should show small regard for these objects, in which she took so deep an interest, were we now to sit down idle and make no effort to supply her place. Already, while she lived, her friend Miss Cowen had, to a large extent, taken her place in the Boarding School, and, by her attainments in Bengali, been growing more efficient as a Teacher daily. By Miss Cowen's help the Boarding School has been kept on as usual, and we had sixty girls (as before) at the beginning of the year. Our expenses are great, because we have now to pay a Teacher's salary, where formerly Mrs. Mullens received nothing—a cost to us of no less than £84 a-year: and, notwithstanding kind help from Geneva last year, we have expended all our funds. May I ask you kindly to send on *as soon* as you receive them, any contributions forwarded to you by our friends? And if, in consideration of our peculiar position, you think the Directors could give the School, *for once*, a grant towards the Teacher's salary, we should be very glad.

ZENANA SCHOOLS.

"The Zenana Schools we should have been particularly sorry to close. We resolved, therefore, to try and keep them open for at least the present year. We found a very nice native Christian widow, who was willing to superintend their instruction; and Alice was most anxious to undertake the business management together with the work department. Our kind friend Mrs. Murray, who joined my wife at the outset, was most anxious to keep on her share, and others have most kindly helped at different times. The result is that the Schools are as full as before, especially of women; the number of houses visited has increased, and all the elements of the system have been maintained. The general education in reading, writing, work, &c., goes steadily on. *Eleven* houses are visited, containing eighty-six women and fifty children. There are three daily Teachers at work, two Hindu, one Christian; one superintending Teacher, a Christian. Alice visits the Schools most regularly, and Mrs. Lacroix and Mrs. Murray help her very greatly. And best of all, so steadily does the good cause go on, that about Christianity there is a reserve. The Bible is read directly; with the 'Pilgrim's Progress,' the 'Peep of Day,' Mrs. Mullens's own Christian books, and others. In writing to our friend Miss Rutt to-day about these Schools, Alice says: 'The Zenanas are getting on very nicely on the whole. In the last of our new houses we have two women most anxious to learn. The day we first went they would hardly let us come away. One of the women told us she had been longing to learn for months, and had begun with one of her husband's youngest brothers, but could not get on. In three weeks she has read through the Gospel of John, and can answer any question upon it. Another very nice woman in the house is reading the "Peep of Day." We have one very nice Zenana in Bhowanipore, containing five women most quick and attentive. The eldest worked the centre of the mat that we sent to Miss Webb. She is reading the Bible right through, and, when we go, our Teacher Caroline reads then a chapter besides. She told us that her husband likes her to hear about Christianity. Another clever pupil of ours is the wife of a doctor in Bhowanipore. She not only pays for her wools and canvas, but sends her own carriage for us every week. She reads and writes Bengali very nicely indeed, and her English is getting on capitally. She is reading the Second English Instructor, and can write short sentences. Her husband is very anxious for her improvement, and has helped her on a great deal. The wife of one of the native Missionaries has visited her, and taught her work. The *Behala School* is in a flourishing condition. Grandmama, Caroline, and I went yesterday, unexpectedly, and found twenty-seven children quite busy with their reading. Our head girl died lately of cholera. We took with us a toy, a man who swallows potatoes by the turning of a wire handle. Though the children had seen it many times before, they were wild with excitement, all crowding round to turn the wire. Mrs. Murray, Miss Sutherland, and I go to five Zenanas together. Mrs. Murray has four others of her own in Intally, and I have five houses and the *Behala School* in this part of the town.'

"I think, my dear friend, this letter will speak for itself, and furnish sufficient answer to the inquiry, Shall these Schools be given up for want of funds?

"With kindest regards to the Directors,

"Believe me,

"Ever most affectionately yours,

"REV. DR. TIDMAN."

(Signed) "JOSEPH MULLENS."

POLYNESIA.

SAVAGE ISLAND.

NOT more than ten years ago, this island was immersed in the lowest depths of barbarism, its very name being indicative of the peculiar atrocity which characterized its inhabitants. Through the wonder-working power of the Gospel, these same people have now utterly abandoned heathenism, and become a professedly Christian community. The energetic and successful labours of a few Native Evangelists having prepared the way for the reception of a European Missionary, the Rev. W. G. Lawes, with Mrs. Lawes, then recently arrived from England, took up their residence on the island in August 1861. Our young friends were accompanied by the Rev. George Pratt, of Samoa, who, from his knowledge and experience, has rendered valuable aid in the selection of Candidates for Church-fellowship, in Scripture translation, and in the general work of this most promising Mission.

In the following letter Mr. P. gives a brief notice of what had been effected up to the period of his approaching departure.

“ Niue, or Savage Island, April 9th, 1862.

“ DEAR BROTHER,—The time to look for the ‘ John Williams,’ and consequently the termination of my holiday here, has nearly arrived. What I have done during the past eight months will not take many words to narrate. My study of the language of this island while in Samoa, enabled me at once to commence preaching and conversing with Candidates.

ENCOURAGING PROGRESS OF THE MISSION—FORMATION OF FIVE CHURCHES.

“ Up to the end of last year, I had held 547 Conversations, and as the result, 211 persons were added to the Churches. The two Churches were further subdivided into five, each under a Samoan Teacher. Deacons also were chosen and appointed in each Church.

“ I may add a word about the Samoan Teachers—I have lived for days together in each of their families; have met them every week in a Bible Class for their benefit; and have had plenty of opportunity to correct some rather unfavourable impressions against them. Four of them are worthy men, and highly esteemed by the people, amongst whom God has given them great success; but there have been exceptions.

TRANSLATION AND REVISION OF THE SCRIPTURES.

“ Giving my whole strength to the revision of the translations made by the Teachers, I have been able to get ready for the press, *Matthew, Luke, and Acts*, and the day before yesterday I completed the Epistle to the *Philippians*, which I mean to be my farewell to the Churches. My plan has been to compare these translations, sentence by sentence, with our reserved copy of the Samoan revised New Testament, and with the Textus Receptus. Then in all cases of difficulty—difficulties peculiar to Polynesia—I referred to the Hawaii, Tahitian, Rarotongan, and Tongan versions. These are often invaluable where commentators fail. The class of words referring to physical facts is very exact, so that you may easily decide which

should be used. There is very little difficulty with idioms, the languages being very much alike in this respect. Words, however, have often a different shade of meaning here, to what the same words have in Samoan. Finding the edition of the Gospel of Mark (4000) which we brought with us nearly all sold, I have also revised that for a new edition to be bound up with the other books. * *

CHEERING POSITION AND PROSPECTS OF MR. AND MRS. LAWES.

"From the commencement of this year I have handed over every department of the work (except translations) to Mr. Lawes. He has gained a very fair knowledge of the language, so that there is no reason to fear on that score. Both Mr. and Mrs. L. like the Natives, which is also a very great point, for, as a natural consequence, the Natives will like them.

"The people are very importunate with us to remain; that of course is out of the question, while Savaii and Lifu have only one Missionary each. Besides, Mr. Lawes is well able to look after this island himself. If another day he wants help with the translations, I should be willing to come and lend a hand. We have been here long enough to become deeply interested in him and his people, and to pray earnestly for their welfare.

"Yours truly,

"REV. DR. TIDMAN."

(Signed)

"G. PRATT.

ARRIVALS IN ENGLAND.

Rev. John Dalgliesh, and Mrs. Dalgliesh, accompanied by Mrs. Roome, from Barbice, per "Princess Royal," September 1st.

DEPARTURES.

Rev. James Milne, per "Regia," to Kingston, Jamaica, September 3rd.

Rev. G. O. Newport, and Mrs. Newport, per "Lord Warden," to Madras, en route for Travancore, September 11th.

Mrs. Gardner and three Children, per "La Plata," to Kingston, Jamaica, 17th September.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following:—

For Mrs. Corbold's School, Madras—To the Clapham Ladies' Missionary Working Society, For a Case of Useful and Fancy Articles, value £34; To Friends at Warminster, For a Box of Useful Articles, value £27.

For Mrs. Porter, Cuddapah—To the Missionary Working Association, Surrey Chapel, For a Box of Useful and Fancy Articles; To the Haverstock Chapel Juvenile Missionary Society, For a Box of Work; To Mrs. Barker and Friends, Leicester, For three Boxes of Useful Articles, value £72.

For Mrs. Rice and Mrs. Sewell, Bangalore—To Mrs. Deeping, Newark, For a Box of Useful Articles.

For Rev. J. H. Budden, Almorah—To Mrs. Newton and Friends, at Kensington, For a Case of Articles for Sale, value £50.

For the Native Teacher, John Palmer, at Negercoil—To the Sunday Schools in connexion with the Independent Church, Great Yarmouth, For a Box of Books.

For Rev. R. B. Taylor, Cradock—To Friends at Hanover Chapel, Peckham, and to Miss Allport, Camberwell, For a Box of Useful and Ornamental Articles.

For Rev. T. Thomas, Zambesi River—To a few Friends at Glamorgan St. Chapel, Brecon, For a Box of Clothing.

For Rev. W. Ross, Lekatleng—To the Ladies' Working Society, Bromley Chapel, For a Box of Clothing and Useful Articles, value £10.

For Rev. F. Jones, Jamaica—To the Juvenile Missionary Society, Ryde, Isle of Wight, For a Box of Clothing.

For Rev. W. J. Gardner, Jamaica—To Miss Evans and Young Ladies at Shaftesbury, For a Box of Clothing and Useful Articles, value £31.



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John Bunyan.

A PRINCELY man will take his place among princes, whatever be the circumstances of his birth and early life. His ancestors may belong to the large class of the "nobodies," but he himself, by virtue of the true soul that is in him, will find his way to the front ranks of the "somebodies," who build their own monuments and make the world their debtor. The sun is not to be prevented from pouring his blessed light upon the grateful fields, because dismal fogs have piled themselves upon the mountain's brow. Sanctified genius, although in tinker's garb and a felon's cell, will spread its broad pinions, and rise to its native heavens in sight of the multitude who look up and admire. People talk a great deal of grave nonsense about facilities, and influential patrons, and adventitious circumstances, and so forth, as helping a man out of native obscurity, and giving him the opportunity of asserting his claim to an audience; but the truth is, the genuine stuff—that which has the ring of the true currency—is sublimely independent of all such so-called auxiliaries, and works its way right up to the ear of the world, not only without them, but in spite of obstacles and barriers which it throws down in its march to immortality. Who were the pre-ordained patrons of the brazier's son, born in the hamlet of Elstow, near Bedford, in the year 1628? We reply, the genius with which his Maker endowed him, and the grace with which He subsequently adorned him. Soldering cracked pots, and patching crazy saucepans, was not employment likely to send a man's name, with a halo of glory around it, into every nook and corner of the civilized world; and Bedford gaol and Judge Twisden could hardly be considered in the light of facilities in the pathway of fame. Nevertheless, all these obstacles were conquered by the man we speak of, and the magic touch of his sanctified genius compelled them to render service in a direction opposite that to which they naturally tended. Hence now we speak with a glow of intense satisfaction of the "immortal tinker," implying the victory of mind consecrated to God

over the hardships and difficulties of the humblest lot. The hammer of the great allegorist fetches music from that cracked pot; his dream peoples Bedford gaol with bright visitants from celestial shores; and we laugh, with the satisfaction of righteous triumph, as we look in the hard face of the shrivelled Twisden, and behold his bitter disappointment.

The first thing that strikes us in relation to the author of the "Pilgrim's Progress," is the transforming power of Divine grace upon his heart and habits. Southey, and after him Macaulay, have represented Bunyan's life in a far more favourable light than he does himself. "By most of his biographers," says Lord Macaulay, "he has been treated with gross injustice. They have understood in a popular sense, and those strong terms of self-condemnation which he employed in a theological sense. They have therefore represented him as an abandoned wretch, reclaimed by means almost miraculous; or, to use their favourite metaphor, 'as a brand plucked from the burning.' Mr. Ivimey calls him the depraved Bunyan, and the wicked tinker of Elstow. Surely Mr. Ivimey ought to have been too familiar with the bitter accusations which the most pious people are in the habit of bringing against themselves, to understand literally all the strong expressions which are to be found in the 'Grace Abounding.' It is quite clear, as Mr. Southey most justly remarks, that Bunyan never was a vicious man. He married very early: and he solemnly declares that he was strictly faithful to his wife. He does not appear to have been a drunkard. He owns, indeed, that when a boy he never spoke without an oath. But a single admonition cured him of this bad habit for life.* Bell-ringing and playing at hookey on Sundays seem to have been among the vices of this 'depraved' tinker. They would have passed for virtues with Archbishop Laud. It is quite clear that from a very early age Bunyan was a man of strict life and of a tender conscience. 'He had been,' says Mr. Southey, 'a blackguard.' Even this, we think, too hard a censure. Bunyan was not, we admit, so fine a gentleman as Lord Digby; but he was 'a blackguard' no otherwise than as every labouring man that ever lived has been 'a blackguard.' Indeed, Mr. Southey acknowledges: 'Such he might have been expected to be by his birth, breeding, and vocation. Scarcely, indeed, by possibility, could he have been otherwise.' A man whose manners and sentiments are decidedly below those of his class, deserves to be called a blackguard. But it is surely unfair to apply so strong a word of reproach to one who is only what the great mass of every community must inevitably be."

But, whilst readily admitting that the former biographers of this

* It has been generally supposed that Bunyan, when a soldier, belonged to the Parliament army. The circumstance has been considered as inconsistent with the continuance of his profane habits beyond a very early period. But Mr. Ollivier, in his "Life of Bunyan," prefixed to the third volume of the new edition of his works, shows that there is more reason to believe that he was a soldier in the King's army. P. vii.—Ed.

wonderful man have given too deep a colouring to the sins of his early life, it ought not to be forgotten that comparative morality and evangelical conversion are two widely different things, and that degrees of depravity do not touch the question of Divine grace. That grace is not less, but more illustriously exhibited, in transforming the formalist into a little child, than in reclaiming the notoriously profligate from open vice. The publicans and harlots go into the kingdom of heaven before the self-righteous pharisee, although he is far enough from the category of Lord Macaulay's "blackguards." Now, this was Bunyan's case for a time. The transition period of his life, between that of open sin and scriptural conversion—though it was precisely the period when he received the dangerous praise of his neighbours on account of his reformation—was one of extreme peril to himself. Let us hear his own account of the matter. He was busy one Lord's-day afternoon at a game called "cat," and had struck the ball once, and was about to strike it again, when a voice darted into his soul, "Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell?" His arm was arrested, and looking up to heaven, he thought the Lord Jesus was looking down upon him in remonstrance and severe displeasure; and at the same moment the conviction flashed upon him that he had sinned so long that repentance was now too late. "My state is surely miserable—miserable if I leave my sins, and but miserable if I follow them. I can be but damned, and, if I must be so, I had as good be damned for many sins as few." In the desperation of this conclusion he resumed the game with renewed vigour, and so persuaded was he that salvation was for him impossible, that for some time after it was his determined purpose to enjoy the pleasures of sin with the keenest zest. In fulfilment of this fearful resolution he went on, sorry that he could not indulge in this madness of despair to the full extent that it suggested; when one day, standing at a neighbour's window, cursing and swearing, and "playing the madman after his own wanton manner," the woman of the house affirmed that he made her tremble, and that he was the ungodliest fellow for swearing she ever heard in her life, and enough to ruin all the youth of the place. His reprover being a notoriously worthless character, this reproof amazed Bunyan, and silenced him. He blushed and hung his head, and wished that he was a little child again, that his father might teach him to speak without profanity, considering it impossible that he could break from the bondage of this inveterate habit. Nevertheless, from that hour he ceased the use of profane language, and people wondered at the change.

But was he now a Christian? Let us quote his own words: "Quickly after this I fell into company with one poor man that made profession of religion; who, as I then thought, did talk pleasantly of the Scriptures, and of the matter of religion. Wherefore, falling into some love and liking of what he said, I betook me to my Bible, and began to take

great pleasure in reading, but especially with the historical part thereof; for, as for Paul's Epistles, and such like Scriptures, I could not away with them, being as yet ignorant either of the corruption of my nature, or of the want and worth of Jesus Christ to save me. Wherefore I fell into some outward reformation, both in my words and life, and did set the commandments before me for my way to heaven, which commandments I also did strive to keep; and, as I thought, did keep them pretty well sometimes, and then I should have comfort; yet, now and then should break one, and so afflict my conscience; but then I should repent, and say I was sorry for it, and promise God to do better next time, and then get help again; for then I thought I pleased God as well as any man in England. Thus I continued about a year; at which time our neighbours did take me to be a very godly man—a new and religious man—and did marvel much to see such great and famous alteration in my life and manner; and, indeed, so it was, though I knew not Christ, nor grace, nor faith, nor hope; for, as I have well since seen, had I then died, my state had been most fearful. But, I say, my neighbours were amazed at this my great conversion from prodigious profaneness to something like a moral life, and so they well might; for this my conversion was as great as for Tom of Bedlam to become a sober man. Now, therefore, they began to speak well of me, both before my face and behind my back. Now I was, as they said, become godly; now I was become a right honest man. But, oh! when I understood there were these words and opinions of me, it pleased me mightily well. For, though as yet I was nothing but a poor painted hypocrite, yet I loved to be talked of as one that was truly godly.”

Alas! poor Bunyan was in peril still—deep peril; for up to this time he was a stranger to everything that a man must know before he can enter the kingdom of God. He is changed from the desperate sinner to the painted hypocrite; but the power of Divine grace can change the heart, and make him a new creature in Christ Jesus; and it did, and hundreds of thousands have had reason to bless God for the fact. His works—so full are they of the great truths of the Gospel, so forcible in the rich Saxon of the multitude, so vivid with the most admirable illustrations, and so brightly illuminated with the glorious rays of the Sun of Righteousness—have been the means of conversion to multitudes, and of instruction and edification to vast multitudes more. No single uninspired preacher, by the press, has ever had such an audience, we suppose, as the renowned author of the “Pilgrim's Progress.” God's grace did a great thing when it brought that man down from his pedestal of religious pride, and threw him on his face before the cross of Christ.

In Bunyan's case we note, secondly, remarkable conscientiousness—an ardent desire to be right in everything. This fine spiritual trait, this soul sensitiveness, is essential to the highest type of the Christian life. But, oh! in what perplexities and troubles, in what mental agonies,

it plunged the author of the Pilgrim! He was repeatedly assailed by strange and fierce temptations, and went through a fiery ordeal before he found perfect peace in the finished work of Christ. He was being trained for a great work, and the severity of the discipline, of which others have largely reaped the benefit, often drove him almost to the verge of despair. "My original and inward pollution," he says, "that was my plague and affliction. *That* I saw at a dreadful rate, always putting forth itself within me—that I had the guilt of to amazement; by reason of that I was more loathsome in mine own eyes than a toad; and I thought I was so in God's eyes, too. Sin and corruption, I said, would as naturally bubble out of my heart as water would out of a fountain. I thought now that every one had a better heart than I had. I could have changed hearts with anybody. I thought none but the devil himself could equalize me for inward wickedness and pollution of mind. I fell therefore, at the sight of my own vileness, deeply into despair; for I concluded that this condition that I was in could not stand with a state of grace. Sure, thought I, I am forsaken of God; sure I am given up to the devil and a reprobate mind. And thus I continued a long while, even for some years together." Amidst these fearful agonies an occasional gleam of sunshine gladdened his soul, but the transient gleam was soon displaced by still more awful darkness. To indulge in horrible blasphemy, to sell Christ, to utter words which should amount to the sin against the Holy Ghost, were among the tormenting temptations with which he was assailed; and in proportion to his eagerness to be right with God was the force of the fiery darts of the enemy. He himself concluded that he was possessed by the devil; but, in mercy, the time of deliverance came at last, and John Bunyan stands before us after the conflict a strong man, fully prepared for the work he had to do. After many desperate struggles he had got through the Slough of Despond, and marched on to meet with the shining ones, and to get a charming view of the Delectable Mountains.

We have space to notice only one thing more—the earnestness of Bunyan's mind. He was a man in earnest. His preaching was with power, for he felt what he uttered. He knew the bitterness of sin, and the blessedness of salvation. He knew the wiles of the devil, and the preciousness of Christ. And he knew the depravity of the human heart, and the consolations of the Holy Ghost the Sanctifier. He could not but speak the things he had seen and heard, and the full energy of his mind was devoted to his work. People heard, and wondered, and believed. In his unostentatious labours for the spiritual welfare of the common people, he sometimes excited the jealousy of the parish ministers, and even under the tolerant rule of the great Cromwell he was sometimes in danger of imprisonment; but it was not until the Restoration that his real peril came. The dark conspiracy of priests and rulers to extinguish the light of evangelical truth in England laid hold of Bunyan

as one of its first victims. On the 12th of November, 1660, he had promised to meet a small congregation in a private house at Samsell, in Bedfordshire. Before the hour of meeting, he was informed that a warrant was out to seize him; but John Bunyan would not run from duty, whatever the consequences might be. The constable entered and arrested him. He had only time to say a few words, and they are worthy of the man: "You see we are prevented of our opportunity to speak and hear the Word of God, and are likely to suffer for the same. But be not discouraged. It is a mercy to suffer for so good a cause. We might have been apprehended as thieves or murderers, or for other wickedness; but, blessed be God, it is not so. We suffer as Christians for well doing; and better be the persecuted than the persecutors." After being taken before a justice, he was committed to gaol until the ensuing sessions should be held at Bedford. The indictment preferred was—"That John Bunyan, of the town of Bedford, labourer, being a person of such and such conditions, he hath, since such a time, devilishly and perniciously abstained from coming to church to hear Divine service; and is a common upholder of several unlawful meetings and conventicles, to the great disturbance and destruction of the good subjects of this kingdom, contrary to the laws of our sovereign lord the king, and so forth. Of course he was convicted, and sentenced to imprisonment, with certification that if he did not conform within a given period he should be banished out of the kingdom. In 1672 he obtained his liberty; and in 1688, aged sixty, and the author of sixty books, he went in joyfully through the gates of the celestial city, his work done and his reward ready!

W. L.

Exceeding Abundantly.

It is God's fixed arrangement, that if we want anything from Him we must ask for it. He has a right to attach whatever conditions He may please to the bestowment of His gifts; and we ought to be deeply thankful that we are permitted to ask, and that we are assured that if we ask we shall receive.

God can do for us all that we ask. He can do more. It is very likely that we have thought of many things as exceedingly desirable—things, too, whose bestowment was not impossible—but which appeared to us so great, that we did not venture to ask for them. He can do for us, not only what we ask, but everything of which we thus think, but do not ask.

Even this is not all. The apostle Paul, heaping epithet on epithet to convey his meaning, describes Him as "able to do exceeding abundantly above all that we ask or think." It is implied, moreover, that He is not only able, but willing to do this; and that such is the rule on which He proceeds in the bestowment of His blessings.

It is most desirable that God should do for us "exceeding abundantly above all that we ask or think." Suppose God were to give us just what we ask, and no more; would that be enough for us? Take the case of the man who is most intimately acquainted with his own necessities; who has the strongest faith in the promises; the most exalted ideas of the Divine power and goodness, and the most complete reliance on the only Mediator—in one word, the most enlightened, believing, prayerful man we could find—would it be safe, even for that man, to be dealt with just according to his prayers? He would very likely tell us, if we were to speak to him on the subject, that he was for a long time exposed to dangers, the very thought of which appals him; but of which, till they were past, he had no idea whatever. Not aware of their existence, he could not pray to be delivered from them. He is thankful that he knows more of his own heart than he did formerly, but he fears that there is evil in it still, which has evaded his most careful scrutiny; and that he has therefore never yet been able to ask for all the grace he needs. As he thinks of his intercessions for others, he feels that his prayers have been yet more defective. Now and then it occurs to us to listen to the prayers of some good man, who, with large comprehensiveness and holy fervour, commends to God the wants, and sorrows, and sins of the Church and the world. We think we never heard such prayers; and very likely they are prayers such as God himself hears but seldom. Yet how far short even such prayers must come of the manifold wants and infirmities of those for whom they are offered; and how inappropriate must many of them seem to Him who is infinitely wise!

But if such a man would be sure to fail in asking what he needed for himself, and what it was desirable he should obtain for others, how much more might such failure be affirmed—we do no wrong in saying it—of the great majority of even true Christians! Suppose that, by some mysterious process, every prayer we offer were recorded, and then, at the end of a week, or a month, or a year, a summary were given us of the things we had asked for; we should be surprised to find how many things we had entirely lost sight of, which ought to form the theme of frequent supplication. Might we not, most of us, say, as we looked on such a record, "Verily, if God had done for me no more than I asked Him to do, body, soul, estate, would all by this time have been irretrievably ruined?"

What a comfort, then, it is to know that God can do for us—and does—beyond our largest requests, and beyond our most comprehensive thoughts!

He can do this, because He knows our utmost need. He hears every cry of want and sorrow which goes up to Him from every part of the wide earth—hears it, though it be unuttered by the lips, and be only the cry of the burdened and struggling heart. Those blended

utterances which are at every moment addressed to Him, the ten-thousandth part of which, if we could hear them, would be to us a discordant Babel, are no Babel to Him. He discriminates each one, as though it were the only petition He were asked to receive. And that is not all. He is perfectly acquainted with the necessities we never mention in prayer, and which we do not even know: with the secret sin which lies covered up in the lowest recesses of our hearts; with the full force of that temptation which we treat so lightly; with the assaults which Satan is only preparing to direct against us; with the graces that are most lacking in us, and which need to be perfected—in one word, with everything which has the remotest possible bearing on our welfare, whether present or to come. Still further, His wisdom discerns infallibly what is best for us—wealth or poverty—ease or disquietude—the removal of the rod, or continued chastisement. If He were not able to do all this, He could not do for us above what we ask or think.

Again, He has infinite power. There is nothing which does not involve an actual impossibility which He cannot do. The whole universe, both of matter and mind, is beneath his control. He may permit what is evil; but He only permits it. Angels, demons, men, are alike subject to His dominion; and He can render all of them subservient to the accomplishment of the great designs of His love. To confirm our faith, the apostle, in the same breath in which he tells us of God's power to exceed both our thoughts and our prayers, reminds us of what He has already done for us. "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." A transformation has been wrought in every Christian soul, which could not have been accomplished by anything less than infinite power. There is "marvellous light," where once all was darkness; there is faith, instead of unbelief; love to God, where once there was enmity; purity, where once all was defilement; life, where once there was death;—there is, in one word, a new creation, in many respects not less wonderful than that which, at the word of Omnipotence, emerged 6,000 years ago from primeval chaos. What is there—for such is the thought which the apostle suggests—what is there which that power cannot accomplish? What unsought blessings can it not bestow? What unimagined wealth can it not confer? What prayers are there which it cannot answer? What thoughts, however enlarged, which it cannot exceed? And then, it can crown all by an immortality which will surpass our most expansive conceptions and desires. It is more than adequate to our utmost needs.

But will He thus exceed our desires and our thoughts? Yes: for He is love; and what may we not expect from a God who is love, for those whom he declares to be His adopted children? We should deem

it no great display of benevolence were a kind and wealthy father to limit his kindness to his child simply to what that child requested him to do. All the child thinks of is very likely some toy; some little indulgence; some unwonted enjoyment of liberty—little things, compared with what he really needs. The father may or may not grant him what he asks; but, whether he does that or not, he does far more: he gives him education; exercises over him a constant care; subjects him to a wise, and firm, and gentle discipline; marks out for him his path in life; does, in fact, innumerable things, of which his child has not the most distant idea, and of which he scarcely thinks at all till he himself has become a parent. Surely, if an earthly father does for his child so much above what the child asks or thinks, much more will the great Heavenly Father do so for His children! Our Lord himself teaches us to expect it: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" The noblest manifestation of God's love is in the gift of His Son; and the apostle teaches us to argue from that the certainty that He will display towards us the largest beneficence:—"He that spared not His own Son, but delivered him up for us all, how shall He not with Him also freely give us all things?" The love which provided such a sacrifice cannot but "do for us exceeding abundantly above all that we ask or think."

Think of the intercession of Jesus. He takes our feeblest prayers, and presenting them, perfumed with the fragrant incense of His own offering, secures for them acceptance. But He has gone into heaven to plead, not only for all we ask, but for all we want. Where, indeed, would be the benefit to us of His boundless wisdom, if His advocacy were limited to our poor and imperfect prayers?

"Beyond our utmost wants,
His love and power can bless;
To those who seek His grace He grants
More than they can express."

It has ever been God's plan to exceed the desires expressed in true prayer. Jacob wrestled at Peniel. The blessing he sought was granted; but, besides, he was invested with that noble distinction, "a prince with God," and constituted the pattern of all that should hereafter pray. Solomon sought for wisdom, and God gave it; but He gave with it the riches and the power which Solomon had not asked. The sick of the palsy desired that Christ would heal him. He did so: but, what was far more, he pardoned all his sins. Paul prayed that the thorn in the flesh might be removed; and, though it was not removed, there was given, instead of its removal, that "exceeding great and precious promise," "My grace is sufficient for thee." And who that calls to mind God's answers of prayer to himself, cannot, from his own

experience, bear testimony that God has done for him unspeakably beyond what he has either asked or thought ?

Let us rise, then, to the height of this stupendous truth ; and let us pray as though we believed it. How often do we fall short, not only of faith in this, but of faith respecting the things which we actually ask for ! There is, for instance, the deep and humbling consciousness of besetting sin. That weakness, that evil passion, that unlovely temper, have marred our peace and limited our usefulness, and we feel that they are warring against our souls. We have asked for grace to overcome them ; yet, has it not been with the lurking persuasion that they would not be overcome, but that they would prevail to the last ? Why that unbelief ? God is able to do for us all we have thus sought, and "exceeding abundantly" more. He can adorn us with every grace which stands in contrast with the defects and sins we have deplored, and form in us a character as lovely as any on which angels ever smiled !

We prayed for the revival of religion in the Church ; and we meant, when we so prayed, that worldly conformity, and covetousness, and lethargy should be exchanged for all that was earnest in Christian life : yet, as we looked on the Church, and saw how much there was in it of dead formalism, and how little zeal and prayer, were we not almost disposed to say in our hearts, like the unbelieving lord at the gate of Samaria, "Behold, if the Lord would make windows in heaven, might this thing be ?" God can do that, and more. He can raise His Church to a height of spiritual purity, and quicken it with an intensely earnest life, such as it has never known. "Lord," we said, as we thought of some who were involved in deep impenitency, "make these dry bones to live ;" but was there not the misgiving, "It is all but impossible ?" We must not "limit the Holy One of Israel." There is no soul so dead but Jesus can give it life. He can do even more : He can adorn the very vilest with the fairest beauties of holiness, and make them noble, and manly, and successful witnesses to His truth. If we would but lay hold on this glorious announcement that He "is able to do exceeding abundantly, above all that we ask or think," how strong we should be for every conflict of the Christian life ; with what power we should plead with God in prayer, and how mightily we should prevail !

Let no one say, "Then I need not trouble myself to pray with that largeness and particularity which are so often urged. The briefest prayers are enough. He will do all that is needful. The difference must surely appear to Him exceedingly slight between the most comprehensive prayers which ever fell from human lips, and those which have in them the smallest range and the smallest thought." Not so. He bids us think and ask as though all depended on ourselves—omit no entreaty, leave out no plea ; and, as though we felt it to be the

noblest occupation in which we could engage, to do it with all our might. Of this we may be fully certain, that whatever He does "above what we ask or think," will be in proportion to it; and that he who asks most largely will be most largely blessed.

Sketches of the Martyr Church of France.

VI.—THE EDICT OF NANTES.

THE Edict of Nantes, which for some years was considered as the Magna Charta of French Protestantism, was published by Henry IV., whom we have known as the young and chivalrous King of Navarre, the dashing chief of the Reformed, and who, with the Prince of Condé, was excepted from the general massacre in Paris on Bartholomew's Day, 1572. It will be necessary to explain how it was that, not belonging to the reigning house, he obtained the throne of France, and why, when he obtained it, he granted the Protestants nothing better than this celebrated edict.

The atrocious crime which was perpetrated on Black Bartholomew brought nothing but evil to all parties. The Court, with its Roman Catholic partisans, incurred the suspicion and hatred of old and natural allies, and lost the friendship (though only temporarily) of Switzerland, Germany, and England. The people generally were lowered in morals and hardened in heart by the cruelties at which they had connived, or in which they had shared, and by the degrading influences of the subsequent reign. The Protestants, though still resolved to hold up their heads, received a shock from which they never fully recovered. They were at the time a third of the nation, and but for the loss of strength which this blow occasioned, would probably have increased both in numbers and influence, and have so leavened the people with morality and religious principle, that atheism and revolution would have been prevented. But they were too much weakened to make head in the long run against the dominant faction, and, after the revocation of the Edict of Nantes, were reduced to the greatest straits, so that many of them took refuge in England and other lands; and, carrying away with them their skill in various industrial arts, impoverished France, and greatly enriched the countries that gave them an asylum. Besides, through their defeat and removal, the barrier which mainly checked the spread of arbitrary government, philosophical atheism, and popular licentiousness was destroyed, and 1572 was signally avenged by 1789. Moreover, the chief instigators of the murder had the mortification to find that they had by no means succeeded in their purpose of treading out Protestantism, or even of frightening it into silence and submission; on the contrary, they saw it presenting a still more resolved and heroic front, whilst they themselves one by one perished by violent deaths,

until the royal house of Valois was utterly exterminated, and every leading accessory was cut off.

On the news of the massacre, the first instinct of the Reformed was to place themselves in a state of security. Some fled to foreign countries, and told the tale of their wrongs ; others took refuge in the mountains ; others, when they happened to be the majority in fortified towns, offered the most determined resistance to the king's troops. Of this resistance, the most brilliant instances were in the defence of La Rochelle and Sancerre. The position and capabilities of Rochelle we have already described. In this town no fewer than fifty reformed ministers and 800 or 900 men-at-arms had sought an asylum. The king sent an ambassador to treat with them ; but whilst they were hesitating, intelligence reached them of the treachery which had been practised in other towns, and they determined to resist to the last. The royal army was therefore despatched under the command of Henry, Duke d'Anjou, the king's brother, to lay siege to the place, and take it at whatever cost. The garrison was left alone to contend with this gigantic force. Elizabeth of England declined to send help,—and, though Montgomerie arrived on the coast with fifty-three small vessels from English ports, he only succeeded in carrying one of them into the harbour. But the little band of heroes were undismayed. They harassed the besiegers by continued *sorties*, in which they managed to inflict great injury without much loss to themselves. They contrived a machine for throwing boiling water over their assailants. On one occasion, when food was running short, and they were threatened with famine, they were saved by the sudden appearance in their harbour of vast shoals of fish, which were eagerly caught by the townsfolk, and furnished them with means of subsistence during the remainder of the siege. Good order, union, enthusiasm prevailed within the town ; disease, quarrels, discouragement prevailed without. Already forty thousand of the royal army had perished, besides a great number of the principal officers. At length a pretext was found for raising the siege. Henry of Anjou was required to proceed to Poland, and take the throne to which he had been elected. A treaty was therefore entered into with the Rochellois, in which it was agreed that the Reformed religion should be allowed in Nismes, Montaubon, and La Rochelle, and liberty of conscience, though not of public worship, elsewhere. Huguenot prisoners were to be released, and certain other advantages were to be enjoyed. The Duke of Anjou and his army hastened back to Paris, and sought to comfort themselves for their hardships in the *fêtes* and dissipation of that brilliant city.

The siege of the little town of Sancerre was still more remarkable, and called out yet higher self-denial and heroism in the defenders. The garrison consisted of not more than four or five hundred arquebusiers, and five small companies of refugees. These determined to hold the

fortifications against a regular army of five thousand men. But their fortitude and decision were put to the severest test by the failure of provisions. "At the end of two months," says D'Aubigné, "they had eaten first the asses and then the mules; horses, cats, rats, moles, and the flesh of dogs were sold in the market. Half a pound of bread was at first allowed to each person per day, afterwards a quarter. When there was nothing more of that sort to be got, they boiled leather, the skins of dogs and horses; they emptied the tanners' and curriers' yards; they used leather of saddles, of stirrups, of bellows, the hoofs of horses and hoofs and horns of oxen, long before thrown away and putrefying on the dunghills. Not a family preserved its parchments. There was not a herb that was not snatched at. At last bread was made of chopped straw, of pounded slate mixed with horse-dung, with anything that had any moisture in it. In forty days, though only one hundred had fallen in the defence, four hundred had died of hunger. The ministers did their best, carrying broths made of leather and parchment boiled, with a little wine to the most necessitous. At last the king allowed them, on promising to pay a ransom of 40,000 francs, to dwell quietly in their town, on the same terms as the Rochellois.

Whilst the Reformed were thus proving how far they were from being extinguished, discord and wretchedness were rife in the royal family. Catherine, the queen mother, doted on her second son, Henry of Anjou, now elected King of Poland; she hated her eldest son, Charles IX., and her youngest, the Duke of Alençon, known afterwards as the Duke of Anjou. The Duke of Alençon had placed himself at the head of a party called the Politicians, or Third Estate—a party composed of those members of the Roman Catholic body who were opposed to the system of assassination and villany which had long prevailed. This party opened negotiations with the Reformed, and arranged for the calling of assemblies, and the establishment of a new judicial code among themselves. The imperious queen mother would very naturally be exasperated at such an alliance, and feel the strongest animosity against her son, who dared to head it. Then she was distressed at the thought of losing the society of her favourite son, and did all she could to retain him in Paris. But Charles was peremptory in requiring him to depart to his kingdom, and even accompanied him to the frontiers. It was, however, soon manifest that the exile would be a short one. The king had hardly parted from his brother, when he was attacked with a slow fever, probably the result of poison, under which he gradually sank. In his anguish, he said to his Huguenot nurse, "Ah! my nurse, that I should have followed such wicked counsels! My God, pardon me—have mercy on me! I know not where I am. What will be the end of all this? What must I do? I feel it—I am lost!" So miserably died this weak and wicked young man, who had not quite attained the age of twenty-four.

On the death of Charles, the queen mother assumed the regency until the return from Poland of her favourite son, who ascended the throne with the title of Henry III. His reign was one of trouble and shame. The extreme Catholic party, with the Duke of Guise as their leader, considered that he was not energetic enough in opposing and punishing heresy, and revived the ancient League. The politicians also manifested great activity. Thus the country was torn asunder by civil dissensions. In 1584, the Duke of Alençon or Anjou died. Henry had no children, and showed symptoms of declining health. Henry of Navarre, who, it will be remembered, married the sister of Charles and Henry, was in consequence heir-apparent to the throne. The Catholic party did their best to induce the king to disinherit Navarre, and reinstate the Cardinal de Bourbon as his heir. Had he done so, the cardinal would at once have made way for the Duke of Guise. But the king was firm in refusing their demands; and, finding some time after that the duke was intriguing for the crown, he had him assassinated and then kicked and insulted his corpse, just as the duke had insulted that of the venerable Coligny. The queen mother herself died twelve days after, and Henry was left to control the opposing factions without her energetic aid. The country was full of turbulence and strife: misery and dishonour rested on the people. Leaguers and Politicians behaved equally ill. The nation was weary of their condition, and heard with satisfaction, rather than regret, that a Dominican monk, by the name of Jacques Clement, had stabbed the king, and that the house of Valois was extinct.

The reign of Henry of Navarre, who now obtained possession of the throne as Henry IV., was energetic and brilliant; it raised the French nation from the weakness and degradation into which it had sunk, and gave it high rank again amongst the nations of Europe; but it was a reign that was marked by black stains and much injustice to his former friends. Henry had been bred and educated a Protestant by one of the best and wisest of mothers. To escape the massacre of Bartholomew's Day, indeed, he had consented to make some ambiguous professions of adherence to the Romish faith; but these he openly recanted as soon as the danger was over. When Henry III. died, the Roman Catholic nobles refused to take the oath of allegiance to him unless he would consent to enter the communion of the Romish Church. This he refused to do at once, but promised to give the subject his best attention for the next six months. He soon found his position a most difficult one. His army had diminished in a few weeks from forty thousand to six or seven thousand. Still the Protestants clung to him, and he enjoyed the wise counsels of Mornay, the noble-hearted, godly Lord of Plessis, and of the sagacious and politic Baron de Roany, afterwards known as the Duke de Sully. By their help he was enabled to hold his own, and at the battle of Ivry gained a victory over his

adversaries. Still his situation was critical, and his intentions for the future seemed to the Protestants to be very uncertain. They were dependent on the good-will and success of the king for any amount of liberty they enjoyed; the law was still, except in a few particulars, against them, and the various Parliaments were zealous in executing the law. Thus it happened that whilst the king was celebrating Protestant worship in his camp, the same worship was punished as an offence not two leagues off. As Mornay justly observed, "The Reformed had the halter always round their necks."

Finding that the king showed but little readiness to adopt active legal measures on their behalf, they determined to choose some other protector; and when Henry expressed his grief and surprise, Mornay replied: "Why counsel the Reformed to be patient, and yet refuse to revoke the edicts of proscription? Have they not been patient during fifty years? Ought not children to be baptized and marriages to be consecrated? Each hour's delay brings troubles and sufferings. If three families pray together for the prosperity of the king, if an artisan sings a psalm in his shop, or should a bookseller sell a French Bible, here are grounds for persecuting decrees. Our judges answer that such is law. Well, let the law be changed." The king, fearing that if he hesitated, he might lose the services of the Protestants altogether, summoned his council at Nantes; and there, in July, 1591, published that celebrated edict, which has been known ever since as "The Edict of Nantes." By it the Reformed were guaranteed private liberty of conscience; "public worship in those places where it had been allowed in 1567, and in the suburbs of towns; admission to public employments and dignities; the right of printing their books in certain towns; representation in the parliaments; four academies for scientific and theological instruction; authority to convoke synods; and the permission to hold a certain number of places of surety." But, although this edict was published by the king in 1591, it was not registered by the parliaments and acted upon as law till April, 1598. Henry became convinced that he should never hold the throne of France unless he consented to turn Romanist. The Pope and the Roman Catholic powers, especially Spain, intrigued with their co-religionists among his own subjects; even Sully, though declining to advise him to take such a step, intimated that it would be a politic one. So, yielding to pressure at home and abroad, Henry abjured Protestantism, and received from the Archbishop of Paris absolution and the benediction. To the disgrace of licentiousness, into which he had fallen when a youth in the corrupt court of Paris, he now added the crime of apostasy, and for ever defaced his escutcheon by these two dark spots. On renouncing his faith, he seemed less concerned to do justice to his old and faithful supporters. In many places they suffered persecutions as cruel as in former reigns. At Châtaignérie, for example, a congregation of two

hundred persons, when in the very act of worship, were assailed by the Leaguers and barbarously slaughtered. They therefore let Henry plainly know, that unless he stood by them they would desert him altogether. This threat made him more alert and decided; delay he saw was no longer safe; negotiations were commenced with the parliaments, and the edict was registered and put in force. It was declared to be perpetual and irrevocable; and although far from securing all that it ought, being indeed nothing but an act of partial toleration, it was an advance on what the Protestants had hitherto enjoyed. They were thankful for it. It tended in no small measure to the promotion of peace. It brought about a much better state of feeling between the members of the two communions; and, had the king's life been prolonged, it might have put a final end to the troubles of the Reformed. As it was, the churches for a time had rest and were edified; and "walking (though by no means perfectly) in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied."

A Word upon Joy-Givers.

SOME people seem to have a chronic dislike to being happy, or to making others glad. Paradoxical though it may seem, their joy consists in being miserable. They indulge in morbid melancholy until it becomes second nature. Heaviness becomes habit, and if momentarily beguiled into some show of gleefulness or gladness, they seem half inclined to apologize for deviating from the darker side.

This should not be so! Our Father in heaven designed his children to be happy; the tidings we have received are glad tidings of great joy, and our Lord's last legacy was, "These words have I spoken unto you that my joy might remain in you, and that your joy might be full."

God forbid that I should speak lightly of human griefs. Our way is often dark. There are forests of trial, thick as American woods, which not only shut out sunlight but daylight too: and through these we all must pass before we merge into the land of perfect light. The Christian will have a joy, however, deeper than his sorrow; he will be blessed even when he mourns; he will be happy not because of his troubles, but inde-

pendently of them all. It will still be true "your joy no man taketh away from you."

Jesus, who left us "His joy," during His earthly life was occupied in giving joy to others: it was not a dying legacy alone, it had been a living influence.

To some sightless ones He gave the joy of sunshine, and truly the light is sweet; to some leprous ones he gave the joy of purity and of restoration to the scenes of social life; and to multitudes of those who dwelt in Old Judea he dispensed those blessings which made once more their homes happy, and their hearts glad. It may be that He intended these acts chiefly as types of the better spiritual blessings He came to impart; but this highest aim did not exclude the subordinate one of relieving misery and assuaging grief. As His disciples, so far as our limited capacities permit, we should strive to catch His spirit. Apart from overt acts, we have in our disposition somewhat of a regulative power,—a silent influence which can touch and tell upon the barometer of feeling in other hearts, causing the mercury to rise with our sunshine, and to sink with our gloom.

Joy-givers are wanted at home—in every home. It is mean and wrong for men to carry all the sunshine of their sympathy to other hearts and other hearths. Never neglect the dear ones at your own fireside. Reserve your cheeriest words and brightest hours for them. We ought indeed to *study* to make those at home as happy as we can. And here let me remark that it is astonishing how much the spirit of that breakfast-table has to do with the future of the day. Let the salt of cheerfulness be there, and then, however frugal the meal, it will be both delightful and digestible. I have seen cheerfulness often at men's supper-tables, too seldom at their morning meal. Of course, the best preparation for the day is "the Altar of the Household." Care, like dust, gathers very early, and this is the way to disperse it: one breath of fervent prayer wafts it all away. A thankful spirit should pervade the exercise; let the multitude of God's tender mercies be remembered; this will check a grumbling spirit and inspire a grateful song.

Most men have many invisible burthens which they carry with them, and if we help to cheer them on—

"Though they may forget the singer,
They will not forget the song."

We often have our own joys damped by envy; but could we taste the cup others drink we should often find the waters "Marah," and the jewelled chalice which so dazzled us would be as nothing to the simpler cup from which we drink ourselves.

Children are very often joy-givers: their spirit, like an atmosphere, pervades the house, and I have known very old people long for the coming of some gleeful child to chase away their heaviness of heart.

Earthly homes might be much happier than they are. Servants would be oftener inclined, as Carlyle says, to "sing at their work," if they knew how heavy family anxiety pressed on the heart of the careful mistress; and, perhaps, she would speak more cheerily if she thought how some sickness in the

far-off home might be weighing down the faithful servant's heart.

How many seem to have earned the unenviable notoriety of *joy-quenchers*. Children avoid them like stinging nettles, and are as frightened at them as when passing through the tunnel with no light around them. Joy-quenchers are full of "ifs" and "buts" to detract from praise and pleasure, and too disposed to dull the brightness of to-day by suggesting that it will probably rain to-morrow.

I do not for a moment plead for people being made happy upon any terms. As friends, the wounds we make will often prove our faithfulness. But save me from plain-spoken persons, so self-called, who crush under foot tender feelings as heavily as a farmer treads on summer wild flowers.

It requires skilful delicacy to make others happy. Dr. Hamilton says of Wilberforce that he "abounded in those considerate attentions to the humblest acquaintance which only a delicate mind could imagine, and a dexterous skill could execute; and would subject himself to all sorts of inconvenience in order to carry a ray of gladness from the social circle into the sick man's cottage."

The most imperishable of memories is the memory of the joy-giver. Here I certainly do not mean by the kind man the bland and unctuous mannerism of some men, which not only overdoes reality, but which does without it; but I mean the man who can be kind at a cost, himself the sacrifice. Self-sacrifice is the inseparable condition of this service. To be joy-givers we must deny ourselves, and deeds of this kind are of deathless interest; we may forget the battle-cry, but not the noble Sidney, borne from the battle-field of Zutphen, who took the cup of water from his lips and gave it to a poor perishing private soldier whose need was greater than his own. And we cannot forget, (men and women though we be now,) those who *strove* to make us joyful in our childhood days. Peace be with their memory! Blessed is the memory of the joy-givers. We may forget what men have *said*, we shall never forget what they have *done*.

U U

Let Christian parents be joy-givers to their children. The great problems of the world's history and their own life await them, soon enough, in their career. Let their spring be happy. Disperse the clouds of childhood wherever and whenever you can.

In life's closing scenes the thought that we have been joy-givers will be matter of gratitude and gladness. In later years men learn that it is not the clever satirist who is most to be envied, but the kindly friend. That scathing satirist of men and manners, the German Richter, said, "And you, my brothers, I will love you more; I will create for you more joy. I will no longer turn my comic powers to torment you, but fantasy and wit shall be united to find consolation and cheerfulness for the most limited of life's relations."

Let us not wait until death comes to admire each other's virtues, and then write eloquent epitaphs upon the tomb; rather, whilst our friends are around us, let us pay them the expression of our kind consideration and our joyful love. Then—marble, or no marble—at last, we shall have memory, which will be better far; better for us, and better for our friends. They *can* read our faces in life, they cannot read the inscription on the cold monumental stone above their heads in death.

The joy-giver is welcome everywhere, whereas the cynic and the satirist are welcome nowhere. They are like archers who carry with them quivers full of *poisoned arrows*. Yes, arrows which pierce the heart with many sorrows, and leave the rankling venom of petty malignity or passing spite within the wounds they make. If we are joy-givers in practice and upon principle, though our primary search may not have been for happiness, we shall find it here as certainly as we shall else miss it everywhere.

And we may be joy-givers in the highest sense. The news of pardon and peace by Jesus Christ may be heard for the first time from our lips, or be inquired for by our personal influence. So, too, in the provident dealings of God.

We might despair of being joy-givers to some if it were not for the revealed will of God: but if, in human disasters and deaths, we can inject the consolation, "that all things work together for good to them that love God," we are joy-bringers indeed. We need not despair in such a case. There is good news in the Bible for every heart; and when that book is not to other men the spring of joy, we can speak to them like those who carry in our own souls the pleasant things of God's most holy Word.

In being joy-givers we shall be preserved from a character which, perhaps we might sink to. In neglecting to do the work of joy-givers we might become grief-givers, ranking with the fault-finders, backbiters, slanderers, and busy-bodies; but we cannot be these if we go about doing good.

We will do this, then—not professionally or fussily, but silently and surely—like the fall of the refreshing dew, like the calm presence of the gladdening light.

Each joyful Christian can say, by personal influence, in language more eloquent than verbal utterance—"Have my joy." It was their Saviour's legacy to them, and they may invite others to share so glad a heritage. It may seem strange that the Man of Sorrows should bequeath to His disciples *His joy*—yet so it was: the heart that knew no sin, the will that knew no disavowance from the Father's will, produced a joy the world knows not of.

Whose conscience was so calm as Christ's? Whose influence was so beneficent? Whose contentment so complete? Whose self-abnegation so profound? Whose activity so wise and vast? Never did the evening frown upon the neglected duty of the day. Doubtless, many a home which Jesus passed in Jerusalem was tenanted by some mother who was rejoicing over a new-born child, but by His work He was the source of new-birth to myriads of immortal souls; and we may share that joy: "he who converteth a sinner from the error of his ways" shares that joy. Say not, ye libellers of the Christian life, that we are

best represented by the cynics and the monks of old. No! We may often have to wear the sackcloth of penitence, but we are clothed as well with the garments of praise.

Have "my joy," says the sensualist; and truly the cup he quaffs has a beaded rim, and brightens as we gaze. So many in the world's fair are sipping it that we are tempted to the like. But we will see thee in the midnight hour of memory, in the awakening hour of conscience, in the dark hour of death. Not your joy.

Have "my joy," says the epicure, let us eat and drink, for to-morrow we die; let the appetites reign; leave the gloomy region of meditation; let us be satisfied with the senses. No! We will wait and see the pampered body grown to be a burden, and the soul starven and beggared. Not your joy.

Have "my joy," says the man of greed, who with sparkling eyes counts his gold, and laughs at the costly luxury of others' comforts. No! We will wait till thy soul shall be required of thee. Not your joy.

Have "my joy," says the idolater of fame, the idol of the multitude, the caressed of the court, the flattered of

the people. No! We can see the picture of Buckingham's death as well as Buckingham's life! Not your joy.

Have "my joy," says the man of the carousal and the cup. See how fancy fires, how imagination glows, under the influence of the glass! No! We will watch thee, leaden-eyed and heavy, in the morning light. Not your joy.

Have "my joy," says the gay and careless poet, the writer of that "Childe Harold's Pilgrimage"—alas! so like his own. No! We will wait, we shall yet hear him say how he

"Drank every cup of joy;
Drank early, deeply drank;
Then died of thirst—because
There was no more to drink."

Not your joy.

"My joy?" Yes, brother Christian, let us have yours. We hear Solomon say, "of laughter it is mad, and of mirth what doeth it?" But a greater than Solomon is here; He says our joy shall be full, our joy no man taketh from us, and our joy shall be the deathless delight of those who at last shall drink of the river of pleasure at God's right hand for evermore.

W. M. STATHAM.

John Falk, the German Philanthropist.*

THERE was a worthy wig-maker who lived at Dantzic, by the Fishgate—a God-fearing man, with a gentle Moravian wife—who had an odd little son, born in October, 1768. With more than a usual share of childish caprice, he had restless eyes, which strangely gazed on men and things,—at the sailors in the streets, and on the ships in the harbour,—at the passing clouds and the meadow flowers, as if they saw more than was common; and often might he be found listening to the

* This narrative is founded upon the first chapter of a beautiful book entitled, "Praying and Working; being some Account of what Men can do when in Earnest." By the Rev. W. F. STEVENSON, Dublin. (London: Strahan.) We strongly recommend the volume to our readers.

echoes of voices, the murmuring of water, and the evening song of birds, in absorbing thoughtfulness. He was a great puzzle both to the worthy and his wife,—only they thought something good lay under his queerness as he listened to their quaint religious stories. His father, who fancied life meant the right making of locks and curls, wished to bring up the boy to his own honourable profession; but the boy had such a decided wish another way, that there was no conjuring him into a peruke-maker. Passionately fond of music, he learnt to play on the violin, and somehow got mixed up with the choir at a Romish church, whereupon Father Lambert, the priest, asked if he would not like to become a good Catholic; to which John Falk replied,

"Reverend Father, no ; I was baptized a Christian after Calvin, and in such faith I intend to die." He made verses, and showed them to a bookbinder, who pronounced them not bad. With pence given him by his father's customers he bought books. Often, when the snow lay thick on the ground, he would read under the lamp-post till his frozen hands let the book fall. A wagon went over him and broke his leg ; he only rejoiced that it sent him to bed for weeks, where he could lie and read.

The bright-eyed boy was much noticed by the wiser sort in the city of Dantzic, especially by a Mr. Drommert, an Englishman, and his mother, who "wore a black velvet cap, and used to sit at the Green-gate." He learnt English, and at length the father was persuaded to give up the idea of making him a hairdresser. He was sent to the High School, and pursued his studies with amazing zest, whence he proceeded to the University under the patronage of certain grave burghers, who prayed that God would go with him, and added, "One thing only we ask, if a poor child should ever knock at your door, think it is we, the dead old grey-headed burgomasters and councillors of Dantzic, and do not turn us away." The words sunk into his heart, and he often thought of them in his student's cell at Halle.

There he walked about and shut his eyes, and called it paradise ; living the life of a German mystic, reading hard, revelling in poetry, and wandering over dreamlands. From Halle he proceeded to Weimar, where he met with Goethe, Schiller, and Herder. The joy of that privilege was beyond description ; but there were better joys in store for him.

He listened to voices that were despised—Stilling, Lavater, Melchior, Claudius—voices that were lifted up for the Bible, and that strove to win a hearing for Christ in that tumultuous epoch. They reminded him of his mother's lessons ; they awakened an anxiety in his mind for personal rest ; they made him turn, though still with indistinctness, to the gospels, as containing the only peace for himself and for his age. It was then, while the French swept over the land,

and through the troubled years of misery that followed, that out of the depths Falk cried unto the Lord, and found mercy and plenteous redemption.

It was a terrible time in Germany, the age of revolution and war, but Falk bore up above the panic, and spoke cheering words. The Duke made him a councillor. "The people of Weimar," says one, "saw the new councillor walk through the streets with a ribbon at his button-hole, but the Lord in heaven saw only a publican which was a sinner." He carried capacious pockets in his coat, which the peasants, fearful of the soldiers who had invaded their country, but confiding in their new friend, filled with valuables, entrusted for a time to his care. Deep afflictions came. Falk, who had married, lost four out of six children, and buried, as he touchingly said, the best part of his life in the grave.

"So it is," he wrote afterwards ; "we are all like the glory on Tabor, but we cannot bear to spend our nights upon Golgotha." Yet God led him there to receive the right aim and consecration of his life. The same sickness that had stripped him of children had stripped hundreds of homes ; and up to Falk's door in Weimar the little ones came, weary, hungry, tearful, and claiming ; for he was the only one who they thought could help them. Then Falk thought of the burgomasters' solemn words, and of that strange prophecy pronounced over him by his aunt when he was rescued from the ice in his boyish days, and the aged, holy woman, laying her hand upon his head, had said, "John, God has been with thee again ; He will not leave thee nor forsake thee, for I know and am assured in my spirit that the Lord hath chosen thee for His service." And he thought of his own children in God's care, "and he opened his door and gave the orphans to eat and to drink, and clothed them, and went out and wept bitterly." This became the turning point of his life. He found an object to live for ; he recognised the guiding of God's hand ; his buoyancy, and faith, and power returned. Poet in some sort he was by nature, councillor by the Duke's

grace; but now he became what God had called him to be.

He formed "the Society of Friends in Need," and was its life and soul. The objects were far-reaching. Money was lent without interest to poor people, grants were made to the necessitous, houses were helped to be rebuilt, and especially an orphan-house arose. Falk gathered children out of the highways. "Come in," he cried, "God has taken my four angels and spared me, that I might be your father." His was literally a ragged-school, and in those days what he did was counted fanatical. People called him a bore, avoided him, and laughed at him behind his back.

But the work went on. He had very decided views about religious education, and saw what few then seemed to see, that teaching reading, writing, and arithmetic would not make people virtuous and good. The bad heart needed to be changed. Only one power on earth could change it. That Falk knew and felt, and instructed his poor orphans accordingly. He had a terrible set to deal with. But this was the result—"Could you see us, you would rejoice and bless God. The children of robbers and murderers sing psalms and pray; boys are making locks out of the insulting iron which was destined for their hands and feet, and are building houses such as they formerly delighted to break open." Hundreds of honest tradesmen left the Reformatory. Some entered the service of the state. There were clergymen, lawyers, and doctors among those who were at Weimar; schoolmasters, merchants, and artists. And these were not merely out of the very worst material; but if Falk had not cared for them they would have been an injury to the state. They would have been not only unprofitable, but hurtful. And in his pleasant way Falk used sometimes to show at how much less cost his plan made them honest citizens than the state plan would have kept them harmless criminals:—

(1.) Bread, water, shame, flogging, cost per boy, in the prison, £7 17s. 8d. per annum.

(2.) Meat, bread, honour, the Bible, Christian teaching, cost in a Christian workshop in Weimar, once for all, £3 15s.

Falk was expert, and did things in a poetical way. He excelled in loveliness of illustration, and hung round him in his teaching a rich gallery of instructive pictures. The boys, German like, caught the same spirit; and accordingly the following beautiful little incident happened one day in the school.

When one of the boys had said the pious grace, *Come, Lord Jesus, be our guest, and bless what thou hast provided,** a little fellow looked up, and said:—

"Do tell me why the Lord Jesus never comes. We ask Him every day to sit with us, and He never comes."

"Dear child, only believe, and you may be sure He will come; for He does not despise our invitation."

"I shall set Him a seat," said the little fellow; and just then there was a knock at the door. A poor frozen apprentice entered, begging a night's lodging. He was made welcome; the chair stood empty for him; every child wanted him to have his plate; and one was lamenting that his bed was too small for the stranger, who was quite touched by such uncommon attentions. The little one had been thinking hard all the time—

"Jesus could not come, and so He sent this poor man in His place; is that it?"

"Yes, dear child, that is just it. Every piece of bread and every drink of water that we give to the poor, or the sick, or the prisoners, for Jesus' sake, we give to Him. 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

The children sang a hymn of the love of God to their guest before they parted for the night, and neither he nor they

* A common "grace" with the Germans is—

"Komm Jesu Christ, sei unser gast,
Und segne was du bescheret hast."

Which may be literally rendered in rhyme—

"Come, Jesus Christ, be thou our guest,
And bless what thou provided hast."

were likely to forget this simple Bible comment.

Love and usefulness were ever growing out of the soil of this good man's sorrows.

"God has deigned," he says, "to make me His instrument; He has moulded me in the fire of affliction, and prepared me in the valley of tears." "Go and ask," he says again, "why it was in the bleeding heart of a father, who buried four children in one month, that God had planted a tree to give fruit and shadow to many hundred children of the land." He felt that that first fourfold sorrow was God's call. Years passed, and he and his wife sat in the darkened room; a son of nineteen had died an hour before, and they sat in the shadow, silent. A hand tapped at the door. "Oh, my Edward," cried the mother, "would that it wert thou!" It was a poor ragged lad of fourteen, and he struggled through his tears to say, "You have taken so many children from our place! Have pity upon me also! Since I was seven, I have had neither father nor mother," and he could say no more. Then the mother lifted up her eyes to heaven and cried, "Lord, Lord! thou sendest us stranger children without pause; and oh! thou takest away our own!" And the father prayed, "Thy will be done," and took poor Bennewitz to his heart. Two years, and again the room was darkened; Angelica had died at sixteen. "Pray for me," Falk had written, "for I must still be far from the Lord, when He needs to lay me again and again upon the anvil."

Besides his reformatory, he organized places for raising beggars into industriousness and for improving schoolmasters.

At length the end of his life of suffering, toil, and happy-making love came to the weary pilgrim. He wrote letters and composed hymns full of strong faith and tender affection. He venerated Luther as only good Germans do, and just as life was ebbing out, thought of writing the Reformer's story in the form of popular ballads, "that by the fire of song and prayer all that wooden framework that the schools called history might be burned down and left in ashes. For a people with a glorious history, and yet only sleepily conscious of it, and opening its mouth wide and stupid like a child when it hears of the great deeds of its fathers, since it knows no more of them than names, and battles, and dates,—it is no people, but the mere ghost of a people; yea, a mere withered mummy."

The next day he made his will, solemnly committing his *Lutherhof* to his family, and closing with a prayer for both friends and enemies.

He died on his wife's birthday, February, 1826. The children of his school bore him to the grave amidst the singing of psalms, and over him is the epitaph written by himself:—

"Underneath this linden tree
Lies John Falk; a sinner he,
Saved by Christ's blood and mercy.

"Born upon the East Sea strand,
Yet he left home, friends, and land,
Led to Weimar by God's hand.

"When the little children round
Stand beside this grassy mound,
Asking, Who lies underground?

"Heavenly Father, let them say,
Thou hast taken him away—
In the grave is only clay."

Extracts.

THE CHARACTER OF CHRIST: AN ARGUMENT FOR HIS GOSPEL.*

CHRIST explicitly and consciously declared Himself possessed of supernatural

* From "The Testimony of Christ to Christianity." By P. BAYNE, A.M. An admirable book, worthy of the most careful and devout study.

power. That power embraced walking upon the sea, stilling the tempest, feeding companies of four and five thousand with a few loaves and fishes, and raising the dead. I proceed to inquire whether, from the moral character of Christ, it

would or would not have been a greater miracle than these, that in asserting Himself to wield creative power He lied?

It is first of all a remarkable circumstance, touching the moral character of Christ, that the testimony of thoughtful and earnest men, for nearly two thousand years, may be pronounced unanimous in its favour. The effect of the appearance of Christ in the world has been to impress mankind with an idea of transcendent purity. "Which of you," said Christ to those who opposed Him in Judea, "convinceth me of sin?" They were dumb. The question was put nearly two thousand years ago, and the response is yet awaited. Sceptic after sceptic has glared into the character of Christ, searching for a flaw; and sceptic after sceptic has recoiled with the confession, that whatever Christianity might be, this Jesus of Nazareth was honest and pure. No character known to history has been subjected to scrutiny so piercing as that of Jesus Christ; and there is no character known to history, except His, of which moral perfection could for a moment be maintained. The proudest names in the annals of philosophic morality are tarnished. Zeno preached a stoical virtue, Diogenes was cynically fierce against shams; but Zeno and Diogenes were personally immoral. Socrates is the loftiest and purest name of antiquity; but suspicions have in all ages been entertained in reference to the personal morals of Socrates, of a kind which never, even in imagination, darkened the figure of Christ. Aristotle and Plato were high-minded, in some sense spiritually-minded men; but who does not know that if Plato and Aristotle were our moral guides, we should recede at once to something like a Mormon standard? Cato the elder was one of the most respectable of Roman moralists; but he rose not above the cast-iron type of Roman virtue. His goodness was a narrow, intense, implacable patriotism. His celebrated demand for the destruction of Carthage was inhumanly, fiendishly cruel, and his treatment of his slaves that of a man whose heart was

stone. The best thing I ever heard of him is related by Horace—*mero caluisse virtutem*; that the repulsive old savage mellowed his virtue with wine. Mohammed was a sincere reformer; but the highest that can be said of him is, that in certain points he aimed at the Christian model, while in others he fell infinitely beneath it. The veneration with which several generations have regarded Luther and Calvin is profound; but what Protestant would have declared the character of either to be flawless? Space does not permit me to illustrate this point further, nor can it be considered necessary that I should do so. It is beyond doubt that no being has yet appeared in human form whom the suffrage of the race has pronounced so pure, so holy, as Jesus Christ. A beam of white radiance, pure as the light of God's throne, proceeds from His eye, falling along all succeeding ages. May we not ask whether men could have recognised this ray as so pure, if there had mingled in it originally an emanation from the spirit of evil—a conscious deception, a lie? Every record, sacred and profane, which we have of this Jesus, declares Him to have said that He could raise the dead.

It is of high practical importance to observe that there has been in recent times no change in the estimate formed of the character of Christ by earnest, thinking men, even though they have not accepted Him as God's Messiah.

"If the life and death of Socrates," said Rousseau, "were those of a sage, the life and death of Jesus were those of a God." "The morality of the Gospel," said the same writer again, "and its general tone, were beyond the conception of the Jewish authors; and the history of Jesus Christ has marks of truth so palpable, so striking, and so perfectly inimitable, that its inventor would excite our admiration more than its hero."

With this has agreed the opinion of the greatest of those contemporary, or almost contemporary thinkers, who, if I must not call them infidel, would not permit me to call them Christian. Fichte, the noblest representative of recent pantheistic speculation in Ger-

many, a man of superb intellectual vigour, and impassioned devotion to truth and purity, bore Christ the highest testimony which it is possible for a German metaphysician to bear to any one—namely, pronounced Him an unconscious promulgator of the Fichtean philosophy. Jesus Christ, according to Fichte, was carried by the mere purity and elevation of His character into that region of transcendental and eternal morality to which a few other minds have risen only after long philosophic study and musing. He, a Jewish peasant, did besides, says Fichte, more than all the philosophers in bringing heavenly morality into the hearts and homes of common men. The philosophers had sects and coteries; His followers were nations and generations. Fichte had that marvellous strength of wing in the open sky of speculation which characterizes the Germans; but his power was by no means so great in walking along the common earth, and investigating plain facts. Had his practical capacity equalled his speculative power, he must have been brought to a dead halt by the question, how this Jesus, whose stainless moral character made Him the representative of purified humanity, could have falsely asserted that He had raised the dead, and fed five thousand on some morsels of bread and fish? Had Fichte fairly confronted this question, he might have passed beyond mere admiration for Christ's moral character to the exclamation, "My Lord and my God!"

Goethe was the universal genius of modern Germany, and is believed by many to have been the greatest man who has appeared in Europe for several centuries. He calls Christ the "Divine Man," the "Holy One," and represents Him as the pattern example and model of humanity.

No thinker of the first order since Goethe has dissented from his estimate of Christ's moral character. Mr. Carlyle, his great follower in this country, has always referred in terms of profound reverence to Christ. The life of the Saviour is in his view a "perfect ideal

poem." "The greatest of all heroes," he says, "is One whom we do not name here! Let sacred silence meditate the sacred matter." Deliberate lying on the part of Christ he would reject as a monstrous and inconceivable hypothesis.

Yet the only Christ known to history broadly, constantly, deliberately asserted His power to heal the sick, cure the blind, raise the dead. If He did not say that He possessed this power, we may shut up the volume of history, since it can certify no fact; if He said it, can we imagine Him to have said it falsely? If He said it truly, was He not and is He not the Son of God?

But, after all, the most important attestation to the moral excellence of Christ is to be found in the portrait of Him presented in the Evangelical histories.

It is a portrait artlessly drawn, with no parade of applausive adjective, no elaboration of exalting colour. It is not a formal portrait at all. The disciples put down Christ's words as they remembered them, His deeds as they witnessed them; and the result is the Jesus of the New Testament. What, then, do we find in the Christ of the New Testament? I shall touch briefly upon the gospel delineation, leaving readers to follow out the subject for themselves.

Christ's entire conception of His Messiahship, in the first place, is that of a moral and spiritual, not a material work. There was nothing in the circumstances of his time or nation to lead Him to this. The prevalent religious ideas were formal and external, and the subjection of the Jews to the Romans tended to throw into prominence the idea that the expected deliverer would be, like the old deliverers of the people, a man of war. But whatever Christ's hopes or intentions were, it is plain that He rested all upon moral renovation. The Sermon on the Mount, indubitably historical, places this for ever beyond doubt. Through the innumerable obstructions and obscurations of the time, He penetrated to the central and eternal truth—that healing for a nation can only be of the soul, the conscience, the character. Take away

the moral element of Christ's teaching, and what remains? The whole has vanished. False religions turn entirely on ceremonies and performances; His was spirit and truth—these and nothing else. The sacraments of Baptism and the Lord's Supper, apart from their moral significance, could attract no imagination. Can we conceive a teacher, whose doctrine was thus profoundly and pervasively moral, binding it up with a falsehood? The Jews looked for signs and wonders—true; but Christ confronted prejudices and prepossessions of the nation every whit as powerful as this, and why should He give way here alone? Miracles increased the power of His preaching—doubtless; but He could rebuke the vague longing to see a sign. If ever there was a teacher who would have dispensed with miracles *unless they were true*, that teacher was Jesus Christ.

In the second place, a distinctive characteristic of Christ's teaching is its insistence on sincerity. His words go always to the heart direct. The external action was to Him but a sign. The chastity He requires is of the eye and the soul. He reads the guilt of adultery in a glance. The love He values is not what cries "Lord, Lord!" but what wells from the secret places of the heart. The benevolence He extols is of the widow's mite, not of the trumpeted donation. Other teachers have smoothed all difficulties, and have been severe upon sinners who were not among their own followers. Christ sent back the plausible mammon-worshipper who offered Him allegiance, with a requirement stern indeed, but no more than testing—"Sell all thou hast." Thy words are unexceptionable, thy intentions seem good, thy conscience accuses thee of no tolerated sin—"Sell all thou hast." Had the man's heart been right he would have done it. But falsehood, of whose presence he appears to have lost consciousness, was lurking beneath all his plausibilities, and Christ went straight to that. The woman taken in adultery, on the other hand, he does not condemn. He sees only the foul hearts and sanctimonious faces of those who accuse her; and, flashing the torch of

conscience upon each, He sends them back in convicted dismay.

But why should the vain attempt be made to catalogue perfection, or to name the virtues of Him in whom all virtues met? Of what moral excellence was He not a type? Surrounded by bitter enemies, He wept that they would not let Him fold them under the wings of His love. Alone in the world; solitary in working out a mighty purpose, and in bearing an unspeakable sorrow; separated, even humanly speaking, by thousands of years from sympathy and understanding, He never faltered in His patience, He never wavered in His long-suffering, He never flinched in His divine fortitude. While none understood Him, He perfectly understood all; He made allowance for all. Anger He felt, but it was visibly the anger of a God, the scorching flash of Divine holiness upon sin; anger for unkindness, for carelessness, for disrespect to Himself,—never. When the traitor was coming with his band, and those who would have guarded Him were asleep, there was no sterner rebuke than, "Could ye not watch with me one hour?" When Judas was already at hand, it was only, "Sleep on now, and take your rest." To love God supremely, to love one's neighbour as one's self—this was the rule He prescribed to His disciples, and His life was its absolute fulfilment. "This is my beloved Son, in whom I am well pleased;" such was the testimony of God concerning Him. "He hath done all things well;" such was the fond and wondering attestation by men that they could require no more of Him. No vice that has a name can be thought of in connexion with Jesus Christ. Ingenious malignity looks in vain for the faintest trace of self-seeking in His motives; sensuality sinks abashed from His celestial purity; falsehood can leave no stain on Him who is incarnate truth; injustice is forgotten beside His errorless equity; the very possibility of avarice is swallowed up in His benignity and love, the very idea of ambition is lost in His divine wisdom and divine self-abnegation.

And yet this Jesus, who defines the devil as "a liar," who has the clearest consciousness that a lie is the very essence of evil, tells the Jews that God the Father witnesses for Him, the form of that witness being the mighty works done by Him.

Were those mighty works a deception? Did the words in which Christ searched into motive, and pierced the subtlest hypocrisy, go like daggers through His own heart? That is the question. There is no evading it. History has heard of no Christ who was not a miracle-worker. Jews and disciples, Christians and infidels, Matthew and Luke, Celsus and Julian—all know Christ as one who constantly and for years declared Himself able to raise the dead. Can human conception embrace the very thought that He was lying? No. The conscience and the intellect of the race start back appalled at the imagination of a miracle so stupendous. The crushing of all the stars into powder in one grasp of God's hand would not be such a miracle.

Was He, then, mistaken? The answer involves analysis of His intellectual character. That analysis will form the principal part of our subject—principal, not in importance, but in having been less fully performed than analysis of His moral character. The intellect of Christ—considered merely as that of a man—I regard as the most marvellous known to history.

PRESTON.*

THE Guild Festival was over, and nothing but a few gaudy archways, with dead flowers hanging about them, as mementoes of the occasion, were remaining when I visited Preston. The crowd of visitors from all parts which had flocked to see the sights had gone, and the even tenor of Preston life ran on in its usual course. It seemed strange, in a town where so much suffering is being experienced, to see on every hand relics of gaiety and rejoicing, play-bills and concert programmes, banners and triumphal

* We have space only for extracts upon the state of Preston. The condition of some other places is quite as pitiable.

archways, and to look round on staring crowds idling about the streets, gazing listlessly on them. Joy and sorrow, real life and its counterfeits, seemed to have met face to face.

Preston is one of the most beautiful towns in Lancashire. "Sited," as the "Directory" says, "on an eminence of table-land, with a gentle declivity on every side from the centre." It abounds in beautiful walks and picturesque scenery, and now that it is almost free from smoke, its beauties are to be seen to perfection.

I devoted one evening expressly to walking through the town, avoiding only those parts exclusively occupied by the factory people. It did not require much discernment to see that all was not well with Preston. The streets were thronged with idlers; in Friargate and Fishergate alone, there must have been some thousands—but all through my journey I did not have one applicant for alms, nor did I hear or see any endeavouring to earn money, either by singing or playing, or using the thousand devices I had observed in Manchester. Yet those thousands were men, six out of every ten at least being out of employment, and living on the hardest, meanest fare.

The following returns—collected from various sources—show the progress of the distress in Preston, and its present aspect:—August 1, the total number of poor relieved by the rates, 12,205; Sept. 13, 14,289; being about one in seven and a-half of the entire population (83,000). The number relieved by the Public Relief Committee, August 22, 21,616; Sept. 15, 23,932. During the week ending Sept. 13, the Relief Committee distributed 16,832 loaves, weighing 61,016 lbs.; 11,301 quarts of soup and 4,820 quarts of coffee.

These figures unhappily speak for themselves, and they tell a melancholy story. But the increase of the distress as here shown, gives no warrant that it will continue even at the same rate, nor does it show the real increase already felt. Shopkeepers, and the numerous families who have held out to the last without applying for relief, are not in-

cluded. Many who are working on short time manage to exist without supplementary aid; but the mills still working will, in all probability, shortly be closed, and then the increase will be immense.

In my visit at the homes of the operatives in Preston, I accompanied a medical man, a kind-hearted, generous, thorough-going man, whose good-nature cost a tolerable income to support, and who was regarded among his patients with a love and respect almost approaching idolatry. The families he had attended in the days of their prosperity he was not going to leave to suffer or die in adversity; and as many of them, though requiring his assistance, would not call upon him to state their case, knowing how unable they were to settle the necessary fees, he made it a point to look them up; and never seemed to say a harsh word to them, unless it was, "Tut! tut! drat the fees."

The first house he took me to was of very respectable appearance; and the man who owned it had evidently been, at some time or other, in a very decent position. He was now thoroughly reduced in circumstances, and though not dependent upon relief—for he had two lads who brought in ten shillings a week—it was with the utmost difficulty the family could make both ends meet. With all the troubles that had come upon them, his health had given way. When we entered, he was lying on the bed; but his face shone with a smile as he greeted the doctor. A long conversation took place between them; and while it was going on I talked to one of the lads, an intelligent little fellow, about fourteen years old, who was minding house with his father. The consultation over, the doctor turned to the lad, and said, "Come up to my house for some medicine to-night;" and we left the house. Curiosity prompted me to ask what medicine would be sent; and reluctantly my friend told me that nothing was of any use to him but a good chump chop and a bottle of stout, which he was going to send by the lad.

"That man's case is a hard one," he said. "He saved money, and invested it in a few cottages, hoping to live upon

the rents; but he has not received a penny-piece from his tenants for six months; and now that he and his family have tasted suffering, he is not the man to turn his tenants out, or say a word about their debts."

At the next house we visited we found a poor sickly woman, with an infant about three months old in her arms, and several other children were playing about the room. She was ghastly pale; and her careworn, anxious-looking face spoke volumes. She had been a factory girl, and when very young had married one of the hands engaged in the same mill. He rose in the world—got to be an overseer, and made a great addition to their little income by drawing and painting in oils after work-hours. One of his works of art still hung over the mantle-piece; but he was then in Manchester, trying to dispose of some, upon which he had been engaged since the mill had stopped, and he had been thrown out of employment.

"We have been able to bear up so far, doctor," said the woman; "and if John has been successful, he will come home with quite a fortune; and we shall not be obliged to become paupers yet awhile. But it is hard work for him. The three pictures he has taken to Manchester took over a month to do, and I dare say he will not get more than one pound, or one pound five shillings for them, and that will have to keep us till he can do some more. Out of that he will have to pay his railway to Manchester, and his expenses in tramping most of the way back."

In many a home there were cases equally bad as this. Not a street but has its many inhabitants only just living above starvation. I asked my medical friend whether he found a great increase of sickness and mortality. He replied, "At present it does not appear that there is. But it is impossible to shut our eyes to the fact that in every probability there will be an alarming increase. People may live during this weather on light fare; but it is enough to break up any constitution to continue, as long as these people have, on meal and soup, and very little of it, week after week. I confess I dread the winter."

Crime is decreasing, although inducements to crime are daily on the increase. The people show a quiet, peaceable spirit, and bear their misfortunes with wonderful patience and endurance. Here, as in every other town, there is a great reluctance to receive relief—a terrible dread and abhorrence of the labour test, of which we shall say more by and by—and a readiness to do any honest hard work which is not degrading. In the midst of their trouble they still retain their “manly dignity,” and seem to have as their watchword, “Never give up.”

The mill-owners in Preston have had much said against them; and doubtless with good reason. The subscription lists show but sorry figures attached to their names, nor does it appear that private charity is being expended by them to any great extent. Out of £11,927 contributed to the Preston Relief Fund, only £1,978 has been given by forty-eight out of seventy-one firms owning mills.

I strolled out one morning along the banks of the beautiful river Ribble to Walton-le-dale, a village close by Preston. As I sat on a stile, looking round on the grand scene before me, an old man came walking up, and when he reached the stile he stopped.

“Well, master,” I asked, “how fares it in Walton?”

“You see those chimneys,” he answered, pointing to several factories. “There are three or four of them there, but only one is smoking, and they do say that will stop work soon.”

“Then I suppose all Walton is in trouble?”

“Ay, sir. We were all dependent upon the mills, and now we are all dependent upon the relief, except just a few who have got regular work. It blows very cold of nights off those hills,” he continued, abruptly turning the subject, his mind evidently having passed from the present into the dreary future; “it was cold enough last winter, when wages were pretty fair, and we had plenty of fire and blankets, but what it will be this winter God only knows. Why, sir, if you were to go from house to house all through

Walton, you would hardly find a family with anything left in the house that could be ‘fastened.’”

There was little need to verify the old man’s statement, his words and expression told that the fact was only too true.

After parting with him I walked on to an inn and sat down in the parlour to rest and discuss a crust of bread and cheese. (By the by, I ordered bread and cheese, and the landlady brought me in a few scraps of each, apologizing that she had not more; but all lived on hard fare now, and very few bread-and-cheese customers found their way into her house.)

“But you are not a spinner or a weaver,” I said; “I thought they were the people to talk about hard times.”

“Yes, but we are all kind o’ cannibals in Lancashire, and live one upon another. The factory-folk live upon the mill-owners, and we live upon the factory-folk, but now all is come to a stand-still. Why, this little room used to be full of an evening with men who like to have a chat and a sup of beer together after the day’s work; and now, night after night passes without a penny being taken in it, for nobody has a penny to spend for anything but bread.”

To show how thickly cases crowd upon an observer, while I sat in the parlour an old woman came in to speak to the landlady, and I overheard their conversation.

“Well, how is your son to-day?” the landlady asked.

“Sinking fast. I have had the doctor to him to-day, and he says there are no hopes. The only thing that can keep life in him now is good nourishing food, and how can I get that on 4s. a week? But, thank God, he is insensible, and does not know how we are pinching ourselves to let him have what few comforts he has.”

I could multiply cases both in Preston and in the neighbouring villages, but let what has been said suffice. It is sufficient to show that there is a wide field for every one, either by words, or deeds, or prayers, or money, to show compassion to the suffering, and “bind up the broken-hearted.”

Poetry.**DECLINE.**

THERE is no beauty in the leaf that waits
 For the next breeze that stirs the fog to fall,—
 No music in the broken bell that grates
 With mournful clamour in the lonely hall.

 No life within the withered branch that 's bound
 To yon bare wall, unconscious of the sun ;
 No warmth in those wild flames that flicker round
 Spots where Death's ghastly work will soon be done.

 The faded leaf remembers not the spring,
 The bell recks not of sweet tones passed away ;
 There is no sigh in any senseless thing,
 No sad perception of their slow decay.

 But the chilled heart, weak mind, and weaker frame,
 Feels every sinking of the long descent,—
 The weary soul scarce thinks itself the same
 With that which once on wings of lightning went.

 The stars are flashing in the wintry sky,
 And deep delight their glorious beams once gave ;
 But Hope hath died before me, and mine eye
 Falls to the earth, and watches for a grave.

 They tell me that this frame corruptible
 Must for a time oppress immortal powers ;
 But is there time for stupor ? Who can tell
 What Death shall crave, e'en from the dullest hours !

 Love waxes cold—the eye of faith is dimmed,
 And fears of hidden danger me assail,—
 Woe unto me ! my lamp is yet untrimmed,
 How shall it light me through the gloomy vale ?

 I will entreat with Him who once hath died,
 Who bore for us our sad infirmities ;
 Who never yet His gracious ear denied
 To meek confessions and to contrite sighs.

ORIGINAL.—Contributed by the Author of "Morning Clouds."

St. Matthew's Gospel.*

THE Rev. Alexander Roberts, about three years ago, published a small book on the original language of St. Matthew's Gospel. The materials have been enlarged—the work re-cast—and now we

"Discussions on the Gospels." In two parts. By the Rev. A. ROBERTS, M.A. London: Nisbet.

have before us a handsome octavo of 500 pages on the same subject. There can be but one opinion as to the care and ability of the author in the fulfilment of his task. He has gone fully into the question, and has evidently read to a considerable extent on the point. There is often much ingenuity and tact in his

pleadings, and we have no reason to find fault with him on the score of unfairness. Notwithstanding, however, the merits of his production, we must confess at once that we are by no means satisfied with his arguments.

His object, while twofold, is still one. First, showing that Greek was widely diffused, well understood, and commonly employed for all public purposes in Palestine, he then attempts to prove that our blessed Lord commonly employed it in His discourses and conversations; after which, he proceeds to argue that the Gospel of Matthew was written by the apostle in the same language, and in no other. And it is to this second part of his discussion that the first is subservient.

As to the wide diffusion in Palestine of the Hellenic tongue, in the time of our Lord, we have no doubt. Mr. Roberts has marshalled all the proofs, and made the very most of them. We should state them rather differently—but let that pass. He is, however, himself compelled to admit that the Hebrew language, in the form of Aramaic, also existed throughout the country, and was made use of by the people. It becomes, then, an inquiry as to the relation in which the use of the one stood to the use of the other. We are led to believe, after all that Mr. Roberts has said, that the native speech of the people, according to all analogy, was much more common than the speech of their masters. The peasants of the hills and the fishermen of Galilee, all full of Hebrew patriotism, we are persuaded loved and used the tongue of their fathers rather than that of their conquerors.

Mr. Roberts, in spite of his admission, often speaks of the prevalence of Greek in Palestine, so as to convey the idea that it was all but exclusively used, and that the only way in which a public teacher could be generally useful would be by using that language. Hence he suggests that Christ must have taught in Greek, because it was the common dialect; an inference which we do not see how any *proved* extent of that form of speech is sufficient to warrant. Mr.

Roberts's own admission of the contemporary use of the mother tongue would render it much more probable that He whom the common people heard so gladly, and amongst whom that tongue was doubtless fondly cherished, would adopt it in His intercourse, and sanctify it to the high purposes of His mission. The writer endeavours to find positive proofs in the New Testament that Christ spoke in Greek, and begins with the sermon on the Mount as a conclusive instance, urging that people from Decapolis, a Greek town, were present, and that they would not have understood Him had He spoke in Aramaic; an argument as conclusive as it would be to allege as a reason why a certain sermon, preached under the shadow of Snowden, could not have been Welsh because some country folks were there who commonly talked English. That Christ did sometimes speak Greek, we do not question; but we think it equally plain that he often spoke Aramaic. It is utterly incredible that he should have done so only on those very few occasions in reference to which words of that tongue are quoted in our Gospel. Myriads of native sentences, besides *Talitha cumi* and *Ephphatha*, must have been used by Him who was in daily converse with Hebrews who loved their own language as they loved their land. And, if so, and the sacred writers take no notice of it, but give Greek words as equivalent,—the author's main argument seems to us to break down; and we have not in the Gospels always the untranslated words of the Son of man—the point which Mr. Roberts is so anxious to establish.

In approaching his main position, as to the original of St. Matthew's Gospel, he carefully stipulates for a certain order of inquiry—that the *internal* evidence shall be taken first, and the *external* afterwards—a suspicious demand, it appears to us. It implies there is something formidable against the author's argument in the external grounds; and that there must be a conclusion against them beforehand. The honesty and artlessness of his confession are curiously associated with the ingenuity of his method. The import-

ance of the internal evidence in forming a conclusion as to the original language of the document, he urges, because Credner chiefly appealed to that to show that the original was Greek; and Eichorn did the same, to show that the original was Hebrew. Many readers will draw a very different conclusion from Mr. Roberts, and will think that, with this difference of opinion between two such scholars, there can be no satisfactory result derived, either way, from a simple examination of the style of composition. It is proverbial how often literary internal evidence misleads, when taken alone; and the dangerous tendency of it is obvious enough in German criticisms of the Strauss school. The external evidence is clearly in favour of a Hebrew Gospel of Matthew. Papias, Irenæus, and Origen speak of it. To go against such testimony—to deny it, simply on the ground that there are internal evidences of the Greek Gospel being an original—appears to us a dangerous precedent. If positive testimonies can be so set aside, where are we to stop? That a Greek Gospel of Matthew early existed is sufficiently established. Such a Gospel was used by Justin, Clement of Alexandria, Tertullian and Irenæus; and was recognised by the Church as the authentic work of the apostle. We have no controversy with Mr. Roberts about the Divine origin of our Greek copies; we only object to his disposal of the evidence respecting a Hebrew Gospel of Matthew as well. Some distinguished men, looking at the whole subject, have come to the conclusion that there were two Gospels by Matthew, one in Greek and another in Hebrew; which Mr. Roberts brushes away as a mere hypo-

thesis without evidence. But it would be quite competent for such scholars to reply, there is all the evidence the case admits of—there is evidence on one side of a Hebrew Gospel; there is evidence on the other of a Greek Gospel—i. e., there is evidence of a double original.

We feel the difficulties of the case, and do not propound any theory. It appears to us that Mr. Roberts attaches a vast deal too much importance to his inquiry. Whether the Gospel of Matthew was first written in Greek or Hebrew—whether it was written in only one or both—whether what we have is an original or a faithful and accurate translation, seems of secondary moment. It is an extremely difficult question to decide, and we do not see how any one can be very positive about it. To make the authority and value of the New Testament hinge on the settlement of such a question is, to say the least, very injudicious. According to each and all of these opinions we have a divine and authoritative account of what our blessed Master said and did. It cannot be essential for us to have the very words originally uttered by a Divine Teacher in their untranslated form, or the Septuagint version would not be so extensively used in the New Testament; a fact which, we may observe by the way, our author exaggerates in support of his own theory of Greek being almost always used by our Lord in His instructions.

In conclusion, we beg to confirm what we said at the beginning; and to add, that any one who wishes to see all that can be said on Mr. Roberts's side of the question, should by all means peruse his very able and elaborate treatise.

Brief Notices of Books.

BICENTENARY PUBLICATIONS.

English Puritanism: its Character and History. An Introduction to documents relating to the settlement of the Church of England by the Act of Uniformity of 1662. By PETER BAYNES, Esq., A.M. (London: Kent.) This is the

most valuable of the new contributions to our Bicentenary literature. It is full of power and beauty. None can fairly dispute its impartiality and candour. All must admire its breadth of view and its blaze of eloquence. It is a philosophical *resumé* of the principal events and cha-

racters of English Puritanism, and its philosophical spirit is accompanied throughout by poetical feeling. But, much as we admire this production, we do not see that it adds anything to our knowledge, or presents what is familiar to students of history, under any very original aspect. Its rhetorical tone strikes us as more befitting an oration, than an introduction to a book of dry documents. Far be it from us to depreciate the worth of this intrinsically brilliant essay while we question its suitableness for the place it is meant to occupy. To serve as a help for such persons as are likely to study the book, something beyond a popular sketch is requisite. We want more of the critic, the antiquarian, and the minute historical scholar.

The Rev. T. Binney, in his *Farewell Sunday and St. Bartholomew's Day, Two Sermons* preached at the Weigh House (London: Jackson and Co.), gives in the first discourse some interesting historical illustrations connected with the first pastor of the Weigh House church, and others of the Ejected. In the second, he condenses into a somewhat philosophical form the history of Puritanism—showing the religious progress of the English nation from the stagnation of the Middle Ages through the agitation of the sixteenth and seventeenth centuries—a progress which left the unanimity of knowledge or love unattained. Mr. Binney also explains the Act of Uniformity, and portrays the conscientiousness of the men who resisted it—indicating the germ for future development hidden in their conduct, and pointing to the effects of the Ejectment on the English church. The whole thing is done with much of the author's usual ability and force. With a full flow of eloquence there is the exercise of a sound discrimination: and the sermons are not only free from all that is acrimonious, but they breathe a spirit of pure catholicity. We are very glad that these sermons, of which the second was the only one noticed in the *Times* newspaper, have been issued in a permanent form by authority of the preacher; and all the more so, because they are of such a character as the Dissenter may place in the hands of the Churchman, sure that they will win the approbation of broad-minded men of either party.

The Rev. J. Kelly, of Liverpool, in his *Bartholomew's Day, its Sufferers and its Lessons*, (London: Snow,) exhibits with characteristic perspicuity the conscientiousness, faithfulness, meekness, and devotedness of the Ejected ministers,

and then expounds several important practical lessons suggested by their story. Intelligence, candour, love, and wisdom are diffused over the whole performance. And in a short historical address appended, there are some carefully stated results of independent inquiry, which are well worthy of being preserved and studied by those who are engaged upon Puritan investigations. We wish Mr. Kelly would extend that address, and give us more fully the fruits of his own large and long acquaintance with Nonconformist men—their lives and times.

The Rev. W. Kirkus, LL.B., has published a sermon *On the Nature and Some of the Probable Consequences of Perfect Religious Liberty*. (London: Longman.) It asserts the rights of conscience, and claims the utmost intellectual freedom. But Mr. Kirkus, in spite of his vigorous reasoning and declamation, his power of thought, and his admirable style, misses his aim through his one-sidedness. We think that his sermon will please those whom he does not wish to please, and work no conviction in those whom he desires to persuade. It will encourage the sceptic and terrify the honest-hearted believer, neither of which things we are quite sure Mr. Kirkus means to do.

Men Wondered at (London: Ward and Co.) is the title of two sermons by the Rev. J. R. Cooper, preached at Seaford, containing a large amount of very interesting information with respect to the ministers ejected in the county of Sussex.

Honour to whom Honour: or the story of the Two Thousand, by F. G. WILLIAMS (Jackson and Co.), is a pleasant little book for the young. The whole thing is done in a simple and lively manner, fitted for the class of readers indicated on the title-page. It has our full commendation.

We have also a Bicentenary lecture on *The Episcopal State Church, and the Congregational and other Free Churches*. By the Rev. J. ADKINS. It clearly exhibits the leading principles of Congregationalism in contrast with those of the Establishment. A great deal of truth is here spoken in a spirit of fidelity and charitableness, and from such a man—the long-tried, devoted and venerable pastor of the Church-above-Bar, Southampton, these expositions come with peculiar emphasis.

Several other pamphlets have been sent us, which we are sorry we have not space to notice.

Scriptural Coincidences; or, Traits of Truth. By J. D. CRAIG, M.A. (London: Bagster.) Paley led the way into this kind of research in his "*Horæ Paulinæ*." Blunt followed him into the Old Testament, and there discovered a number of striking coincidences. The present writer is a gleaner in the same beautiful fields, and, though the harvest had been well reaped, finds enough to make a goodly sheaf. We give one as an example: "*Nathanael of Cana*.—The concluding verses of the 1st chapter of St. John's Gospel will furnish us, when taken into connexion with the beginning of the 2nd chapter, with a circumstance which I would call a *minor* coincidence. We are told of Philip's calling Nathanael to Jesus, and of our Lord's demonstration to him of His power of knowing men's thoughts, and being acquainted with their actions, even when far remote, by His saying, 'Before that Philip called thee, when thou wast under the fig-tree, I saw thee.' And Nathanael was so amazed by Christ's knowledge of probably an act of secret devotion, that he immediately acknowledges Him to be the Son of God, and King of Israel. Now the 2nd chapter seems to open abruptly, thus: 'And the third day there was a marriage in *Cana* of Galilee; and the mother of Jesus was there: and both Jesus was called, and His disciples, to the marriage.' Here we have the scene at once transferred to *Cana* of Galilee. Can we account for Jesus being there? Let us now turn to the 21st chapter of St. John; in the second verse we read, 'There were together Simon Peter, and Thomas called Didymus, and *Nathanael* of *Cana* in Galilee, and the sons of Zebedee, and two other of His disciples.' Here it is incidentally mentioned that Nathanael belonged to *Cana*. Very probably, when joining himself to Jesus, in the full love of his heart, he had besought Him to come to his house, and teach there the glad tidings as well as to the men of his city. One of the most prominent marks of real conversion to God is anxiety for the salvation of others, and especially for that of those we love."

Links in the Chain; or, Popular Chapters on the Curiosities of Animal Life. By GEORGE KEARLEY. (London: Hogg and Sons.) Most of our readers, young and old, have visited the Zoological Gardens, in Regent's Park, and looked at the aquariums, with their exquisite water-scenery, their mimic mountains and valleys, forests, and jungles; with sea cucumbers, brittle and sand stars, the branchial plumes, and the sea

acorns. More have stopped in the Green Park, to look at the aquatic fowls scudding over the lake; and more still, though neither ant nor beetle hunters, are familiar with the insect world, its works and ways. This book is a right pleasant companion when attention is turned to these wonderful productions of nature. We have here, besides information on insects and water-birds, a disquisition on jelly fish, an apology for snails, the nautilus and her allies, live lions, a monograph of the monkey tribe, and a chapter on the gorilla. The whole is written in a lively and intelligent strain, and altogether this tasteful volume strikes us as one of the best of Hogg's "books with a meaning."

America before Europe—Principles and Interests. By Count AGENOR DE GAS-PARI. Translated by May and Booth. (London: Sampson Low.) This book takes the side of the North with a thorough earnestness, and endeavours to correct what are styled the "errors credited in Europe." As a political treatise it comes not within the range of our review. Nevertheless, and though we differ from the author in many of his opinions, we would recommend the essay to those who wish thoroughly to study the American question. We may be permitted to say, that for our part, we deem it impossible that the South should ever be finally and completely subjugated by the North; and that the separation into two great states, without any fugitive law, and with the North loyal to the anti-slavery cause, would strike a death-blow at that which has been so long a curse to the entire United States.

Heart Melodies. Three hundred and sixty-five new Hymns and Psalms for public worship or private use. By HENRY BATEMAN. We have in this book an unusually large collection of hymns by one writer, all of the same length, and very much the same in character and style. As poetical compositions, they never fall below, and but seldom rise much above, a certain standard. Scriptural truths and Christian sentiments are expressed in pleasing versification, and the book will no doubt be acceptable to many as a daily companion, both for private reading and for domestic or social worship. Mr. Bateman has a singular facility of weaving words together in pleasant and sometimes felicitous rhyme, which, while it is a power and a privilege, is also a temptation. This book would have been better had it been smaller. Nothing more needs revision and criticism, when the fervour of a fresh composition

is over, than poetry. Mr. Bateman might take a higher place than he does if he would take more time and pains.

The Heavenward Path: or, Progress and Perfection in the Life of Faith. By the Rev. WILLIAM WILSON, M.A. In reading this series of discourses we are favourably impressed in many ways, but especially by one great idea. The texts are taken from the 2nd Epistle of Peter, and the one subject is the Christian life, its motives, means, evidences, and results; the one lesson is Christian diligence. The sermons are not marked by close reasoning or striking eloquence, but the author labours by careful exposition and animated illustration and enforcement to bring the solemn teachings of the Apostle clearly and powerfully before the minds of his readers. And in thus expounding not merely separate texts, but the whole design and meaning of one book of Scripture, setting forth the circumstances and character of the writer, and his special aim and ruling thought, an example is set in this volume which we could wish to see more frequently followed.

Mick Tracy, the Irish Scripture Reader: or, the Martyred Convert and the Priest. A Tale of Facts. By W. A. C., of Canada West. (London: The Book Society.) The title of this book awakens curiosity. One feels instinctively that there ought to be something in it worth reading, and the perusal of the book amply justifies the expectation. It is a true book abounding with romance, a grave book sparkling with humour. Poor Mick is a gem of the Emerald Isle, and father Fogarty is, we doubt not, a true representative of his class. The Browns are clearly drawn from life, and oh, how pathetic the story is! And those Stanleys are such characters that acquaintance with them does one good. The story of the abduction and the convent is admirably managed; indeed, altogether the book deserves an honourable place among books of its class, and will, without doubt, secure a large circle of gratified readers.

Incense for the Family Altar: being Morning and Evening Psalms and Hymns for two weeks, suited to domestic worship and set to appropriate music. Original and selected. Compiled by BENJAMIN SCOTT, Esq., F.R.A.S., Chamberlain of London. (Longman, Green and Co., Paternoster Row.) A very choice selection, forming a service of sacred song admirably adapted for use in our Christian family, or social circles. The words

and the melodies are in perfect harmony, and the work is most tastefully got up.

Christ the Rock: or, Aids to Young Disciples. With an Introduction by Rev. HENRY A. BOARDMAN, D.D. The impression this book makes on us is that of counsels and teachings given, without any very definite plan or systematic arrangement, in answer to the supposed questions and difficulties of young persons anxious to know and do all that is true and right. For the most part, the advice is very sound and wise; and we trust that the volume will fall into the hands of many who are seeking answers in books to those earnest questionings, which others, perhaps more favourably situated, would put to a wise and judicious friend.

From the Cradle to the Crown: or, Days with Jesus. By the Rev. JOHN HUNTER, late of Halifax, N.S. We may commend this little volume to our readers, not as containing anything very new or original, but as setting forth important truths in a pleasing and interesting manner. It is an endeavour to bring the whole human life of Christ into closer and more felt connexion with our own life in its various scenes and stages, and will, we doubt not, prove helpful to many in realizing this connexion, and deriving from it the strength, guidance, and consolation which it is designed and fitted to impart.

Running a Thousand Miles for Freedom: or, the Escape of William and Ellen Craft from Slavery. (London: Ward and Co.) This narrative is full of interest, with a quiet vein of humour pervading it, and well written—altogether remarkable, if we regard it as the production of an uneducated slave. It is a complete refutation of the notion that the negro is naturally lower in the scale of intellect. We question if many in our own land could, amid the same disadvantages, have written with equal force and propriety.

From the Book Society, ever active in devising the means of usefulness, we have received three sixpenny packets of small books, entitled, respectively, "The Boy's Packet," "The Girl's Packet," and "The Infant's Packet." We have examined them, and find the assortment admirable. Sixteen or seventeen small books, with woodcuts, for sixpence! That is something; and when we add that the quality will at once please and profit children, that is something more.

Obituary Notice.

THE Rev. Thomas Dix was born at Thornham, on the coast of Norfolk, May 14th, 1785. In early life he did not enjoy the advantages of parental religious training, nor did he in his native place receive any assistance from Evangelical preaching within or without the pale of the Establishment; but he had an elder sister, resident at Lynn Regis, who had become a pious Dissenter, and she often used her influence to persuade her brother to attend a dissenting chapel. For a long time he resisted every invitation, under the impression that it was wrong to do so, his prejudices being strongly in favour of the Church of England; but subsequently he yielded to her earnest entreaty, and heard the Rev. Isaac Allen, at the Broad-street Independent Chapel, in that town. He had not heard him many times before Mr. Allen's ministry was blessed to the conversion of his soul. Mr. Dix now became intimate with the pastor, and several of the pious people; by them he was induced to become a Sunday-school teacher, a tract distributor, a visitor of the sick, and ultimately had his attention directed to the Christian ministry. After much deliberation he entered "Hoxton Academy," under the presidency of Dr. Simpson and Dr. Henry Foster Burder. He was invited to become the pastor of the Independent congregation at Bedworth, Warwickshire: he accepted the invitation, and was ordained in 1812.

During his residence at Bedworth, his influence silently, but steadily, in a few years exerted a potent influence for good on the town and neighbourhood. For thirty-three years Mr. Dix preached to his own congregation thrice every Sabbath, and twice or more in the neighbourhood during the week; labouring in season and out of season for their spiritual welfare. He had the satisfaction of witnessing the fruit of his labours, and was accustomed modestly to say, "Through the Divine favour much good was done in the town and neighbourhood."

In the year 1817 he married Miss Booth, only surviving daughter of the late Richard Booth, Esq., of Coventry. Mrs. Dix became to her husband, through their long associated course of nearly five and forty years, an earnest and faithful worker, and a valuable helpmeet. Her piety and consistency endeared her to a wide circle of friends. She took a prominent part in the various organizations that were formed.

During the long term of Mr. Dix's ministrations he never swerved from the principles which actuated him on his first entrance upon public life. He held his views with tenacity, though without asperity, and was faithful in their exposition. As a preacher, he was characterized by vigorous thought, force of expression, and clearness of utterance. He aimed at usefulness; and in the midst of a manufacturing and mining population took advantage of any striking occurrence for the purpose of impressing the mind, and inculcating solemn truth. And frequently on such occasions was the chapel thronged; while the testimony of some, now with their venerated pastor in glory, was this:—"They went to scoff, but returned to pray."

The departed was a man of prayer. Much secret prayer made him an effective minister. He felt himself the solemnity of his theme, and impressed his hearers also with the dread realities of eternity. His genial heart and kindly sympathy materially helped him in his pastoral visitations. His name had become a "household word;" and his influence and advice were sought and obtained on a variety of subjects. In the upright and faithful discharge of his duties, for a long series of years, he deservedly won and retained the confidence and affection of his flock. In the county he was extensively known, and took a prominent part in efforts for evangelizing those places that were in ignorance. At length, finding his labours more than his years and strength tolerated, he relinquished his charge. The documents in existence, and the testimonials presented on that occasion, testify that he was "esteemed highly in love for his work's sake." After a service of such duration the bonds of affection subsisting between pastor and people could not lightly or easily be sundered. Every argument was used to induce him to remain, and when he had left a requisition was preferred that he would again return; but, hoping his departure would "fall out rather unto the furtherance of the gospel," he adhered to his former determination. His sermon on the first Sabbath after his ordination, in 1812, was founded on Job. xx. 6, 7. His last, in 1844, on Acts xx. 7.

In 1844, he was induced to accept an invitation to the pastorate at Earl Shilton, Leicestershire. At that time there were the elements of a respectable interest, though the cause was in a declining condition, and true vital godliness very

little understood. But the tone of Mr. Dix's preaching and life gave an impetus before unfelt; and much greater efforts were made in the locality in the cause of religion and education than formerly. Deaths and removals, however, deprived the minister, ere long, of some of his most efficient allies. Our friend was now feeling the weight of years, and attacks of paralysis, which had twice seized him as he was girding himself for his Sunday's engagements, shook his frame, and rendered him less able to continue his ministrations. His Master was gradually taking one pin after another away from the tabernacle, and reminded him that his work was near its termination: and after 15 years' service he tendered his resignation. Of this he simply says:—"October 23rd, 1859.—I preached for the last time at Earl Shilton, and on the following day I and my dear partner left for Coventry, intending to spend the remaining days allotted us in that city. May the Lord's presence be with us." And thus terminated his public labours upon earth. At that time there were indications of what proved ultimately a painful cancerous affection: though at first gradual, it subsequently assumed proportions that baffled all medical skill. He "endured a great fight of afflictions" with manly fortitude and Christian resignation. He had long "walked with God," and held fast his "confidence

which has now great recompense of reward." "Having a desire to depart and to be with Christ, which is far better," he was wont to say, when any fresh remedy was resorted to, "Leave me alone; I want to slip away and be gone," often quoting Dr. Watts's lines,—

"Oh, that the happy hour were come
To change my faith to sight!
I shall behold my Lord at home
In a diviner light."

The last word he articulated on earth was prayer. It is now exchanged for praise.

"Having fought a good fight, finished his course, and kept the faith, he rests from his labours, and his works do follow him." "Behold the upright: for the end of that man is peace." He died on Sabbath morning, February 23rd, and his remains were interred in the family vault in Hill-street, attended by various ministers, when the Rev. E. H. Delf, of Coventry, and Rev. S. Hillyard, of Bedworth, officiated at the grave. A sermon was preached on the occasion by the Rev. E. H. Delf, at West Orchard Chapel, Coventry, from Heb. xii. 22, 23. "But ye are come . . . to the spirits of just men made perfect." Sermons were also preached by Mr. Dix's successor at Bedworth, and by the Rev. J. Stewart, at Earl Shilton.

Congregational Union.

THE autumnal meetings of this party have recently been held in the metropolis, and were conducted in such a way as must afford great satisfaction to all the friends of the Union. It is generally known that arrangements were made, more than a year ago, for the Union to visit Ipswich in the autumn of the Bicentenary year, and thus to recall and honour the names and memories of a noble band of men who were ejected in the eastern counties on the memorable St. Bartholomew Day of 1662. Circumstances, however, partly of a local kind, and partly of a more general nature, in relation to the Bicentenary commemoration and the International Exhibition, led to a change in the place of the meetings, and they have consequently been held in London. The wisdom of this alteration has been fully proved by the large numbers of persons who were present from all parts of the

United Kingdom, and by the crowded attendances on the daily services and at the evening meetings, which could not have been secured in any small provincial town. The names of more than seven hundred pastors and delegates are recorded as having been present on this memorable occasion, and many others who are not inscribed on the roll participated in the pleasure afforded by these hallowed gatherings. The ground-floor of the Weigh House Chapel was crowded with the members of the Union, and the galleries were equally filled with members of congregational and other churches who were deeply interested spectators of the daily proceedings.

The services of the week began on Monday evening, Oct. 6, by a devotional meeting at the Poultry Chapel. Solemn and appropriate prayer was offered by the Rev. J. Rowland, the Rev. Dr. Tidman, and the Rev. J. G. Miall. The

address, by the Rev. W. G. Guest, on "The Lesson of the Hour," was one of considerable power, and contained an eloquent vindication of the Bicentenary commemoration. On Tuesday morning the chairman, the Rev. Samuel Martin, delivered his opening address to the assembly, which is published in a separate form, under the title of "The Church and the Nation." It abounded with precious ingots of thought, and glowed like the firmament with living sapphires. Sound theology, fervent piety, and sanctified eloquence pervaded all its paragraphs, and called forth repeated expressions of delight and approval. Then followed the introduction of strangers to the chairman by the secretary, the Rev. G. Smith; and these included delegates from Scotland and Ireland, from the colonies and the United States; and honoured brethren from the United Presbyterian Church, and subsequently from the Baptist Union, all of whom received a cordial welcome. A most valuable document was then read by the Rev. John Corbin, detailing the proceedings of the Bicentenary committee, and reporting the gratifying fact that more than £120,000 had been contributed to the fund. This was followed by a short paper on the proposed Memorial Hall, by the Rev. J. James, which proved the urgent necessity for its erection. A resolution on both documents was then moved by the Rev. R. W. Dale, seconded by the Rev. S. Hebditch, and supported by the Rev. Dr. Vaughan, in appropriate and powerful speeches. Mr. S. Morley, Mr. J. Crossley, the Rev. John Hayden, and the Rev. E. Mellor, the chairman elect of the Union, took part in an animated and harmonious discussion, when the assembly adjourned. Dinner was provided at the London Tavern for 550 gentlemen, and several excellent speeches were afterwards delivered. In the evening a *soirée* was held at Freemasons' Hall, which was densely crowded. After tea and other refreshments, Mr. S. Morley took the chair; and in the course of the evening a judicious, comprehensive, and truly Christian address was delivered by the Rev. John Stoughton, on "The Lessons of the Bicentenary." Among the speeches, all of which were admirable, the one by Dr. Halley will long be remembered.

Wednesday morning witnessed an attendance nearly as large as on the previous day. After short paternal addresses from the delegates, the Rev. J. G. Rogers, of Ashton-under-Lyne, read an important paper on "Denominational Mis-

sions," in which he urged the necessity of a more liberal and systematic support of the Home Missionary, Irish Evangelical, and Colonial Missionary societies. The remainder of the session was given to the consideration of this subject, and of other collateral ones, affecting the well-being of our churches. The discussion was earnest and well sustained. Among other things mentioned at the dinner-table was the reprinting of Puritan Theology, now issuing from the press, which publications were commended by a resolution. In the evening about 3,000 persons assembled in St. James's Hall, at the Bicentenary meeting. Mr. J. R. Mills, M.P., presided. The speaking was unusually good, and remarkably free from any acidity or anger. Each gentleman appeared more anxious to defend our own principles than to assail those of others. Mr. Hadfield and Mr. Handel Cossham were most excellent in different ways; and Mr. Parkinson and Dr. Vaughan spoke with eloquence and power.

Thursday morning demonstrated the unabated interest of the members of the Union and of the public by the large attendance of both. After the usual devotional exercises, conducted by the Rev. S. Ashton, the Rev. J. C. Gallaway read a deeply interesting paper on "Congregational Chapel Extension," in which he showed that the number of chapels opened this year, or in course of erection, or projected with a moral certainty of being completed within three years, is 300; which will furnish about 165,000 sittings, at a cost of about half-a-million of money. Next followed a paper by Mr. Henry Lee, on the "Distress of the Cotton Districts," which led to the expression of deep sympathy with the sufferers, and admiration of the heroic spirit in which they are bearing the calamity. Resolutions relating to the business of the Union were then passed, when the subject of the American war and slavery was introduced. Great diversity of opinion respecting the merits of the North and the South was exhibited, but eventually the following resolution was unanimously adopted, amid loud cheers from all parts of the assembly:—"That this Union deeply deplores the war now raging in America, expresses deep sympathy with its Christian brethren there, and fervently prays for the speedy termination both of the war and slavery."

In the evening of Thursday a sermon was preached in Stepney meeting, by the Rev. J. C. Harrison; and the Lord's Supper was afterwards dispensed, the

Rev. James Parsons presiding. It was a season of great refreshing and comfort. This ancient edifice is the only existing congregational chapel of large dimensions in London that dates its origin before the Act of Uniformity. It is about to be taken down, and it was therefore felt to be appropriate that representatives of the entire denominations should assemble there. It afforded us great pleasure to hear the beautiful and touching statements of Mr. Parsons, as well as to meet him in improved health. A collection, amounting to £23 7s. 9d., was made at the table, for distressed members of churches in Lancashire.

On Friday morning a large number of the ministers and delegates breakfasted in the schoolroom of Westminster Chapel, being assembled there by the invitation of the chairman. The Rev. N. Hall, Rev. W. Brock, Rev. Dr. Mac-

farlane, Rev. G. Smith, and other gentlemen delivered short addresses. A service of song in the chapel brought these happy meetings to a close.

The hospitality of our London friends in providing accommodation for so many visitors, and the wisdom and kindness of Mr. Martin, in presiding over the assemblies, are above all praise. Devout thanksgiving ascended to God through all the meetings, for the holy fellowship therein enjoyed; and the results of the Bicentenary movement have shown beyond doubt the wisdom of its originator by the committee of the Union. Very little has been said or done during this memorable year to give offence to any; and much has been uttered and undertaken which, with the grace of the Holy Spirit, will tend to deepen and extend the piety of our churches, and promote the glory of our adorable Lord.

Diary of the Churches.

Sept. 14.—Young Men's Christian Association.—Special services were held, attended by delegates from foreign countries, the Dean of Carlisle preaching at St. Botolph's, Aldersgate-street, and the Rev. James Hamilton, D.D., at Regent-square Church. A conference had taken place some days previously at the central rooms of the London Association, Aldersgate-street.

Sept. 15.—Caerphilly, Glamorganshire. On this and the following day a series of interesting religious services was held at Bethel Independent Chapel, in connexion with the recognition of the Rev. David Richards, late of Llanelly, Breconshire, as pastor of the church. On Monday evening sermons were delivered by the Revs. D. Williams and W. Jenkins. At seven a.m. on Wednesday, the Revs. J. Davies and J. Thomas preached, and at ten o'clock the Rev. W. Griffith; the Rev. E. Watkins proposed the questions and offered up the recognition prayer; the Rev. W. C. Williams addressed the pastor and church. At two o'clock the Revs. E. Prichard and E. Watkins preached. In the evening, sermons were delivered by the Revs. T. Lodwich, D. Thomas, and Thomas Rees.

Sept. 21.—Salem Chapel, Wellingborough. The jubilee of the church in this place was celebrated, when the Rev. J. Williams preached two sermons. On the following Thursday, a public meeting was held, W. Johnson, Esq., presiding.

Mr. Archer read a paper giving the history of the cause. The Revs. A. Fuller and C. Nicholson, Messrs. C. Murdin and W. Bearn, addressed the meeting.

Sept. 21.—Tredegar, Monmouthshire. The re-opening services of Zoar Chapel were held, after its enlargement at a cost of £140. The ministers who officiated were the Revs. R. Thomas, J. T. Davies, M.A., W. Edwards, J. Davies, and T. John.

Sept. 22.—The ordination of the Rev. J. H. Deex, as pastor of the church assembling in Heywood Chapel, Northwram, took place. The Rev. J. Hoyle, B.A., of Lightcliffe, commenced by reading the Scriptures and prayer; Rev. J. C. Gray, of Halifax, delivered the introductory discourse; Rev. J. Cameron, of Hopton, asked the usual questions; Rev. J. Gregory, of Thornton, offered the designation prayer; and the Rev. T. Hutton, of Otley, delivered the charge to the pastor. On the Lord's-day following the Rev. A. Blackburn, of Eastwood, preached the sermon to the people.

—Cardiff. A meeting was held at Charles-street Chapel, when addresses were delivered by the Rev. J. Waite, B.A., the pastor of the church; the Rev. R. T. Verrall; the former pastor, and by the deacons. The question of the debt on the chapel, amounting to £1,000, was considered, which was guaranteed to be paid by next Christmas.

Sept. 23. — Exmouth, Devon. The Ordination of the Rev. W. T. Bull, B.A., as pastor of the church assembling in Ebenezer Chapel, took place this day. The Rev. J. Hoxley read the Scriptures and offered prayer; the Rev. D. Hewitt gave the introductory discourse; the Rev. W. M. Tetley asked the questions; the Rev. J. F. Guenett offered the ordination prayer; the Rev. E. Mannering gave the charge, and the Rev. R. S. Short concluded the service. In the evening the Rev. F. F. Thomas preached to the people.

— Cerne Abbas, Dorset. The Independent Church at Cerne celebrated the fiftieth year of the ministry of their pastor, the Rev. J. Trowbridge. A testimonial, consisting of a silver tea service, was presented to him as an expression of his people's affection. Several neighbouring ministers took part in the interesting services.

Sept. 25.—Dulwich Chapel. A meeting of the members and congregation was held to present a testimonial to the Rev. C. G. Rowe, on his retirement from the pastorate. The Rev. B. Kent was called to the chair. The offering consisted of a purse of £107 and a teapot. Several brief addresses were delivered.

Sept. 26.—The session of New College was opened by an introductory lecture from Professor Neuner. After a few remarks by Dr. Halley, the Rev. J. Guthrie offered prayer. The Revs. Dr. Urwick, A. Hannay, Dr. Cooke, and Dr. Lankester, addressed the audience. It was announced that twenty new students have been admitted this session.

Sept. 29. — Suffolk Congregational Union. The Western District of this Union held its autumnal meetings at Lavenham. An introductory sermon was preached by the Rev. J. Elrick, M.A., and the Lord's Supper administered by the Rev. J. Burgess. A prayer meeting was held on the following morning, and a meeting of ministers and delegates for the transaction of business. In the evening, addresses were given by the Revs. A. Tyler and J. Reeve.

Sept. 30. — Birkenhead. The Rev. Charles Goward was ordained pastor of the new Congregational Chapel, Oxton-road. The Rev. Professor Goward, LL.B., read the Scriptures and offered prayer; the Rev. J. Kelly delivered the introductory discourse; the Rev. J. Mann proposed the usual questions; the ordination prayer was offered by the Rev. Professor Creak, M.A., and the Rev. Dr. Raffles gave the charge. In the

evening the Rev. D. Thomas preached to the people.

Sept. 30.—North Walsham. A public meeting was held in the Congregational Chapel to celebrate the entire liquidation of a debt of £388. Addresses were delivered by the Revs. J. Browne, B.A., G. Gould, T. A. Wheeler, J. Hallett, and J. H. Tillett, Esq.

— Apprenticeship Society. The half-yearly general meeting of the "Society for Assisting to Apprentice the Children of Dissenting Ministers," was held at the Congregational Library, Finsbury-circus, the Rev. E. Mannering in the chair, when twelve out of twenty-five candidates were elected to the benefit of the institution.

— Earlsheaton, Yorks. Highfield Chapel was this day opened. A sermon was preached by the Rev. Dr. Raffles. Very commodious schoolrooms have also been erected, and the total cost, exclusive of land, will be about £3,800.

October 1.—Hatherlow, Cheshire. The foundation stone of a new schoolroom was laid by the Rev. W. Urwick, M.A., the pastor. It is designed to accommodate 220 scholars, and the cost will be about £600. The land has been given by William Vaudrey, Esq., of Bredbury.

— Chelmsford, Baddow-road Chapel. The Rev. Theodore Hooke, late senior student of Cheshunt College, was set apart to the work of the ministry in the above place of worship. The introductory discourse was delivered by the Rev. T. Hill, founded on Tim. iii. 15. The Rev. T. W. Davids offered the ordination prayer; after which the charge was given to the minister by the Rev. G. W. Conder. In the evening, the Rev. David Thomas preached a sermon to the people. The Revs. G. Wilkinson, B. Dale, M.A., H. Jameson, and J. B. Law, also took part in the services of the day.

October 2.—Salford. New Windsor Chapel was re-opened, after having been closed for alterations and repairs. The Rev. Dr. Raffles preached, and on the following Sunday the Revs. Dr. Barker and T. G. Lee. A *soirée* was held during the week, when a large number of ministers and friends addressed the assembly.

— North Wraxall. A new memorial chapel was opened for public worship. It commemorates two evangelical ministers, a father and son, who were ejected from Castle Combe in 1662 for conscience and for Christ. The chapel will cost £270: it is conveniently situated in the centre of four villages. A devotional meeting was held in the morning; in the

afternoon, divine service was conducted by the Rev. B. Rees, and a sermon was delivered by the Rev. H. M. Gunn. In the evening, a congregation of 500 persons assembled in the tent, when the Rev. R. Brindley, of Bath, preached from Gal. vi. 14. The Rev. G. Bailey, Mr. Holborrow, and others interested in the place, have raised £210.

October 3.—Barrow-in-Furness. The foundation stone of a new chapel was laid by E. B. Dawson, Esq., of Lancaster; the Rev. Mr. Clapham offered prayer; and the Rev. J. Hamer, the pastor, addressed the audience. The estimated cost is £1,800, towards which about £1,200 has been contributed or promised.

October 5.—Shrewsbury, Abbeyforegate. A most eligible site having been secured for a new chapel, services were commenced this day in a large room capable of holding about 300 persons. The Rev. J. Llewellyn preached in the morning, and the Rev. W. Thorpe in the evening. There is a population of 7,000 without any dissenting chapel in the locality.

October 6.—Carmarthen College. The inaugural lecture of the present session was delivered by the Rev. Dr. Nicholas, the theological tutor. This college has now many more students than on any former year.

October 9.—Newmarket. The foundation stone of a new memorial chapel was laid by John Crossley, Esq., Mayor of Halifax. The Revs. C. Bateman, J. Keed, and J. Raven, conducted the devotional exercises. Edward Ball, Esq., M.P., read a statement as to the origin of the enterprise, and the Rev. W. Roberts addressed the audience. A meeting was held in the evening, at which the Revs. J. B. Paton, M.A., T. C. Finlayson, Dr. Bewglass, T. Anthony, B.A., W. C. Shearer, and A. F. Bennett, were present.

October 13.—The half-yearly meeting of the Nottinghamshire Association of Congregational Churches was held at Worksop, when the ministers and delegates met in the vestry of the Congregational Chapel for the despatch of business. In the evening, a meeting was held for the recognition of the Rev. John Stokes as pastor of the church. Addresses were delivered by the Rev. John Wild, on "The Christian Ministry," and by the Rev. James Matheson, B.A., on "The Mission of Congregationalism." The Revs. A. Guthrie, C. Wilson, and E. Workman took part in the proceedings.

October 14.—Whimble, Devon. A new congregational chapel was opened. It is estimated to cost about £220, and will contain seats for about 150 persons. The Rev. G. T. Coster preached from Luke x. 42. There was in the evening a meeting, over which J. P. Nichol, Esq., presided. The Rev. J. Guernsey spoke on "Why are we here?" The address was explanatory of the reasons why the East Devon Association, consisting of nineteen churches, had considered it necessary to supply the rural population of Whimble with a new chapel. The Rev. Mr. Hutchings made a speech on "Public Worship." The Rev. D. Hewitt then addressed the meeting on "The present contrasted with two hundred years ago," and Mr. Collins on "Rural populations, and the means of preaching the Gospel to them."

PASTORAL NOTICES.

The Rev. W. A. Hurndall having been laid aside from his ministerial work since the commencement of the year, has resigned the pastorate of the church at Bishop Stortford.

The Rev. J. Sugden, B.A., late of Lancaster, has accepted an invitation from the church at Kingstown, Ireland.

The Rev. S. Le Blond, of Alresford Hants, has accepted an invitation from the church at Axminster, Devon.

The Rev. W. Mellonie, of Tetsworth Oxon, has accepted the call of the church worshipping in Yardley Chapel, Northamptonshire.

The Rev. John Yonge, late of Cherhunt College, has accepted a call from the church at East Cowes, Isle of Wight.

The Rev. George H. White, late of Neckinger-road Chapel, London, has accepted the pastorate of Wesley-place Chapel, Great Horton.

The Rev. William Harbutt, late missionary to the South Sea Islands, has become pastor of the church at Ullesthorpe, Leicester.

The Rev. J. R. Smith, late secretary of the Stirling Tract Society, has become pastor of Wivenhoe Independent Chapel.

The Rev. J. Macfarlane, late of Windsor, has accepted a call from his former flock at Holmfirth.

The Rev. John Williams, of Loxley, has accepted a call to the pastorate from the church at Penistone.

The Rev. J. Browne Dison has accepted an invitation from the church at Selston.

The Rev. Henry Shrimpton, of Oak-hill, has become pastor of the church at Long Ashton.

THE
Missionary Magazine
AND
CHRONICLE.

MADAGASCAR.

THE intelligence conveyed in the letters of the REV. WILLIAM ELLIS continues to afford the most encouraging expectations in the establishment and future progress of the Mission. It is evident that, on the arrival of the six Missionary labourers at the capital, they will all find abundant occupation in the different departments which they will respectively prosecute. The King has already erected a spacious stone building for the purposes of education, and on the arrival of MR. STAGG it will be placed under his charge, with a view to training suitable Christian natives for the office of schoolmasters in and around the metropolis. The Missionaries take with them a very large supply both of the Holy Scriptures and other useful and Christian publications, and for these the people are waiting with intense anxiety. But, in addition to these, the printing-press will be immediately put in operation for the preparation of suitable school books in the native language.

The labours of our brother MR. ELLIS are abundant, and indeed *super-abundant*, but we are thankful to find that his health and spirits are mercifully preserved; and we trust that he will be enabled to render the most effectual assistance in the complete establishment and extension of the Mission; and that he may be permitted to witness the enlarged outpouring of the Holy Spirit upon the souls of the thousands that, on the return of every Sabbath day, crowd the temples of the living God, and delight to listen to the tidings of redemption by the blood of the Redeemer.

“ Antananarivo, July, 21st, 1862.

“ MY DEAR FRIEND—Although I have been five weeks here I have been unable to secure an hour or two to furnish even a brief notice of the truly wonderful progress of the kingdom of our Divine Lord among this people, of the labours and encouragements that await the expected Missionaries, or of the strong and urgent

claims of the Malagasy at the present time upon the sympathy, prayers, and efforts of all sincere Christians. And now I can only send a hurried business letter, which one of the Government messengers waits a day to take to Tamatave; for from day-break till fatigue obliges me to seek rest at night, I have been constantly occupied with immediate and pressing engagements.

The young nobles, my pupils, continue their daily attendance, and this morn the Queen sent to say she would send her little adopted boy to learn with the rest, though he has hitherto been taught only in the palace. I attend the King daily, read the Scriptures with him, and converse with him on their contents as well as on other matters. I continue my Sunday service at his house, and, as I am told by his officers, with increasing interest and satisfaction to the King, who sometimes interrupts me to express his entire concurrence in something I may have said, or to impress it more forcibly upon the minds of the hearers. Besides these engagements—which take the best hours of every day, viz., from half-past ten in the morning till three in the afternoon—my house, during other intervals, is seldom free from persons who come to seek medical aid, or instruction and advice on religious subjects.

“I take a service, or part of one, every Lord’s Day, in each of the large churches in the capital alternately; and am sent for by day, and sometimes called up at night to visit or administer medicine to the sick. These demands on my time and strength, besides other more grave and weighty matters to which my attention is frequently called, have prevented my attending to anything beyond the urgent claims of the passing hour. * * *

“The few copies of the Scriptures that I brought, viz., fifty-nine New Testaments, and eleven copies of portions of the Old Testament, were received with a degree of avidity that would have astonished the friends of the Bible Society. The portions of the Old Testament were by the consent of all given to the Pastors, and there are many of these, and also many faithful and laborious Evangelists, who have not yet been able to obtain a copy. At the time of my arrival there were some entire congregations without even a single New Testament amongst them all. With such a scanty supply of seed, the harvest so rapidly and gloriously ripening is the more wonderful.

“While writing this letter I have had a visit from sixteen or eighteen Pastors and officers of the Churches, who came to bring me a statement of the Communicants, &c. They remained about two hours, in conference on the state of the Churches, and some of the difficulties arising from polygamy, &c. I wish the friends of Missions could have heard their account of the purity of the Church, and the standard of personal piety kept up amongst them. They would have exclaimed, ‘It is the Lord’s doing,’ and would have taken fresh courage in their work; but I can only state that, though *the returns are incomplete*, they state the number of Communicants to be *Seven Hundred and forty*, and the number of Christians in the island to be *Seven Thousand*.

“I hope to write again soon, but I must close now, for it is very near midnight, and I must be up soon after daybreak to go to one of the large congregations in the city soon after seven o’clock.

“Believe me, very faithfully yours,

“REV. DR. TIDMAN.”

(Signed) “WILLIAM ELLIS.

“P.S.—I received by the last mail a report of the Annual Meeting of the Society

n Exeter Hall. I took it to the King when I went to him next day, and pointed out to him the second Resolution.* He read it with evident satisfaction, and requested me to tell the Society that he thanked them for offering prayer to God on his behalf.

EXTRACTS OF A LETTER TO THE REV. E. PROUT, DATED, ANTANANARIVO,
21ST JULY, 1862.

“A day or two after my arrival, I delivered the presents from the Directors to the King and Queen. The portrait charmed them and the officers of the palace more than anything they have received for a long time past. The Bible the King received with evident seriousness, and was specially delighted with the globes, which are a right royal pair, and were only slightly injured by the voyage. The clock given by Friends at Wisbeach is a very superior one, and, with the globes, portrait, and table-cover, find a place in the splendidly-furnished apartments of the palace. The King directed his secretary to write a letter of acknowledgment and thanks to the Directors on the first opportunity. He also received with cordial pleasure the morocco bound copy of the Dictionary, and was so deep in his attention to the Atlas that he almost forgot there was anybody in the room with him.

“The education of the sons of the nobles, now under my daily instruction—not in compliance with any request of mine, but in consequence of a formal application from their parents and guardians that I would teach them English—is to be transferred to Mr. Stagg, the Superintendent of Education, as soon as he arrives. The King has also formally declared his wish to place the new school-house, a stone building, the germ of a future Malagasy College, under his care, and was gratified when I expressed my entire concurrence in his wishes.

“If the Directors would send out some Concordances, they would do a great deal of good among the preachers and pastors. Their sermons now are something more than Gospel talk, but they have no helps of the kind, and delight when they can get hold of my Concordance. They cannot, as the first preachers of the Gospel did, give themselves ‘wholly to the Word of God and prayer,’ for, besides preparation for pulpit and other services, they have their wives and families to provide for; yet their ministry is truly efficient, and with a little help would be more so.

“I took part in the services of one of the native congregations yesterday, which consisted of more than 1500 persons, and also preached in the King’s house to the King and a large number of people. I have had my school to-day, and much public business to attend to, and seem as if I should never get time to communicate many of the most interesting, and, some of them, critical circumstances of the people around me; but I hope to be able to do so soon.”

* The Resolution referred to by Mr. Ellis is as follows:—“That this Meeting feels constrained to record its deep and grateful sense of the Divine mercy in the reopening of Madagascar to the labours of Christian Missionaries—in the wonderful preservation and increase of the Native Churches during their severe and prolonged persecution—in the accession to the throne of a Sovereign with views of civil and religious freedom alike liberal, benevolent, and just. And this Meeting would earnestly invoke the prayers of God’s people on behalf of the King, the Native Churches with their Pastors, and the band of Christian Missionaries sent forth by the Society to aid in the extension of the Kingdom of Christ throughout the land.”

PROCEEDINGS OF THE CATHOLIC MISSIONARIES IN MADAGASCAR.

WE copy from the "Annals of the Propagation of the Faith," (the authentic statements respecting Catholic Missions), the following documents forwarded from the capital by Father Jouen, styled the "Apostolic Prefect of Madagascar."

The first is addressed to "His Holiness Pope Pius IX.;" and the second is *represented* as a letter from "Radama II. to the Most Holy Father the Pope."

From these the friends of Protestant Missions will learn with what zeal the propagators of popery have entered on their work in the newly opened and extensive field, and the character of the opponents which our Missionaries will have to encounter at the very commencement of their work. But, whatever may be their designs, we have no serious apprehension that they will succeed in diverting the minds of the Christian natives from the great truths of the Bible, and from the simplicity and purity of Christian worship. It must indeed be an occasion of regret that a people just emerging from the darkness of paganism should be perplexed by the conflicting claims of truth and error; but we doubt not that, as the Word of God has guided and sustained the Christians of Madagascar amidst the horrors of pagan persecution, so it will preserve them from the subtleties and superstitions of Antichrist.

COPY OF A LETTER FROM FATHER JOUEN, APOSTOLIC PREFECT OF MADAGASCAR, TO HIS HOLINESS PIUS IX.

"Tananarivo, 8th November, 1861.

"Most Holy Father,—It is no small consolation for your children, the Missionaries of Madagascar, to be able to announce to your Holiness that at length this great African island is opened to the preaching of the Gospel, and that the new King, Radama II., has granted to us in this respect all the liberties we could desire.

"When we arrived at his capital, the 24th of September 1861, about a month after he had ascended the throne, we asked from him permission to establish ourselves in the centre of his kingdom, to teach the faith, to open schools, and to instruct the youth: 'How!' cried he with emotion, 'permit you! it is the most ardent of my wishes; and not only do I authorize you, but, as far as in me lies, I command you. Go, preach, instruct, wherever it may seem good. All my anxiety is to see the sun of truth light up my country.'

"Such admirable dispositions opened to us the grandest hopes. We hastened to go to work. I am happy in being able to tell your Holiness that no one has been before the Catholic Missionaries, and that they are the first to cultivate this virgin soil.

"Already we occupy two of the most important positions in Madagascar: Tamatave, on the east coast, and Tananarivo, the capital and centre of the island.

"We have installed in these places priests and nuns, who direct the schools, and

also the charitable establishments. The young King views these institutions with the greatest delight, and he counts much on them for the future of his country and the regeneration of his people.

“Tananarivo being the central and the most salubrious spot in Madagascar, we propose to bring our principal strength there, and to make it our head-quarters. Thence we can diverge over all the interior of the island, and we hope to have greater power over the provincial population, as it generally regulates itself in conformity with the capital.

“Most holy Father, if our hopes be great, our difficulties are not less so. Already, the enemy seeks to sow tares in the field of the good man. The Methodist Missionaries, who had been in the capital for ten years in the reign of Radama I., and who had been driven away by the Queen Ranavalona, soon re-appeared on her death, and hastened to dispute with us the harvest they regarded as their own, and of which they sought to obtain exclusive possession. Happily, the Christians formed by them, and whose whole Christianity consists in reading the Bible, do not appear, at least up to this time, to have prejudices against Catholicity, and we have grounds to hope that they will soon see the enormous difference which exists between the cold and erroneous teachings of Protestantism and the immense resources which the holy Roman Catholic and Apostolic Church offers to them, with its touching dogmas, the unity of its faith, the pomp of its worship, the treasures of its charity, the grace of its sacraments, and the all-powerful virtue of the holy sacrifice of the altar.

“Whatever it may be, most holy Father, we cannot conceal from ourselves the fact that the task we have undertaken is one of great difficulty. It is not a mere ordinary island we set out to conquer; it is a country as large as France, that your Holiness, in the name and behalf of Jesus Christ, has charged us to clear; and we are authorized to believe that the efforts of the demon to preserve his dominion will be in proportion to the value and importance he attaches to this land. Happily, the great Apostle has taught us to reckon only on the efficacy of the merits and the blood of Jesus Christ: it is on these alone our confidence reposes, as also on the mediation of the holy and Immaculate Mother of God, and the prayers and blessings of your Holiness.

“Behold us, most holy Father, prostrate in spirit at your feet, which we kiss with the deepest and most filial love; and we supplicate your Holiness, in all the bounty of your tenderness and of your paternal heart, to give us your benediction, permitting especially the most abundant and most merciful of your blessings to fall on the poorest and most wretched of all your children and of all your Missionaries,

“L. JOUEN.”

Although the following document is styled the letter of Radama, it must be obvious to every intelligent reader that it was never written by the King, and it is somewhat remarkable that his signature is wanting—an omission which we may be enabled hereafter to explain.

COPY OF THE LETTER FROM RADAMA II. TO THE MOST HOLY FATHER PIUS IX.

“Tananarivo, 7th November, 1861.

“MOST HOLY FATHER,—I have to announce to you the death of my mother, which took place the 16th of August, 1861, as also [my accession to the throne with the title of Radama II.

"A great conspiracy was formed against me to hinder my succession to my mother; but Providence watched over me, and confounded all the projects of the wicked.

"I have, following the example of Jesus Christ, pardoned them all, and not a drop of blood has been shed. I have given freedom to all the unfortunate persons who groaned in prisons and in chains.

"My sole desire, most holy Father, is to see my people happy and civilized. I think the surest method to attain this end is to have them instructed in the Christian religion.

"I have, therefore, called the Missionaries to me, and have authorized them to teach throughout my kingdom. Already, the Rev. Father Josen has arrived in my capital with his companions, to open schools and charitable establishments, which will be directed by the Sisters whose services he has secured.

"Most Holy Father, I am as yet but young as a king, and without long experience, and I have great need to be aided to fulfil worthily the high mission which God has confided to me. I dare to reckon on the prayers and the blessings of your Holiness, and I ask them with all the respect and affection of a son for his father."

CHINA.

THE recent intelligence from China which we now communicate is unusually gloomy and distressing. In the different parts of that vast empire the teeming population have been visited by STORM AND TEMPEST, THE DESOLATIONS OF WAR, PESTILENCE, AND DEATH.

The extracts from our Missionary correspondents, given below, refer to these several calamities, and it will be seen that thousands and tens of thousands of the native population have been suddenly cut off by the providential judgments of God.

In the south, the city of CANTON has been visited by a fearful typhoon of unusual violence, and its ravages, both as regards persons and property, have been most destructive.

Our Brother, Mr. Muirhead of SHANGHAI, gives a most affecting description of the condition of the people, and especially of the Christian Converts in *Sung Keang*, one of the Out-Stations of that city; and the very latest accounts from that district show that the Insurgent forces are carrying on the same cruel and desolating career.

But the most extensive ravages have been effected by *cholera*—that scourge of eastern nations. Among its victims, we regret to state, will be found a devoted Missionary of the Baptist Missionary Society, the REV. J. C. HALL; the wife of a French Protestant Brother, the REV. MR. BOHEURE; also the wife of the REV. D. SMITH, of the American Episcopal Mission. It is remarkable that all these fatal cases occurred at CHEFOO, a city in the north of China, proverbially healthy.

But, amidst these deeply afflictive events, the band of labourers con-

ected with our own Society has remained unbroken, and, on their behalf we have to sing of mercy as well as judgment.

CANTON—VIOLENT TYPHOON.

EXTRACT OF LETTER FROM REV. F. S. TURNER, DATED CANTON, 23RD AUGUST, 1862.

“On Sunday, the 27th July, this city and neighbourhood were visited by a terrible *typhoon*. Such a fearful wind the majority of the inhabitants had never witnessed before. Houses were blown down—the tide rose to an unusual height, and flooded the low districts. The race of the waters was a fearful sight. Boats and junks without number were dashed against the banks, carried into the fields, or driven helpless up the stream. The Chinese official returns reported *more than Ten Thousand lives* lost. Our brother Missionaries suffered severely. The Rev. C. W. Gaillard, of the American Southern Baptist Mission, was crushed by the falling of his house. Two of the Wesleyan Missionaries are homeless, their houses having been almost entirely destroyed by junks driven against them. Two other Mission residences were much damaged. We were mercifully preserved from personal injury. Our roofs were all damaged, and part of one in the hospital fell.”

SHANGHAE—DESTRUCTIVE PROGRESS OF THE WAR.

EXTRACT OF LETTER FROM REV. WILLIAM MUIRHEAD, DATED SHANGHAE, 18TH AUGUST, 1862.

“I have just returned from a tour to Sung Keang, one of our Out-Stations. The place is painful to behold. The suburbs are little else than a vast ruin. The Church there, as at all the country places, is at very low ebb. I could find only five or six members, with whom I had religious service. As for the rest, they were scattered and could not return. Nearly the whole had been deprived of their worldly all by fire, sword, or disease. One of the old converts had recently died, seemingly in peace and joy. He told his fellow members that he was going to heaven first, that he hoped to meet them there, and that he had no fear, trusting as he did to Jesus for salvation. I preached in the different streets inside and outside of the city, and had considerable audiences. They appeared deeply impressed with the folly of idolatry, from the destruction of the temples and idols around. They were directed to Christ and to the worship of the only true and living God.”

TIENTSIN AND PEKING—VISITATION OF CHOLERA.

EXTRACTS OF LETTER FROM THE REV. JONATHAN LEES, DATED TIENTSIN, 28TH JULY, 1862.

“Our information respecting cholera is extended, though still uncertain. The disease is said to have appeared first in Mantchoorin, and thence to have travelled south; but it seems strange, if such be the case, that it should apparently have reached us from Shanghai. Its ravages have extended into Honan, Shensi, Shansi, and we know not how much further. Our latest news from *Peking* confirms the report of its fatality there, although Dr. Lockhart writes that it seemed to be somewhat abating, and that thus far no European had fallen a victim.

“But our most sorrowful news comes from *Chefoo*. Strange to say, this Station, universally regarded as one of the healthiest on the China coast, appears to have

suffered more severely than places less favourably situated. The deaths of at least *three* of the Mission circle are announced by the mail which has just arrived—Mr. Smith, wife of the Rev. D. Smith, Missionary of the American Episcopal Church; the Rev. James C. Hall, and Mrs. Bonheure. The former, as you know, was an agent of the Baptist Missionary Society. Mr. Hall is said to have exhausted himself by his unwearied exertions on behalf of others, and so fell an easy prey. Mrs. Bonheure was the wife of our esteemed fellow-labourer, the Rev. Mr. Bonheur of the Paris Missionary Society.

“How much reason have we for gratitude that our own little band has been preserved!

“I was very careful in my last not to overstate our loss by cholera at *Tien-tsin*. In proof I may just say that in conversation yesterday with the English Consul, I asked him what he judged to be a fair estimate of the number of victims. He replied that he had made somewhat careful inquiries, and that he thought *not less than Twenty Thousand*. Of course the estimate of the Chinese authorities is higher still.”

EXTRACTS OF LETTER FROM DR. LOCKHART, DATED PEKING, JULY 18, 1862

“MY DEAR FRIEND,—We are in the midst of our hot season here, but owing to frequent showers, the weather has not been so hot as last summer; it is, however, very warm, and, owing to the situation of the city, in the middle of a *sandy plain*, there is little or no wind. I have good health so far, and go on with my work as before; my patients come to me as usual, but owing to the heat, persons cannot be carried so readily from distant places. I have, however, as much to do as I can possibly get through. Early in the month we had frequent thunderstorms, which cooled the air, but the generality of the days were at 87 to 92—95—97, and one day 100. There is no monsoon here, that is, no S.W. monsoon, and but little wind in the summer, but to-day it is raining, and cool.

“I have just been printing 2000 copies of a work of Mr. Medhurst’s called ‘*Ty soo keown leo hung*,’ an epitome of the Christian religion, which has always been a favourite with the Chinese, and being historical, contains a good deal of information. This edition is printed from blocks cut here for Mr. Edkins on account of the Tract Society. On the title it is stated that it is issued in, or rather, published at the Hospital in Peking, and I keep part of the edition for distribution among the patients. I constantly give away tracts and portions of the Scriptures, which are always readily received and are often applied for by persons who come in for that purpose.

“July 24th. The cholera has been very bad *here*, and many have died of it, but I think it is not so violent or so prevalent as it has been. I have seen some cases of the worst kind, which died; some of my servants have been troubled with it, but have recovered. This morning, while riding, I saw three funerals, evidently of *cholera*, and the corpse of a beggar in the street.

“Kwei Leang, one of the commissioners on the treaty, and one of the chief ministers and statesmen of China, seventy-eight years old, is said to have died of cholera, but I suspect it was apoplexy, from the suddenness of the attack.

PERSECUTION OF CATHOLIC MISSIONARIES.

“I suppose you heard of the execution of a Romish priest with a French passport lately in the province of Kwei Chow? Two priests came up here to represent the

affair at the French Legation, which has made representations on the subject to the Chinese Government, which promises investigation and redress, but what this will be of course is not known. The Government is so weak, and Kwei Chow is so far off and such a wild place, that it is doubtful when anything can be done. In Hoonan, also, the life and property of a priest and his Mission seem in jeopardy from the malevolence of the people, and in Non-chang, in Keong-si, the house and establishment of a priest were destroyed by the scholars assembled at one of the examinations, and the priest had to fly for his life.

CATHOLIC MISSIONARIES ADMITTED TO PEKING.

“I do not know what steps the United States Minister will take as to the admission of Missionaries, but a little time will show, and I do not suppose that the present restriction as to Missionaries will be very long continued. Some ten days ago, Bishop Mawby, Lazarist Bishop of Peking, arrived here with four priests and eight Sisters of Mercy. Six Sisters are placed at Tien-tain: they have, I suppose, no restriction as to their work; the plea of their admission, as I understand, is that their Mission is an old one, to which the Chinese have been long accustomed.”

SOUTH AFRICA.

WE have been gratified by the receipt of intelligence from South Africa, more particularly as it affects the hopes and efforts of our Society to extend the blessings of the Gospel in those populous regions north of the Zambesi, visited by Dr. Livingstone, in his exploratory travels, in the year 1856.

Our venerable friend Mr. Moffat, as it will be seen, takes a hopeful view of the state and prospects of the Mission established for two years past among the MATEBELE, under the venerable chief, Moselekatse. It is, however, evident that while the Chief behaves with kindness to the three Missionary Brethren already in his country, he has no wish to see their number increased. But he is very aged and infirm, and it is probable that, on his decease, the influence of his son and successor will be more favourable to Missionary operations, and to the general improvement of the people. Our Brethren, therefore, must be content, for the present, to hold the ground they already occupy, anticipating hereafter a wider field of effort, and greater freedom in the exercise of their ministry.

“Kuruman, South Africa, 5th August, 1862.

“MY DEAR BROTHER,—On my return from my late visit to four of our Outstations in and near the Long Mountains, forty miles west of the Kuruman, I resolved to write to you fully by this month's post. This I find I cannot do, and will therefore promise to do, if spared, by next month's. Mr. Fredoux and family were favouring us with a few days' visit, when John Moffat and family came upon us most unexpectedly. Mrs. J. M.'s health had been very delicate, and we recommended their paying a visit to the South; but having heard nothing for a long time,

we were rather startled at their sudden appearance in our midst. Our minds, however, were soon relieved by being informed that all were well at Inyati, and the king and people as friendly as ever; that he had come for the double purpose of recruiting his wife's health, and procuring a waggon-load of bread stuff at Bahurutsa on his return. We were also most thankful to hear that Mr. Price, who had been suffering from a severe attack of liver complaint, was quite recovered, and that Mr. McKenzie and family were at the Bamangwato all well. As letters from all parties will go to you by the present opportunity, it is unnecessary that I should make any further reference.

"Enclosed you will receive a letter from Mr. McKenzie addressed to myself, which I feel sure will interest you. It is another addition to the unnumbered proofs of what the Gospel can do under circumstances the most adverse. The section of the Barolongs, referred to in the letter, lived formerly on the Lotlakane river, where Mr. Ludorf, a Wesleyan Missionary, laboured some time. After the Gospel was beginning to bring forth fruits, Mr. L. was compelled to leave, in consequence of a threatened attack of the Boers, which soon took place, when the Barolongs were robbed and scattered. This occurred about nine years ago. They afterwards collected and settled in the Bangwaketse country, a short day's journey from the residence of the chief, Gasütsioe. There was among the converts, Moléme, a brother of Montsioe, a very devout and simple-minded man, who continued to keep up the public services. During my repeated journeys into the interior, I embraced every opportunity in my power to visit them, and supplied them with books, &c. &c. As there was no one among them who could write, I sent them slates and lessons, to afford them the means of acquiring that knowledge, in order to promote mutual encouragement. Since my last visit I felt particularly anxious to hear how it stood with them, having been informed that they were being persecuted. The chief is an inanimate and sensual creature, yet there is a hope that one day even he may be numbered with those of Christ's fold. I have ever found him extremely civil—but I am not as one of his people. I like to see character of either one kind or another. It always effects something, if only to exhibit the difference between Christianity and the world, or in making believers more prayerful, holy, and zealous for their Divine Master. This a rich fruit of being buffeted and abused. Who likes stagnation? Slippery mortals who are anything or nothing are the most hopeless characters we have to deal with; of whom the chief of the Bangwaketse is a fair specimen

"I am, dear Brother, yours very truly,

"REV. DR. TIDMAN."

(Signed) "ROBERT MOFFAT.

PERSECUTION FOR CHRIST'S SAKE AMONG THE BAROLONGS.

THE interesting though distressing case of persecution to which Mr. Moffat refers in the preceding letter, is stated in detail in the subjoined communication from the Rev. J. McKENZIE, and our readers will, we doubt not, be gratified by his recital of the firmness and perseverance of the Barolong Christians under the despotic and oppressive conduct of Montsioe, their heathen chief. They will not fail, we trust, to present earnest prayer to the Divine Redeemer, that He would continue to support and animate His suffering servants, and especially that He would preserve unshaken

and unblemished, the faith and purity of the youthful daughter of the chief, under her bitter sufferings for His name's sake.

“REV. ROBT. MOFFAT.

“Bamangwato, 27th June, 1862.

“MY DEAR BROTHER,—In compliance with my promise to Moléme I now send you a brief account of the persecutions which the Christians among Montsioe's people have been called upon to endure.

“It is now more than a year since Montsioe, the chief, assumed an attitude of open hostility towards his Christian subjects. Matters were hastened by the unusually large number of young people who, under religious impression, ceased to take an interest in those subjects which engage the attention of the young in a heathen town. When these inquirers were about to be inrolled in classes, and thus take up a position as ‘bathu ba lehukn’ (people of the Word), the chief resolved to prevent their doing so. His decision was that they must first observe the usual custom of their forefathers, and especially that they must join in the reed-dance, and that afterwards they might ‘join the Word of God.’ Moléme and the disciples were opposed to this course as one which virtually obliged them to serve two masters—a thing which, they said, God's Word told them no one could do. I need not tell you what would be the result of resistance to the will of the chief in such a town as Montsioe's: the consequent pios, accusations, defences, and general loud talking in public; the family strifes, the upbraidings, the asseverations, in private. All this was enacted among the Barolong, when the young people resisted the will of their king, and broke off from the customs of their forefathers.

“The next cause of offence was the refusal of the Christian young men and inquirers to go to the hunt (lechulo) as usual. This was followed by another ‘crime,’ their refusal to join in digging the ‘garden of rain,’ *tsimo ea pula*. [This is, as you are aware, a heathen ceremony, and those who take part in it are of course abettors of rain-making. Moléme and Jan, with the other believers and the inquirers, refusing to join in digging this ‘garden of rain,’ requested that, if the king wished a test of their loyalty he should appoint them another field, which they would be quite willing to dig at his command. ‘Do not accuse us of disobedience,’ said they to the chief; ‘you are still our father, and in all things belonging to your kingdom we are still your most willing subjects; only concerning our old customs and the Word of God, we have believed the latter, have “entered into the Word,” and therefore may not join in the dark deeds of our forefathers, who had not the knowledge which we possess.’

“Baffled in these endeavours, Montsioe had recourse to another plan. In the absence of the two chief men among the believers, he gave out the order that on the following Sabbath there should be no meeting in the little chapel—all were to join in the usual singing and dancing by moonlight. In spite of the chief, the believers met as usual, led on and encouraged by two women, whose names I forget, but who certainly acted in a manner worthy of their Christianity. Finding that his command was unheeded, the chief resolved to scatter the little company [by terrifying the females, who he knew animated the rest. Accordingly, while one of the male members of the Church was engaged in prayer, Montsioe appeared at the chapel door, a naked European sword in hand; the services were interrupted, and doubtless many were terrified. Montsioe ordered the worshippers immediately to disperse; but he was answered by one of the two women, that they were doing nothing but

what was required of them as 'people of God's Word,' and that they should just go on with the service. Then followed what must have struck terror into many hearts, and what was meant to terrify all. The chief, in a great rage, indignant at being opposed to the face by women, threatened the most dreadful things if they did not at once leave the place. I believe he ultimately succeeded in clearing the chapel: but he was utterly foiled, nevertheless, in his endeavour to put a stop to the regular meetings for worship, which were taking place up to the time of my visit.

"But perhaps the most interesting part of this account remains to be told. Montsioe has a daughter, not more than twenty years of age, who is married to a serious-thinking young man, and who herself is a believer. After it had occurred to the chief to crush Christianity among his people, he felt of course that he must 'begin at home.' Accordingly he forbade his daughter to attend the public worship. He was obeyed in this; but the heads of the Church endeavoured to make up to her what loss she might sustain by her obedience to this cruel command, by regularly sending one of their number to read portions of Scripture which had been read at the meeting, and to mention something of what had been said. Montsioe finding this out, and learning that she continued to sing and to pray in private, separated her from her husband, and removed her to his own house. She was forbidden to read or pray, or, in short, *to be a Christian*. The young disciple evaded part of this injunction by carrying about with her her Sechuana hymn-book, which she read in her secret devotions. This being discovered, she was ordered to doff her European clothing, and to return to heathen attire, which it was supposed would afford her no means of secreting books about her person. However, she was not to be baffled, but, with the assistance of the old women, contrived a place by which she still carries about with her the Sechuana hymn-book. She pays stolen visits to old Moléme, who encourages her to hold fast her confidence, and who, in giving me this account of her, said, 'I fear not for her; the Spirit of God is strong within her.' Being forbidden the company of Christians, she could only remain a few minutes in my company. I am not sure that she was allowed to attend the preaching, which was in the court and not in the chapel.

"Were I to enter into all the interesting details of the condition of this people, I should have to write a longer letter than time will permit of. I shall just add that my visit to the Barolong has cheered my heart as a Missionary, and especially encourages me to hope and believe that the Bechuanas—known to the world chiefly in connexion with their filth and laziness—may yet in many cases, as in the present, *force* themselves into favourable notice on account of their steadfast simple faith in the Gospel. Especially gratifying will it be to our Wesleyan Brethren to hear, as it is to us to publish, that their labours among the Barolong are yet bearing precious fruit, although the field is at present without the oversight of a European Missionary.

"Believe me,

"Ever yours truly,

(Signed) "JOHN MCKENZIE"

RENEWED EFFORTS PROPOSED FOR THE ESTABLISHMENT OF THE
MISSION AMONG THE MAKOLOLO, NORTH OF THE ZAMBESI.

ALTHOUGH the former attempt to accomplish this important object was attended with results so distressing and disastrous, in the death of Mr. and Mrs. Helmore, Mrs. Price, and other sufferers, and finally, in the return of Mr. Price to the Kuruman, yet our Brethren still entertain the hope that they may be permitted to make renewed efforts for its accomplishment, and they appear to have acquired additional information, calculated greatly to facilitate their journey through the wilderness, and the establishment of a Mission in a region north of the Zambesi, very populous and healthy, and at a distance of some two or three hundred miles from Linyanti, the scene of their former bitter sufferings and severe losses.

“Bamangwato, July 1st, 1862.

“DEAR BROTHER,—My last was from Kuruman and Molito, explaining about the Bamangwato,—that the German Missionaries were still there and likely to remain, and that therefore I should regard my appointment in a general way, as one to the interior. I mentioned that it was my intention to open up communication with the Makololo as soon as possible, and to see if a way were not open for another attempt to establish a Mission among that people.

“On my arrival here I found Mr. Price, whom Moselekatse would not receive, busily engaged in teaching the Bamangwato, in the temporary absence of Mr. Schultenborg, and Mr. John Moffat, who was journeying on account of Mrs. Moffat's health. On stating my design of (next season going forward to the Makololo, Mr. J. Moffat expressed his intention to accompany me, subject to the approval of his father and of Moselekatse. Mr. Price has since made up his mind to go also.

“An opportunity occurring, we drew up a letter to Sekeletu, which Sebegwe, who is its bearer, will read to the chief, and receive his answer. In the letter we inform him that we intend to pay him a visit next season, and that it is our desire to settle as Missionaries among the Makololo in some healthy region. Should Mr. J. Moffat accompany us, we shall have, humanly speaking, a better chance of success, from his being known to Sekeletu as Dr. Livingstone's brother, and also from his being so well known among the Matebele, that, supposing he succeeds in leaving with their goodwill, it is hardly likely that they would attack a town, even of Makololo, if he dwells in it.

“It is our attention to direct our course to the Victoria Falls, to within a few hours of which there is now a good enough waggon-road; then cross the Zambesi, and proceed to the northward, about three days' journey towards the highlands, which are visible from the river; from which healthy country we can leisurely negotiate the removal of at least a small town to begin with—say one hundred or two hundred people. Before listening to extracts from letters of Dr. Livingstone, and while contemplating the journey alone, my plan was to leave the waggons in some elevated situation, and go myself to Linyanti; but the Doctor does not think this necessary.

“The singular circumstances by which we met together at this place, as well as

some incidents connected with our deliberations, lead us to hope that there is a greater than ourselves in the movement.

"Such are our plans, which we beg to submit to the Directors for their approval. They appear to us quite feasible, unattended with serious risk, and likely to lead to that issue which we are sure the Directors long for equally with ourselves—the establishment of a Mission among the Makololo.

"REV. DR. TIDMAN."

"Believe me, ever yours truly,
(Signed "JOHN MCKENZIE.

POLYNESIA.

SAVAGE ISLAND.

In our last number we gave a brief notice of this island, furnished by the Rev. G. Pratt, shortly before his return to Samoa; but we need offer no apology for inserting the very interesting communication since received from the Rev. W. G. LAWES, who has now the entire charge of the Mission.

In many different fields of labour the Gospel has won its triumphs, but Savage Island furnishes, we believe, the only recorded instance in the history of modern Missions in which a whole population of between four and five thousand have been brought, within a very few years, and chiefly through the agency of Native Evangelists, from a state of utter barbarism to the open profession of the Christian faith. The Mission is indeed still in its infant stage, and much remains to be accomplished; but the people have now a European Missionary in their midst, and we may indulge in hope that, with the Divine blessing, the good work thus auspiciously commenced, will rapidly advance.

We are happy to learn that the larger part of the New Testament, translated into the language of the island by the Rev. G. Pratt, is now passing through the press at Sydney, under the superintendence of Mr. Ella, and will speedily be forwarded for the use of the people.

Under date Savage Island, 19th April, ulto., Mr. Lawes writes as follows:—

"MY DEAR SIR,—As we are daily expecting the 'John Williams' I gladly embrace the opportunity of sending you some account of our field of labour, and we are now able to form a more accurate estimate of the state of things than when I last wrote. The more we see and know of the people, the more we are convinced that God has been working mightily in their midst. That they were distinguished in former times for their savage cruelty there can be no doubt, and that they are now no less distinguished for their zeal in the cause of God is equally evident.

CHARACTER AND HABITS OF THE ISLANDERS IN THEIR HEATHEN STATE.

"Terrible, indeed, must they have looked, with their long hair held between their teeth, their eyes starting from their sockets, and their hands full of spears and clubs. The weapons which they carried in their wars were, a club in one hand, a bundle of

ten spears under the arm, and a bag of large stones round the neck. They were continually at war amongst themselves. Of the young men in my Teacher's class, many have stained their hands in blood, and all have witnessed scenes of bloodshed and cruelty. Formerly they were ruled by chiefs, but these have all long since been killed. The people were not satisfied with their governors, so they rebelled, and killed them all. It is almost needless to say, none have aspired to the office since. The heads of families make laws, and enforce them.

" *Suicide* was very common. If a man was angry with himself or his family, he would go direct to the sea and jump in. Hundreds perished in this way.

" Infanticide before birth was very prevalent. In times of famine, too, parents would take their children down to the sea, tie heavy stones to their feet, and throw them in.

" Idols they had none in recent times, though they have a word in their language for an idol, which would seem to indicate that they must have had them at some previous date.

" The people believed in numerous gods, to whom they took offerings of food, which the old priests said the gods ate; but the young men tell me they knew very well where the food went. I hope to be able to give you more particulars respecting their heathen customs and belief at some future date.

" For some years previous to the introduction of Christianity, the people seem to have lost faith in their gods and priests. God seems to have been preparing their minds for some years to receive His word. While Christians were mourning that Savage Island was closed to them, the great Master of the vineyard was preparing the soil to receive the precious seed of the Word.

THE WHITE MAN FINDING A REFUGE AMONG SAVAGES.

" The natives generally were as dark, cruel, and miserable as any nation could be who knew not God. Still, it is gratifying to meet with an instance like the following, which shows that, though savages, there were at least some who had hearts of men. About eighteen or twenty years ago a ship came, and as usual, a number of canoes went off to it. The captain forced one of his sailors, a white man, overboard, either to perish in the sea or be taken on shore to die a more horrible death at the hands of the savages, and, for aught he knew, be devoured by them also. But the 'savages' proved themselves men. They had compassion on the white man, thus deserted by his *Christian* countrymen. They took him on shore in their canoes and then had a council about him. They were afraid to let him live on the island, for fear of disease; some counselled to kill him directly, but the majority compassionated him, and their voice prevailed. They gave him a canoe, a paddle, a bunch of bananas, a piece of sugar-cane, and some water. He then paddled away to a cave, where he spent the night; the next day another vessel came; he went off to it and was taken on board. The natives knew it to be another vessel that took him off, from the number of masts being different.

MARVELLOUS CHANGE EFFECTED BY THE GOSPEL.

" But, thank God, the darkness of Savage Island has in great part passed away, and the glorious light of the Gospel has shone into many hearts. The overthrow of heathenism has been complete. When we came, seven or eight only were heathens; but these have since renounced heathenism, and there is not now a professed heathen on the island.

"Of course, we cannot compare a people just emerged from pagan darkness with those who have long enjoyed the light of the Gospel. It is when we compare them with *what they were* that we see the greatness of the change. Fifteen years ago a foreigner would not have dared to land, nor been suffered to live on the island. Now, foreigners are treated with hospitality and kindness, and those who live amongst the people lack no good thing that the land produces.

"Fifteen years ago they lived in the bush like brutes—now, villages and ~~six~~ plastered cottages evidence the progress of civilization. Fifteen years ago, anarchy, war, and bloodshed prevailed throughout the island—now, law, order and peace. Fifteen years ago the people were all dark and degraded, strangers to prayer and praise—now, 'clothed in their right mind,' they surround their family altars night and morning to bow down to the God of Heaven, and the air is vocal with their songs of praise. Fifteen years ago they had no written language—now, they have the Gospel and other books, with *two thousand readers*. Fifteen years ago they were all before God dead in sin—now, there are 360 in Church-fellowship, living to His glory, besides many who, we have reason to hope, are new creatures in Christ Jesus.

"I might go on; but have we not abundant reason to 'praise the Lord for His goodness and for His wonderful works unto the children of men?'

"This work has been accomplished chiefly by the agency of Samoan Teachers. Surely 'God hath chosen the foolish things of the world,' &c. The way was thus prepared for us; the time was fully come for a European Missionary; the people were expecting one, and had he not come the cause must have suffered greatly in consequence. The people had just enough light to want more, just enough knowledge to thirst for more.

MISSIONARY OPERATIONS.

"Since the date of my last, we have been working on amongst the people, and I hope with success. Mr. Pratt has been busy at the translations, while I have been occupied with the general duties of the Station, in all of which I have had his kind help and counsel. You will be glad to know that I can now preach extempore so as to be understood by the natives. I *read* my first sermon after we had been here nine weeks, and *preached* my first seven months after we landed. I have conversed individually with 260 candidates for Church-fellowship. This I find a very profitable exercise, as it helps me greatly in the acquisition of the language, besides giving me an insight into the workings of the native mind. From the first month I have met every week a class of sixteen young men; eight of these have been appointed Assistant Teachers, to preach at the small Out-Stations at the week-day services. These young men are very quick and intelligent, and will make good preachers when they get more knowledge. Several greatly desire to go to dark lands as teachers of that Word which they have been taught to love.

POLITICAL DIFFICULTIES.

"We rejoice that God has called us to work for Him in this part of His vineyard, where there is much to encourage and little to discourage us; still we have difficulties, and I have no doubt we shall experience more, for our great Enemy does not relinquish his hold of a people without a desperate struggle. Our great difficulty at present is a political one. I have already said the land is governed by the heads of families. Generally their laws work well; but there are a few bad characters who

are inclined to be troublesome, and set the powers that be at defiance. They live by stealing, and it is of no use to fine them, for they have nothing to pay ; it is of no use to sentence them to work on the road, for they will die rather than do it. If they are not punished, law and order are at an end ; what to do with them is the question. They would quickly have settled the matter a few years ago, by either clubbing them or sending them out to sea in a little canoe ; but now the old men come to us and say, 'What are we to do ? A few years ago we should have killed these men ; but we know that is not right, and we have come to know what the Word of God says, and what you do in your country.' What can we tell them ? If we say, make a prison and put them in, they say, who is to feed them ? They don't know enough of political economy to see that it is to their interest to feed them. Confinement would be just another word for starvation. One of these thieves was very cruelly handled the other day, and died under their treatment,—a war was hardly prevented in consequence.

" You will easily see our difficulty—while we sedulously avoid interference in political matters, it is impossible to stand aloof from such a thing as this.

" Although much has been done, the work is only begun ; the ground has been cleared, but much has to be done before the field will be waving with precious corn fit for the garner of Christ.

CALL FOR HELP.

" We very much need help. We are all alone : no other island even is near us ; the Scriptures have to be translated, and an island *double the size of Rarotonga*, with almost double the population, to be cultivated for Christ. Can you not send us help ? Could British Christians hear the pleadings which we hear so often from these people for another Missionary, I am sure men would not be wanting willing to come over and help us.

" I should be very glad of a grant of critical works to aid me in the translation of the Scriptures. I am peculiarly situated in this respect, being all alone. In other Missions where there are several Missionaries, they can get a pretty good critical apparatus between them ; but here I have no neighbour of whom to borrow a book to solve a difficulty. I must get all I have myself, and I cannot afford to get many. I should be extremely glad of a few really useful books to aid me in the work of translation. I am happy to say my dear wife and myself have been exceedingly well. The climate seems to be very healthy.

" I fear our people will never be able to support their Samoan Teachers. They are very industrious, but have no market for their produce. Cocoa-nuts will not grow in sufficient quantities to make oil for exportation. They do what they can. They have paid for all their books in arrowroot. They make a valuable present to the 'John Williams' annually, of yams and fowls. I should not have sent my report so soon, but we have no other certain opportunity of sending letters. With very kind regards, in which Mrs. Lawes unites,

" I remain, dear Sir,

" Yours very truly,

" W. G. LAWES.

" REV. DR. TIDMAN."

STATISTICS OF SAVAGE ISLAND, FOR THE YEAR ENDING MAY 1ST, 1862.

Population	4500	Candidates	350	Readers	1996
Samoan Teachers	5	Attendance at Adult	1516	Attendance at	{ The whole population.
Native Assistant ditto	8	School	1849	Chapels	
Church Members	360	Children's ditto			

RAROTONGA.

LIBERALITY OF THE PEOPLE—PROSPEROUS STATE OF THE EDUCATIONAL INSTITUTION.

" Rarotonga, June 19th, 1862.

"MY DEAR SIR,—In my last I gave you a somewhat gloomy view of the prospect for the May Meetings, on account of the almost entire failure of the whaling fleet.

"I am now happy to acquaint you with our very pleasing disappointment. The meetings were of the most cheering kind: at every one of the Stations our people showed a lively zeal to make up on those occasions the deficiency of their monetary contribution, by bringing coffee, arrowroot, mats, clothing, oil, &c., to such an amount that I trust we shall reach (when the coffee, which was principally brought in the shell, is cleaned, dried, and sold, and the arrowroot disposed of), for £110 to £115.

"But much as this is for our people in the present depressed state of our island it is far from being all they have done. They have sent sixty-four boxes of clothing (native and foreign), mats, arrowroot, &c., for our Rarotongan Evangelists in the various islands north and west of us. About twenty barrels and boxes of the same have been delivered on board the 'John Williams,' for Messrs. Buzacott and Pitman; and besides all this, 146 articles of clothing have been forwarded to Mrs. Creagh, in answer to a very touching appeal from her on behalf of the destitute people of Maré. You will thus see that though depressed in external circumstances, our people have abounded in their liberality.

"In answer to the urgent request of the Brethren in the New Hebrides, we have again sent three married Native Teachers, which makes the number sent out in less than nine months, twelve, the outfit of which, in clothing and tools, takes, of course, a very considerable portion of our supplies.

PRESENT STATE OF THE INSTITUTION.

"The number of individuals maintained by the Institution, including the wives of the Students and three printers, is forty-two adults besides three children. Our elder students have acquired a great proficiency, both mentally and manually, of which I trust to be able to give you demonstration when the 'John Williams' goes home.

"In printing we have gone on pretty fairly: besides the Kalena and daily portions, the new spelling-book and catechism, printed and bound, we are now engaged in an entirely new and much enlarged Geography, of which seven sheets, containing the Physical Geography, Europe, Asia, and Oceania, are printed and folded. A part of Africa is written, and I am hard at work at the rest. The edition will be 1000 with thirty or forty engravings. But this will exhaust all our printing paper, as the supply received by the 'John Williams' was a very very small one, only twenty reams. Our Astronomy is out of print, as also is the Arithmetic. Please send me by the first opportunity a fresh and somewhat larger supply (35 reams would do). I also hoped to have received a new fount of long primer type, in lieu of the old taken home by Mr. Gill, but was disappointed. Our pasteboard for binding we have manufactured from old newspapers.

"I am happy to say we are, though not strong, yet in working order, and happy with our people. Mrs. Krause joins in Christian regards with

"Yours affectionately,

"Rev. Dr. TIDMAN."

(Signed) "E. R. W. KRAUSE

DEATH OF THE REV. ALEXANDER THOMSON.

SO recently as September in last year the subject of this notice left his native land for India, having been appointed to a sphere of labour in the district of Cuddapah, in co-operation with the Rev. Edward Porter. For some few months after his arrival, our young Missionary Brother was in the apparent enjoyment of good health, and entered upon his preparatory studies with much zeal and assiduity. In order to familiarize himself with the language and people of the country, he had taken up his temporary residence at one of the Out-Stations, but, on Mr. Porter's return, in the month of June, from a visit to Bangalore, he was greatly concerned to find his young friend and colleague suffering from extreme debility. Symptoms of rapid consumption supervened, and the patient was forthwith removed to Bellary, where his lamented death occurred, on Saturday, the 6th September ult.

In announcing this affecting event, the Rev. John Macartney, under date Bellary, 8th September, makes the following statement :—

“ You will be deeply grieved to learn that our dear Brother Thomson's illness terminated fatally on Saturday evening last. His remains were interred on the following morning in the Mission burial-ground. For the last week he was entirely confined to his bed, and seemed to suffer much at times from want of strength to expectorate. During a great part of the night previous to his death we remained with him, as it was evident that life was ebbing fast. On Saturday morning Mr. Coles read and prayed by his bedside, and just as I was sitting down to breakfast a messenger came from him requesting my attendance. I immediately went, and read to him a number of suitable passages of Scripture. He paid great attention, and seemed to realize fully the solemnity of the occasion. About five o'clock he sank into a comatose state, from which he awoke only in that better land where the inhabitant shall not say, ‘ I am sick.’ ”

DEATH OF MRS. PITMAN.

THE Rev. Charles Pitman, who had during many years been associated with the Society's Mission at Rarotonga, was in the year 1854 compelled, partly by the feeble state of his own health, and partly with a view to obtain relief for his afflicted wife, who had long suffered severely from asthma, to relinquish Missionary labour, and proceed to Sydney ; but during the trying interval that intervened between their arrival in the colony and the death of Mrs. Pitman, more than five years later, neither change of climate, nor the most skilful medical treatment, could avail to mitigate the intensity of her sufferings.

In a letter written shortly after the death of his beloved wife, Mr. Pitman thus describes the fearful scenes through which, in God's mysterious providence, she had been called to pass :—

“ To enter into details of the nature, progress, and inveteracy of her disease,

would be needless ; suffice it to say, such was its severity and protracted nature that for five *full* years she knew not the luxury of stretching herself upon a bed, but was compelled the whole of the above period to sit upon a low seat about ten inches in height, covered with soft pillows, and slept, when pain would allow her, by leaning her head sideways on bolsters piled up at the foot of the bed. Such was her position day and night, year after year—myself a constant witness. Friends sympathized and wept with us, but God, our covenant God, alone was our helper. He sustained us. Blessed be His name. The multitude of petitions day and night laid at His footstool at length received an answer. The Master came and called on the 29th of May (1860) at half-past nine in the evening, and, after paroxysms of violent spasms, nature gave way, and her unfettered spirit winged its way to the Saviour whom she loved and served."

— It may gratify many of our friends to be reminded that Mr. and Mrs. Pitman were the first European Missionaries that took up their residence on Barotonga. Having landed in 1827, they prosecuted their labours with diligence and success for nearly thirty years, and as a result of those labours, and that of their colleagues and successors, that favoured island has become one of the most prosperous of the Society's Missions in Polynesia.

On receiving from Mr. Pitman the intelligence of his affecting bereavement, a letter was at once addressed to him expressive of the sorrow and sympathy of the Directors ; but it has since been ascertained that, in consequence of his long residence abroad, he is apprehensive that some of his old friends in this country may not have been apprised of Mrs. P.'s death, which will account for this public notification of the event after so long an interval.

DEATH OF MRS. JANSEN.

THE Wife of the Rev. A. Jansen, after a long and painful illness, which she bore with Christian resignation, died at New Amsterdam, Berbice, on the 6th of June last.

REV. WILLIAM HARBUTT.

WE have the pleasure to announce that our highly esteemed Missionary Brother, the REV. WILLIAM HARBUTT, has recently undertaken the pastoral charge of the Independent Church and Congregation at ULLESTHORPE, Leicestershire.

For the space of nearly twenty years, Mr. Harbutt laboured with exemplary zeal and fidelity in connection with the Society's Mission in the SAMOAN ISLANDS, South Pacific ; and in that remote field of honourable toil he was privileged to witness the transforming power of the Gospel in raising a people from the depths of barbarism to the enjoyment of religious light and liberty. In consequence of entire failure of health, Mr. Harbutt, with his family, returned to England in 1858, and since that time he has

rendered valuable service to the Society by pleading the cause of Missions among the friends at home.

In reluctantly relinquishing the field of foreign labour, our excellent Brother will carry with him the assurance of our Christian esteem and affection, with our best wishes that in the new sphere of effort to which he has been called, he may enjoy abundant tokens of the Divine support and blessing.

ARRIVAL ABROAD.

Rev. J. C. and Mrs. Vivian, *en route* to the Society Islands, accompanied by Miss Pratt, at Sydney, July 13th.]

ARRIVAL IN ENGLAND.]

Rev. Ebenezer Lewis and Mrs. Lewis, from Santhapooram, South Travancore, per "General Caulfield," at Gravesend, October 18th.

MISSIONARY CONTRIBUTIONS.

From September 18th, to October 17th, 1862, inclusive.

<p>Anonymous—in affection and reverence for the Memory of Joseph Hardcastle, Esq., the First Treasurer of the Society, by Mrs. Haldane. 50 0 0</p> <p>J. A. Hardcastle, Esq., M.P. 10 0 0</p> <p>Mrs. J. A. Hardcastle 10 0 0</p> <p>Messrs. I'card and Jackson 2 2 0</p> <p>Collected by Mr. T. W. Coombs 0 12 0</p> <p>By Miss Reid, Peckham, for the Orphan School at Bellary 2 1 0</p> <p>Abney Chapel.</p> <p>Per Mr. Collins, on account 4 10 0</p> <p>Camberwell.</p> <p>Auxiliary Society, per Miss Edwards, on account 12 0 0</p> <p>Hare Court, Canonbury.</p> <p>Juvenile Association, per Mr. Dakin 2 12 0</p> <p>Horton Auxiliary, per Mrs. Winch, on account 12 0 0</p> <p>Marlborough Chapel.</p> <p>Per Mr. Jeffery, on account 6 10 4</p> <p>Park Crescent, Clapham.</p> <p>Sabbath School.</p> <p>Boys'.</p> <p>1st and 2nd Class ... 0 10 9</p> <p>3rd ditto 0 7 7</p> <p>4th ditto 0 4 7</p> <p>5th ditto 0 1 4</p> <p>6th ditto 0 1 3</p> <p>Girls'.</p> <p>1st Class 0 7 10</p> <p>2nd ditto 0 6 2</p> <p>3rd do., 1st Division 0 3 7</p> <p>3rd ditto, 2nd ditto 0 4 11</p> <p>4th ditto 0 2 6</p> <p>5th ditto 0 6 6</p> <p>Infant ditto 0 6 10</p> <p>Fractions 0 0 4</p> <p>£l. 10s. 8d.</p> <p>Peckham Eye Chapel.</p> <p>Sunday School 1 2 8</p>	<p>St. John's Wood.</p> <p>Girls' Senior Classes, for the Native Girl, H. M. Watkins, half-year 1 10 0</p> <p>Surrey Chapel.</p> <p>Auxiliary Society, per E. Howard, Esq., on account 45 6 9</p> <p>Tottenham Court Road Chapel.</p> <p>For School, under Rev. G. Shrewsbury, Berhampore 5 0 0</p> <p>Westminster Chapel.</p> <p>Collected by Mrs. Dennis, sen. for a Boy in Mr. Duthie's School, Nagercoil, India.</p> <p>Miss Minter 0 5 0</p> <p>Mrs. Goodearl 0 4 0</p> <p>Miss Cook 0 5 0</p> <p>Mr. Elgar 0 4 6</p> <p>Mr. and Mrs. Dennis, jun. 1 0 6</p> <p>Friends 0 1 6</p> <p>Mr. and Mrs. Dennis, sen. 1 0 0</p> <p>£l.</p> <p>CHESHIRE.</p> <p>Warrington. Mrs. E. C. Buxton, Daresbury Hall, for the Madagascar Mission 5 0 0</p> <p>CUMBERLAND.</p> <p>Auxiliary Society.</p> <p>W. Wilson, Esq., Treasurer.</p> <p>Cockermouth.</p> <p>Rev. R. Hall.</p> <p>Collected by—</p> <p>Master R. E. Banks 1 19 4</p> <p>Miss Dora Brown 2 2 1</p> <p>Miss Sarah Ann Hodgson 2 9 1</p> <p>Miss Ann Elizabeth Huddart 1 12 11</p> <p>Missionary Sermons 8 2 6</p> <p>Public Meeting 4 2 8</p> <p>£xs. 6s. 1d.; 21l. 2s. 6d.</p>	<p>Whitehaven.</p> <p>Juvenile Association.</p> <p>Collected by—</p> <p>Miss Higgins 1 6 0</p> <p>Miss Kitchin 1 16 4</p> <p>Miss M. Kitchin 1 2 0</p> <p>Miss Lowden 2 0 0</p> <p>Miss Mary McGowan 2 8 8</p> <p>Miss Mary Fox 1 0 0</p> <p>Muncaster's Missionary Box 1 0 0</p> <p>Collected by Misses Hampton Humphreys and Muncaster, 1l. each.</p> <p>For Native Girl at Viragapatam, Annabella Wardlaw 3 0 0</p> <p>Collections after Sermons 42 9 1</p> <p>Sabbath School 4 4 8</p> <p>Public Meeting 20 9 8</p> <p>£xs. 17s.; 80l.</p> <p>DEVONSHIRE.</p> <p>Bideford.</p> <p>Per Mr. Cawthron.</p> <p>Missionary Sermons and Meeting 8 10 6</p> <p>Chenleigh, per Mr. J. Tuke 1 8 0</p> <p>Exeter.</p> <p>Castle Street.</p> <p>Rev. D. Hewitt.</p> <p>Missionary Sermons and Meeting 27 4 8</p> <p>A Friend 15 0 0</p> <p>£2l. 4s. 3d.</p> <p>Exmouth.</p> <p>Ebenezer Chapel.</p> <p>Rev. W. T. Bull.</p> <p>Collections 2 11 7</p> <p>Collected by—</p> <p>Miss Weekes 0 17 2</p> <p>Miss J. Weekes 0 2 0</p> <p>Mrs. Weekes 1 0 0</p> <p>Miss Parker 0 16 2</p> <p>Miss Warren (S.) 1 1 0</p> <p>Lecture by Rev. T. Mann 1 0 9</p> <p>Smaller Sums 0 9 7</p> <p>Missionary Boxes 2 2 7</p> <p>£xs. 22s.; 9l.</p>	<p>Lanford.</p> <p>Rev. J. Parsons.</p> <p>Public Meeting 3 2 8</p> <p>Paington.</p> <p>Rev. T. East.</p> <p>Collection 2 6 1</p> <p>Rev. T. East 1 1 0</p> <p>Mr. J. Macintyre 1 0 0</p> <p>£l. 7s. 1d.</p> <p>Sidbury.</p> <p>Per Mrs. Syme.</p> <p>Collection 1 7 5</p> <p>Boxea.</p> <p>Miss Thompson 0 4 0</p> <p>Miss L. Syme 0 7 5</p> <p>£l. 19s. 1d.</p> <p>Sidmouth.</p> <p>Rev. J. Lucas.</p> <p>Collection after Lecture by Rev. T. Maun 2 15 0</p> <p>Boxea.</p> <p>Miss Tancock 1 12 0</p> <p>Mr. Hayman 0 10 0</p> <p>Mr. Farrant 0 5 0</p> <p>Miss Arundel 0 3 7</p> <p>£l. 8s. 7d.</p> <p>Teignmouth.</p> <p>Rev. J. H. Bowhay.</p> <p>On account 9 10 0</p> <p>Tiverton.</p> <p>Rev. J. Stuchbery, B.A.</p> <p>Anniversary, less expenses, 15s. 4d. 10 8 8</p> <p>DORSETSHIRE.</p> <p>Lyme Regis.</p> <p>Rev. E. Ault.</p> <p>Collection 1 4 6</p> <p>Miss Channon's Box 0 3 6</p> <p>£l. 8s.</p> <p>Upway.</p> <p>Rev. A. Perkins.</p> <p>Collection 2 5 5</p> <p>Mr. G. Homar 0 10 0</p> <p>Mr. W. Thomas 0 10 0</p> <p>Mrs. Crocker 0 5 0</p> <p>Mr. Symons 0 4 0</p> <p>Miss Bugg 0 2 2</p> <p>Missionary Box 0 1 10</p> <p>£l. 18s. 5d.</p>
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STAFFORDSHIRE.		Mr. H. Taylor	5 0 0
Per J. Alsop, Esq., on account...	20 0 0	Mr. C. Trueman	0 15 0
of Lord, Rev. T. B. Chalmers	1 1 0	Mr. G. Watson	1 0 0
of Rev. A. S. Per	1 1 0	Miss Watson	1 0 0
S. Dickinson, Esq., on account	75 0 0	Mr. J. Williams	1 1 0
		Mrs. Williams	1 0 0
		Sum under 75	11 10 0
		Anonymous	0 5 0
		It is more blessed to give than to receive	5 0 0
		"Thy Kingdom Come"	4 10 0
SURREY.		"Rain from Heaven"	2 15 10
Kingston.		Young Ladies at Stratford House	1 5 4
Juvenile Association.			
M. J. Dawson, Treasurer.		Missionary Boxes.	
For the Institution under Rev. G. Hall, Madras	10 0 0	Mrs. Beaumont's Family	1 10 0
For Mrs. Corbould's School, Madras	0 0 0	Mrs. Dones	0 5 0
	102	Miss Lord	0 5 0
		Miss Parsons	0 5 0
WARWICKSHIRE.		Mr. and Mrs. Piercy	2 15 0
Birmingham District.		Mr. Short's Family	0 0 0
W. Beaumont, Esq., Treas.		Mr. G. Taylor's Family	0 0 0
Collection at General Meeting	15 10 0	Sabbath Morning	0 7 0
Mr. M. Smith	1 1 0		
		Schools.	
Carr's Lane Chapel.		Carr's Lane Boys' School Teachers	0 15 0
Rev. R. W. Dale, M.A.		Mr. Edwd. Watson's Class	1 15 0
W. Beaumont, Treasurer.		Scholars	0 15 0
Mr. T. Abel	0 10 0	Female Adult Class	1 15 0
Mr. J. C. Abbott	0 7 0	Female Bible Class	1 4 0
	0 7 0	Carr's Lane Girls' School	15 5 2
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Miss Ocombe	0 7 0	in Burton.	
Miss S. M. Ocombe	0 7 0		1 1 0
Miss O. L. Ocombe	0 7 0		0 0 0
Rev. R. W. Dale	0 2 0		0 0 0
Mr. A. Davidson	1 1 0		0 10 0
Mr. T. Forgham	0 15 0		0 10 0
Mr. W. Gent	0 0 0		0 5 0
Mr. T. Graham	1 5 0		0 10 0
Mrs. Gamson	0 10 0		0 5 0
Mr. J. Green	0 10 0		0 5 0
Mr. Gooling	0 10 0		0 5 0
Mr. W. Hawkes	0 10 0		0 5 0
Mr. H. Hindmarsh	0 10 0		0 5 0
Mr. Hinton	0 10 0		0 5 0
Mr. J. Hollingsworth	1 10 0		1 0 0
Hudson and Son	1 10 0		
	0 15 0	in Pethford.	
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	0 5 0		1 0 0
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Mr. W. Phillips	0 15 0		0 10 0
Miss Phillips	0 0 0		1 1 0
Mr. B. Piercy	1 1 0		0 5 0
Mr. W. Reynolds	0 10 0		1 0 0
Mrs. Richards	1 2 0		0 0 0
Mrs. Robey	0 0 0		0 0 0
Mr. A. Sharpe	0 0 0		1 0 0
Mr. W. Sharpe	0 0 0		0 10 0
Mr. & Mrs. T. F. Shaw	1 0 0		0 10 0
Mr. T. Short	1 0 0		0 0 0
Mr. J. S. Smith	1 10 0		0 5 0
Mrs. Sims	0 7 0	in Bages.	
Mrs. Smith	0 15 0		0 0 0
Mr. J. Smith	1 1 0		0 0 0
Mr. R. H. Taylor	1 1 0		0 10 0

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CONFIDENTIAL

THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE

DECEMBER, 1862.

The Apostles' Faith in Christ before and after His Death.

BY THE AUTHOR OF "JEHOVAH, THE REDEEMER GOD."

A FATHER in the country wishes to give his son a start in life. He has a friend in London through whose influence he hopes to attain that purpose. This friend expresses his willingness to assist, and also assures him that he has power to accomplish his wishes. Some time elapses, during which the father doubts not that the object will be attained, although he is wholly ignorant of the precise manner. Notwithstanding, he feels full confidence. But at last he receives a letter, stating that, after three months, a particular position in a house which is named, will be vacant, and that the reversion of it has been secured for his son. It is manifest that—if the father continues to place confidence in his friend—on the receipt of such a communication he will be persuaded that, so far as his friend is concerned, his wishes will be gratified in the particular way which has now been indicated. This would naturally result from the *continuance* of his confidence. And if he should still speak generally of his confidence in his friend, it would be, doubtless, with a tacit reference to the last communication received from him.

We have adduced this familiar illustration with the design of showing that when we assert that the apostles' confidence in their Lord was determined, if not wholly, at least in part, in a particular direction, by His death, we are only asserting what, in principle, would be regarded as reasonable in common life and in the ordinary transactions of men. If the apostles had confidence in Christ during His life that they should attain through Him some good which they desired, and if, after His death, it was revealed to them that this was essentially necessary to their attaining the desired good, it is manifest that *the continuance of their confidence would insure that they would now put their trust in His*

death. And if, after the death of Christ, they still spoke generally of their confidence in Him, we may reasonably regard them as always speaking with a tacit reference to His death.

That the apostles expected to gain some advantage by attaching themselves to Jesus, will scarcely be doubted. It is necessary, however, that we should inquire what was the nature of this advantage.

It cannot be denied that the apostles shared in the expectations of their countrymen respecting the Messianic kingdom. Probably all of them looked forward to a successful revolt against the Romans; to the assertion, on the part of Jesus, of a title to the throne of His father David; to His assuming regal state, and reigning with unprecedented glory. By attaching themselves to Jesus they very likely hoped to secure places of honour and emolument in the Messianic kingdom. But though the apostles may have entertained most erroneous views of the kingdom of the Messiah, yet this is consistent with their ardently desiring to participate in its glory, as appears from Matt. xx. 20—24, *et al.*

Though all this may be true, it cannot be by any means admitted that such anticipations excluded other and higher hopes. Probably all the apostles had been disciples of the Baptist. This may have, with regard to our subject, an importance greater than at first sight appears. It has been considered that the Baptist endeavoured, by the moral reformation of Israel, to prepare the way for the Mightier One who was to follow. Perhaps, however, we should make a nearer approach to the truth, if we state that *the Baptist's ministry was designed to produce conviction of sin.* "Then went out to him Jerusalem, and all Judaea and all the region round about Jordan, and were baptized of him in Jordan, *confessing their sins.*" (Matt. iii. 5, 6.) True; there was to be such change of external conduct as conviction of sin would naturally produce. The publicans were to exact no more than their due; the soldiers were to be contented with their wages; the Pharisees and Sadducees were to bring forth fruit meet for repentance. Still, for the power which could effect a true moral renovation, John's disciples were pointed to Him who should come after, baptizing with the Holy Ghost and with fire. John came in the spirit of the ancient law, convincing of sin, and telling of the wrath coming on the rebellious. But, for the removal of the burden of sin, and the avoidance of the coming judgment, his disciples were "shut up, unto the faith which should afterwards be revealed." "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus." (Acts xix. 4.)

In Mark i. 4 and Luke iii. 8, John's baptism is spoken of as a "baptism of repentance for the remission of sins." These words would seem certainly to indicate, not what might at first sight appear true, that John's baptism was a baptism for the remission of sins *thereby*, but that it was a preparation for sins being remitted by Him who

should come after. It was John's office to be a herald of the salvation with which the Lord was about to visit His people. This salvation is characterized (Luke i. 77) as consisting in the remission of sins. John therefore, we cannot doubt, baptized in order to (e^{is}) the remission of sins by or through the coming Saviour. In this respect, it was his to make ready a people prepared for the Lord.

From the first three gospels it would appear that conviction of sin and uneasiness of conscience were caused by the preaching of John. (Luke iii. 10—15.) It can scarcely be said, however, that there is, in the words of the Baptist as recorded in these Gospels, any explicit testimony, that through Jesus pardon and peace were to be obtained. But here the fourth gospel comes in as the supplement of the first three. The testimony (John i. 29), "Behold the Lamb of God, which taketh away the sin of the world," is such a testimony as we might have reasonably expected from what is said in the first three gospels concerning the Baptist's teaching and its effects. It may well be regarded as significant, too, that the declaration, "Behold the Lamb of God," when made the second time, resulted in Jesus being accompanied to His temporary home by the disciples who were with the Baptist when the declaration was made. We can scarcely doubt that these disciples had previously desired and expected a saviour from sin, and that on this account they followed Jesus. Of the two disciples, one we are told was Andrew, and the other probably was the Evangelist himself. It would seem also that Simon Peter, and Philip, and Nathanael were at Bethabara (Bethany?), "where John was baptizing;" and it may be reasonably concluded that they, too, are to be classed with the disciples of John. And, with respect to the other apostles, it seems at least probable that they had submitted to John's baptism as a preparation for their acceptance by the coming Messiah, and that they had heard the Baptist proclaim, in the Coming One, a Saviour who should save His people from their sins. Therefore, with probability, the general statement may be made that the apostles expected to obtain through Jesus the remission of past sins and security from the wrath to come.

The Baptist's teaching would appear, however, to have encouraged other expectations besides those to which reference has just been made. We have already said that he did not profess to effect the moral regeneration of the people, but that he pointed to the Mightier One who should come after, baptizing with the Holy Ghost. We may regard the apostles, then, as expecting to obtain through Jesus, not only the remission of sins, but also the effusion on them of the Holy Spirit with His purifying and sanctifying influence.

We find, also, from John iii. 36, that eternal life was declared by the Baptist to be a blessing bestowed on those who trusted in Jesus: "He that believeth on the Son hath everlasting life." As evidence of the

expectation of the apostles in this respect, we may point to the words of Peter, who, speaking not merely for himself, but also for his fellow, asked, "Lord, to whom shall we go? Thou hast the words of eternal life." (John vi. 68.) Our Lord, in His reply, points to the depravity of one of the chosen twelve. "He spake," says the Evangelist, "of Judas: for he it was that should betray Him." But, as this was the only exception made by our Lord, we may reasonably regard the eleven as, at the time, true believers who expected to gain through Jesus the blessing of eternal life.

It is not likely that the apostles formed, during the life of Jesus, any self-consistent view of the future. We need not, therefore, seek for a harmony which, most probably, did not exist. It is enough for our present purpose to have shown evidence that the apostles expected the glory of the Messianic kingdom, the remission of sins, the gift of the Holy Spirit, and eternal life; and also that they looked for the realization of these hopes only through Jesus, the promised Messiah.

However true it may be that, during the life of Jesus, it was only with a regard to the decease He was to accomplish, that the apostles were justified and accepted by God, still it cannot be maintained that the future death was, in the apostles' minds, the basis of their expectations. The object of their confidence was the living Jesus, through whom they looked for the realization of their hopes. What grounds have we for the belief that such a revelation was made to the apostles as, their confidence in Jesus being continued, would result in a determination of it in any respect, towards His death?

First: we may point to the fact that the apostles did still trust in Jesus after His death, although it had so rudely shocked some of their previously-entertained expectations and hopes. They trusted first in a living Christ, and afterwards in a Christ who had died. Now it is obvious that, to them at least, Christ's death could not appear a matter of indifference or of small importance. To account for the continuance of their confidence seems difficult, if not impossible, unless we suppose that a revelation had been made to them of the necessity of Christ's death, in order to His bestowing the expected blessings, and that by such a revelation they were led to confide therein.

But we would proceed to notice some evidence tending to show that such a revelation was actually made.

When we speak of a revelation being made after the death of Jesus, it is not necessarily implied that a new Divine communication was then made. The revelation may have consisted in a previous communication being then for the first time understood.*

* The reader is not likely to misunderstand our meaning here, and to suppose that we deny or disregard the influence of the Divine Spirit in revealing to the apostles the import of Old Testament predictions, or making such disclosures of the glory which radiates from the cross as they were unable to bear while their

Our Lord's death appears in the gospels as the *end* of His life—its end, not simply as being its close or termination, but as marking the direction whither it had tended. He Himself speaks of His approaching execution, not as though an accident which would befall Him through the abounding malice of wicked men, but as in conformity with the plan of God—as necessary, if the Divine idea of the Messiah was to be embodied. (Compare Luke ix. 22.) The gospel of Mark, with its fondness for minute detail, records the amazement and fear of the disciples, as on the last journey to Jerusalem they saw Jesus *going before them*. (Mark x. 32.) Why this apparent eagerness and determination on the part of our Lord? Did it not indicate His desire to arrive at the destined goal—to pass through the baptism of blood which *must be* accomplished before His work could be completed? The most probable interpretation of John xii. 27, is that which regards the passage as teaching that our Lord came into the world to suffer and die: "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour." The passage would thus be similar in its meaning to Matt. xx. 28, "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Here the death of Christ appears not simply as a ministration or service, but as *the* great service which He came to render on His people's behalf, by giving His life a ransom for them.

The revelation that the death of Christ was the end and object of His earthly course would naturally have its effect in determining the direction of the apostles' faith in Him. But besides this, evidence can be shown that our Lord Himself taught, with respect to each of the expected advantages and blessings of which we have spoken—the remission of sins, the gift of the Holy Spirit, the glory of the Messianic kingdom, and eternal life—that if they were to be enjoyed, His death must take place.

With regard to *the remission of sins*, the words of Matt. xx. 28, which we have just quoted, may be adduced. The Son of man came "to give His life a ransom for many." The mention of a "ransom" naturally suggests the idea of a release which was to be thereby effected, and, therefore, of the "remission of sins" as the only release which could be intended. Our Lord came to die, that by His death many sinners might be released from the penalty of their sins. And, when He instituted the last supper, He stated clearly that it was by His blood being outpoured—by His death—that sins were to be remitted: "He took the cup, and gave thanks, and gave it to them, saying, Drink Master was with them. But, for reasons which may readily suggest themselves, we prefer to regard as the communication in question statements made by Jesus before His death, as recorded in the Gospels. It may thus, perhaps, be shown not only that there is harmony where, at first sight, there might seem to be discrepancy, but also that such prominence as is given in the Epistles to the death of Christ would naturally result from the statements contained in the Gospels.

ye all of it ; for this is my blood of the new testament, which is shed for many for the remission of sins."

It would appear, as we have already seen, that the Baptist pointed to the Mightier One coming after, as one through whom remission of sins and *baptism with the Holy Spirit* would be granted. To procure these benefits for men was emphatically *the* work which Jesus Christ undertook. We may regard both together as the "taking away of sin." "And ye know," says the apostle, "that He was manifested to take away our sins." (1 John iii. 5.) We have seen that, with respect to the remission of sins, our Lord declared that it was to be obtained by the shedding of His own blood. Does He declare, also, that His death was necessary, if the second of these blessings, baptism with the Holy Spirit, was to be enjoyed? "Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John xvi. 7. Compare also John vii. 37—39.) It is apart from our present purpose to inquire why the Holy Spirit could not be given, in the fulness of His power, unless Jesus died. It is sufficient to ascertain the fact. That the passages just cited refer to the Messianic baptism with the Holy Spirit, predicted by the Baptist, appears from Acts i. 5, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Here we find John's baptism contrasted with the coming Pentecostal effusion, just as John himself had contrasted it with the Messianic baptism with the Holy Spirit. We find, then, that Christ's death was necessary, if the two great Messianic blessings—remission of sins, and baptism with the Holy Ghost—were to be enjoyed: they could not be procured by His life.

A word or two remains to be said concerning the other expected blessings—the glory of the Messianic kingdom and eternal life.

As evidence that our Lord taught that *the glory of the Messianic kingdom* was only to be obtained by His death, we may point to His reply to the request that, of the sons of Zebedee, one should sit on the right, and the other on the left, of the Messianic throne. The mention of His kingdom seems immediately to suggest the idea of His approaching sufferings and death, of the cup which He must drink before the glory of His kingdom could be enjoyed. (Matt. xx. 20—23; Mark x. 35—40.) Of the travellers to Emmaus, He asks, "Ought not Christ to have suffered these things, and to enter into His glory?" intimating that the way to the crown was by the cross. (Luke xxiv. 26.) After His death He had fully attained, as Messianic King, the power which it had been predicted that He should possess. All authority (*ἐξουσία*) was then given to Him in heaven and on earth. (Matt. xxviii. 18.)

With regard to the death of Christ, as essentially necessary, if *eternal life* was to be bestowed, we may adduce our Lord's declaration

o Nicodemus, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." (John iii. 14, 15.)* That in John vi. 54, "Whoso eateth my flesh, and drinketh my blood, hath eternal life," there is an anticipative reference to the death of Jesus, appears from the use of the future (δόςω) in verse 51, "The bread that I *will* give is my flesh, which I will give for the life of the world." It was, then, through the death of Christ, that eternal life was to be granted to men.

During the life of Jesus, the words which He spoke concerning His sufferings and death were not received and understood by the apostles. But, so soon after His death as it was revealed to them that this, as He had said, was necessary in order to the bestowal of the expected blessings, it is obvious that, if they continued to trust in Jesus, such a revelation would, to their view, invest His death with peculiar interest, and would cause their giving great prominence to it in their subsequent teaching. They would now point to the fact that He had died, as a reason why the blessings might be obtained. We may adduce the case of the apostle Peter as furnishing an illustration. During the earthly life of Jesus, He expressed his confidence in Him as being the Christ, the Son of the living God. (Matt. xvi. 16.) Probably, with the other apostles, he looked forward to the establishment of the Messianic throne in Jerusalem; and it seems likely that it was not mere timidity, but disappointed hope, which, after his Master's apprehension, caused Peter to deny Him with oaths and imprecations. The death of Jesus, which at first involved both Peter and his fellows in so great embarrassment, became afterwards, however, a reason for assured confidence. In writing to "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," he makes little reference to the earthly life of Jesus. He does not say what led him at first to trust in Jesus as the Messiah. The sufferings and death of Christ, and the closely allied fact that Jesus had risen from the dead, now appear to be the basis on which his faith rests. The earthly life of Jesus, His miracles, His doctrine, have passed apparently, so to speak, into the background. The apostle describes himself as "a witness of the *sufferings* of Christ." The prophets had "testified beforehand the *sufferings* of Christ." They to whom he writes had been redeemed "with the precious *blood* of Christ." If they needed encouragement in the patient endurance of affliction for Christ's sake, let them take as an example Him who had "once *suffered* for sins, the just for the unjust," who, "when He *suffered*, threatened not," and "by whose *stripes*" they were healed. The prominence which Peter thus gives to the sufferings and death of Christ, is just what we might have expected,

* That the "lifting up" of the Son of man points to the manner of our Lord's death might well be maintained, even if we had not the testimony of John xii. 32.

if it had been revealed to him that it was essentially necessary that Christ should suffer and die, in order to the bestowment of the expected blessings. It was such prominence as would naturally result from the determination of Peter's confidence towards the death of Christ.

It should not be overlooked, however, that Peter's ardent love toward Jesus may well have contributed to the result of which we have spoken. It would seem only reasonable to expect that, when Peter knew that the Messianic blessings could only be obtained by the sufferings and death of his deeply-loved Master, that he should afterwards, when he spoke of Christ, give a prominence to His sufferings and death, proportioned to the strength of his previous attachment.

But in speaking of the apostles' confidence as determined towards the death of Christ, it is necessary to guard against misapprehension. It cannot be maintained that the object of their confidence was so entirely changed that, for *the living Christ*, was substituted *the death of Christ*. Though, as we have said, the death of Christ was essential to the bestowal of the blessings before mentioned, yet this death was not related in exactly the same manner to all of them. For example, to the remission of sins, it had a relation different from that which it had to the gift of the Holy Spirit.

With regard to the remission of sins, the apostles' confidence was wholly determined towards *the cross*, if we take this as the symbol of Christ's sufferings and death. Sin might be forgiven, only because Christ had offered Himself as a ransom, and because the Father had testified His acceptance of the ransom, by the resurrection of His Son from the dead. Here, for faith in the living Christ, was substituted "faith in His blood," to use the expression of Rom. iii. 25. And this appears not only in accordance with the doctrine of Paul, but also with that of Peter and John. Where does Peter look for the remission of sins, but to the cross of Him who bore the sins of His people, "in His own body on the tree?" And John's faith, surely, must have been determined in the same direction, when he says, "The blood of Jesus Christ, His Son, cleanseth us from all sin."*

* In the epistle of James, it is true, we have no distinct reference to the death of Christ as a reason for the forgiveness of sins. Yet we cannot, on this account, admit that James was a stranger to the doctrine. They to whom he writes were evidently to be saved by no other means than faith in Jesus Christ, the Lord of glory, which evinced its presence by works. He is not ignorant of the ancient law in its breadth of requirement, according to which he who offended in one point was involved with (*ἐν ὅλῳ*) all. Obedience to the law, then, could not be the ground of acceptance with God. Still, they whom he addresses were to act as those who, freed from the condemning power of the law, were under a law of liberty. Something must have been done before they could have attained this position. Is not the doctrine of the cross necessarily assumed? (Compare *Aids to Faith*, "The Death of Christ.")

The Gentiles, too (Acts xv.), were, in the view of James, not to be saved by obedience to the law. And it is observable that James does not appear in the narrative as a heresiarch, but that his judgment is followed by the apostolic college.

These statements are completely in accordance with what our Lord Himself said concerning the remission of sins—of His blood being shed for many, and of His life being given as a ransom. If confidence in Christ were continued, so soon as His words were understood, “faith in His blood,” for the remission of sins, would be the necessary consequence.

It may be objected, however, that, as compared with the parables and discourses of Jesus, the words which He uttered concerning the remission of sins by His death were, at least, so few that practically they could not have produced any very powerful effect on the faith of the apostles. But it may be replied, that the death of Christ was at first so inexplicable a mystery, that the apostles would naturally endeavour to recall, as invested with peculiar and paramount interest, all that their Master had spoken on the subject. And, besides this, it should be recollected that one of the utterances to which we have referred was that concerning the “blood of the new testament” (*or, rather, “covenant”*); that this was made on the very evening before He died; and made, moreover, in connexion with the institution of the Supper. And it should be remembered, also, that from the frequency with which the Lord’s Supper was at first celebrated, it would seem a necessary result that at least this utterance would produce a powerful effect on the faith of the apostles and the early church.

The gospel salvation, however, included more than “the remission of sins that are past, through the forbearance of God.” Accordingly, faith in Christ was not altogether changed into faith in the death of Christ. We read, “Believe on the Lord Jesus Christ, and thou shalt be saved;” “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved;” passages in which, while there is an implied reference to the death of Christ, there is also an implied reference to His heavenly life, to His reign on His exalted throne, as “Lord of all.” We have said that the gift of the Holy Spirit was not related to the death of Christ in the same manner as was the remission of sins. It was necessary, not only that Jesus should die, but also that He should be glorified, before the Holy Spirit could be given. “Therefore,” says Peter, “being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear.” (Acts ii. 38.) But since the glorification of Jesus was to precede the gift of the Spirit in the plenitude of His influence, confidence that this blessing would be bestowed could not be merely confidence in the death of Christ, “faith in His blood;” it would necessarily be, also, faith in the living and exalted Christ. With regard, then, to the two great Messianic blessings taken together—the remission of sins and baptism with the Holy Spirit—faith in Christ, not merely faith in His death, was required. And with this agree the words of the risen Lord Himself, as recorded in

Acts xxvi. 18, "That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me."

The phrase "eternal life" is used in the epistles in a twofold sense. It may denote either the reward of Christ's faithful disciples, as in Rom. vi. 22, "Ye have your fruit unto holiness, and the end everlasting life;" or it may denote the principle, hidden in the believer's soul, which manifests itself in love towards God, and obedience to His will, showing thereby, that "he has passed from death unto life." In this latter sense, if we regard eternal life as the result of the remission of sins, and of the gift of the Holy Spirit, it is related, not only to the death of Christ, but also to His exalted life. Therefore it would appear that faith, in relation to it, must be faith in Christ, not merely faith in His death. "This life," says the apostle John, "is in His Son."

The faith, too, which seeks to participate with Christ in the glory of His kingdom, to reign with Him on His throne, cannot, obviously, be faith only in His death; and, therefore, we need make no further remark concerning it.

It may be said generally, then, that the apostles' faith after Christ's death was still faith in Christ, although, with regard to the remission of sins, it was wholly determined towards His sufferings and death, and towards His resurrection, as showing the Divine acceptance of the ransom He had offered. And even the blessings which were expected from the living Christ exalted to His Father's right hand, could hardly be, in the apostles' minds, dissociated from His death. For His exaltation itself could only be attained through humiliation, suffering, and obedience unto death. (Compare John xii. 23, 24; Phil. ii. 9.) The remission of sins, too, was the very basis of the gospel salvation; and this blessing had been procured only through Christ's sufferings and death. We need not wonder, then, that great prominence should be given in apostolic teaching to the death of Christ; that Peter should revert so often to the sufferings of Him who had borne the sins of men "in His own body on the tree;" and that Paul should resolve to glory only in the cross, and to know nothing among the Corinthians, "save Jesus Christ, and Him crucified."

In conclusion, it may be observed, that though our faith, like that of the apostles, is faith in Christ, it is, in one respect, what theirs was not,—faith only in the Christ of the testimony. We do not trust in what we ourselves have heard, and seen, and handled of the Incarnate Word. Yet, by the Holy Spirit given to us, the Christ of the gospels and epistles may be, for us also, a living reality, and not a merely historical person. His atonement may become a power constraining us to live, not to ourselves, but to Him who died for us, and rose again. And as we thus contemplate what He is, and what He has done, we who have not seen may love, and, believing, rejoice with joy unspeakable and full of glory, receiving the end of our faith, even the salvation of our souls!

The Death of Moses.

THE forty years of wandering in the wilderness had drawn to a close. The Israelites had arrived a second time at the verge of the Land of Promise. They were encamped on the plains of Moab, and nothing intervened except the mountain range on the west. But before they entered on the coveted possession a solemn and instructive event occurred. Their great leader, who had shared their sorrows and joys, their captivity and deliverance, and had conducted them in their march across the wilderness, was about to close the labours of a hundred and twenty years. Since the fatal day at Meribah he had known that it was not for him to enter Canaan. And now he received a Divine intimation that his end was drawing swiftly on. "The Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people."* The first anxiety present to the mind of Moses, on hearing these tidings, was for the interests of the people. "And Moses spake unto the Lord, saying, Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd." It has been well said, that in the unselfishness, the patriotism, and the piety here displayed, we have an illustration to which "folios of history and biography, narrating the mighty deeds of warriors, statesmen, and professed patriots," will furnish no parallel.

The scene of the last hours of Moses has three different names. The range of mountains is called Abarim, Nebo is one of the range, and Pisgah is the loftiest peak of Nebo. Before he began the ascent Moses blessed the people. The host of Israel assembled to hear his parting words, and to receive his parting benediction. "And did not," we may ask, "that manly voice falter, and that stern lip quiver, as he advanced to bid them his last adieu? For a moment, perhaps, the rising emotions checked his utterance. Those people had been the companions of his toil, the objects of his deepest solicitude. A common suffering, a common fate, had bound them to him by a thousand ties. He looked back on the desert: it was past. He looked forward to Canaan: it was near. He turned to the people: they were weeping. He cast his eye up to Nebo, and he knew he must die." But as he remembered that his nation was now about to enter upon their long-promised possessions, he forgot his own disappointment that he might not go with them, and rejoiced in their joy. As the Hebrew economy itself ended amid the strains of the parting hymn of the last supper; so the great leader of Israel expired with counsels, thanksgivings, and

* Numbers xxvii. 12, 13.

benedictions upon his lips. And Moses said : " I am a hundred and twenty years old this day ; I can no more go out and come in : also the Lord hath said unto me, Thou shalt not go over this Jordan . . . Be strong and of a good courage, fear not, nor be afraid of them : for the Lord thy God, He it is that doth go with thee ; He will not fail thee, nor forsake thee.* . . . And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. . . .†

" There is none like unto the God of Jeshurun,
 Who rideth upon the heaven in thy help,
 And in his excellency on the sky.
 The eternal God is thy refuge,
 And underneath are the everlasting arms :
 And he shall thrust out the enemy from before thee ;
 And shall say, Destroy them.
 Israel then shall dwell in safety alone :
 The fountain of Jacob shall be upon a land of corn and wine ;
 Also his heavens shall drop down dew.
 Happy art thou, O Israel :
 Who is like unto thee, O people saved
 By the Lord, the shield of thy help,
 And who is the sword of thy excellency ! "

The ministry of Moses, the servant of God, had ended. He turned, and ascended the mountain. He left behind the white tents of Israel, surrounding the tabernacle of their God ; while the mighty host of the people watched the form of their leader till only a little speck was seen retreating up the height.

At length Moses reached the summit of Pisgah. There he beheld the land which the Lord had promised " unto Abraham, unto Isaac, unto Jacob, saying, I will give it unto thy seed." How magnificent the spectacle which stretched west, and south, and north ! Far beneath him lay the homes and sanctuary of the people. " How goodly are thy tents, O Jacob ! and thy tabernacles, O Israel ! " " His eye was not dim, nor his natural force abated. " Almost at his feet, upon the other side of Jordan, was Jericho, with its palm trees ; while westward stretched the hills and plains, closed in to the north by the shadowy outline of Lebanon. Before him was spread " all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the utmost sea ; and the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar." This was the Land of Promise : its hills melting with wine, and its rocks with honey ; its pastures flowing with milk, and its valleys waving with corn. " The fountains of Jacob shall be upon a land of corn and wine ; also His heavens shall drop down dew. Happy art thou, O Israel : who is like unto thee, O people saved by the Lord ? " While yet he gazed his eye grew dim, his force

* Deut. xxxi.

† Deut. xxxiii.

abated; and with the mountain for his bed, the clouds for his curtains, the heavens for his canopy, the wind for his funereal dirge, and God as his friend, he lay down to die. "The mystery of mysteries" was passed. In a hollow of that range his remains were buried; but none can worship at his shrine, for "no man knoweth of his sepulchre unto this day."

How instructive may be the *life* of even one good man. One of the most obvious characteristics of the sacred writers is their strict and simple fidelity. When we read the biographies of men in these days, we often feel as if there were a straining after effect, an attempt to put the hero or heroine in an effective attitude, at such a point of perspective that his virtues may be best seen, and his faults toned down—distance lending enchantment to the view; and thus, without any intentional want of fidelity, a little skilful evasion conceals the defects, and a little skilful colouring amplifies the excellencies. But it is widely different with the historians of Scripture. They never paint ideals; they never aim at effect. They simply sketch the outlines of the facts, and leave them to tell their own tale. If necessary, they give the same calm and faithful prominence to the imperfections of the most eminent servants of God as they do to the redeeming qualities of the humblest. They warn us by their failures, as well as allure us by their example. Thus Eli was a man of eminent piety; but by the misrule of his family he brought dishonour upon God, and disaster upon himself. David was a man after God's own heart; but he was at one time guilty of grievous backsliding. Solomon had the gift of singular wisdom, in answer to his special prayer; but sinful attachments made him for a time an idolater, and idolatry led him into even deeper guilt, "until in the lazy enervation and languid day-dream of the Sybarite he lost the perspicacity of the sage and the prowess of the sovereign; and he woke up from the tipsy swoon, and out of the swine-trough picked his tarnished diadem," to tell the bitter experience of one who had departed from God. Paul, though not a whit behind the chief of the apostles, confessed that he had "not already attained, neither was already perfect;" and Peter was withstood by his brother apostle "to the face, because he was to be blamed." And thus was it with Moses. He was a man of singular meekness, but he erred grievously at Meribah, and a solemn penalty was annexed to his public transgressions.

Turn now to his virtues. He early chose that better part which was not taken away from him. He saw in the reproach of Christ greater riches than in the treasures of Egypt. He declined the dignities of a palace and the prospects of a prince for the sake of God and his country, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin; and from that hour, by his example, his instructions, and his labours, he carried on the work of God by the grace of God, and left a rich heritage of blessing for those who came

after him. Other men have won a great name by the illustration of some conspicuous virtue, or the performance of some deed of especial renown. We think of "the faith of Abraham, of the conscientiousness of Joseph, of the contrition of David, of the generosity of Jonathan, of the zeal of Elijah;" but in Moses we find a combination of many distinguished excellencies. "It is not firmness, it is not perseverance, it is not disinterestedness, it is not patriotism, it is not confidence in God, it is not meekness, it is not humility, it is not forgetfulness of self. It is not any one of these. It is all of them. This was the greatness of Moses—this was the glory of his character."

In the career of Moses we have also an illustration of how great a *work* may be accomplished by one man who is consecrated to the highest of all employments—the good of man and the glory of God. After all, it is the good who are the world's real benefactors. Gold may glitter, genius may dazzle, power may make men tremble; but the great are often only the world's warning, the good the world's example. Moses was both great and good, and his splendid talents and godly life were practically devoted to the noblest work. From the lowly duties of a shepherd lad, he rose to be the liberator of his oppressed countrymen; he broke the iron yoke of mighty Egypt; he became the heaven-directed legislator of a redeemed race, the father of a new commonwealth, the only historian of centuries of mighty events, the eminent type of the Son of God. "His name figures in all literature, floats in the traditions of heathens, is a household word in all Christendom, is dear to all the good on earth, and mingles with the songs of heaven."

Does not this fact remind us that God has given to each of us a work and talents for its accomplishment, and has promised grace to those who seek it with which to employ those talents? If we leave that work undone, it must go undone. No one else can do it for us. If one Christian in a church or in the world be indolent, the zeal of all the rest cannot supply his lack of service, because their utmost effort is an obligation already incumbent upon them. They are previously bound to do their utmost, whether others be zealous or slothful. And if any one fritter away his opportunities, or hide his talents in the earth, he leaves some of the Master's work undone, some instrumentality unused, some field of spiritual husbandry uncultivated. "I must work the works of Him that sent me, while it is day," said our blessed Lord; "the night cometh, when no man can work." When His earthly course was drawing to a close, it was to Him a happy retrospect that His life was not to end upon an uncompleted labour. "Father," He could say, "I have glorified Thee on the earth, I have finished the work Thou gavest me to do." "It is finished." A like joy possessed the heart of that apostle who sought to tread in the steps and to share the spirit of his Divine Master. In the early anticipation of death he

could say, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course." And we are called to share this spirit—to do a life-work for Christ. We feel now that this is true; how much more will it be so, when we come to estimate things by a divine standard, to see all events in the light of eternity? If we are permitted in the providence of God, as Moses was, calmly to review the pilgrimage of life, and to look back from some Pisgah upon all the way that the Lord our God has led us, will not those reflections be most blessed which recall the times when, like the Hebrew lawgiver, we esteemed the reproach of Christ greater riches than the treasures of Egypt—when we sought not our own ends, but His—when we endured in meekness, as seeing Him that is invisible?

There is something also very instructive in the *death* of the good. God's ways are not as our ways. Had we watched Moses pass up the slopes of Pisgah to his tomb, we should have been impressed with the inscrutableness of the providence of God. We should have felt as if Israel were bereft of its leader at the moment when his guidance was most needed. Yonder was the Jordan, Jericho with its massive defences, a warlike nation to be overthrown, the Theocracy to be established. The wisdom of the sage, the sword of the captain, the pen of the historian, seem now more required than ever. But Moses is called to die. God's work was not yet ended, but that of His servant was finished. Another leader will arise to carry on the plan of God, to fulfil the scheme of providence and prophecy. Meanwhile, with words of blessing on his lips, Moses has bidden his last farewell. The battle of his life was over, and he was summoned to his rest and reward, to be seen on earth no more till centuries had passed away, and he appeared with Elias upon the Mountain of Transfiguration.

The same principle is illustrated in the course of Divine Providence in every age. We may sigh, and say that "the good die early;" that "men, for the most part, die in the midst of their labour: the farmer leaves his field half ploughed; the artist dies with unformed figures on the canvas; the tradesman is cut down in the midst of his merchandise; the statesman is arrested with great political measures on hand; and ministers depart with many schemes of instructive thought and plans of spiritual usefulness undeveloped." But all this is more seeming than real. There can be nothing premature in Providence, and we must learn to bow before the dispensations of the Only Wise, and to learn how, though a Moses lie down to die upon the verge of Canaan, a Joshua shall arise to carry on the work of God, and to lead the Church to final victory.

It has been observed that an air of solitude breathes about the character, life, and poetry of Moses. "He was," says George Gilfillan, "the loneliest of men: lonely in his flight from Egypt—lonely

while herding his flock in the wilderness—lonely while climbing Mount Sinai—lonely on the summit, and lonely when descending the sides of the hill—lonely in his death, and lonely in his burial.” He died alone with God. And so, in reality, we all must die. There are a thousand things which others can do for us; a thousand ways in which their sympathy can befriend us; but—we must die for ourselves. Friends may offer their gentlest advice and help; relatives may hurry hither and thither, to anticipate our wants; soft hands may wipe our brow, and tenderly upbear our dying head; but there is a point beyond which the presence and love of none can reach—we must die alone. We are like the emigrant embarking for another and distant land. Our kindred gather with us on the shore; they sorrow most of all that they shall see our face no more; they give us their parting blessing;—but at the moment when the last bond is severed, when the last pang has come, when we embark upon the unknown future, they must leave us to pursue our voyage alone. The Lord grant, when that hour shall come, that though friends be scattered and leave us alone, we may be able to add, “And yet I am not alone, because the Father is with me.” The Lord grant that we may then realize the priceless blessings of Christ’s atoning sacrifice and promised Spirit; and that, secure in the undying love of that living Redeemer, we may sink to rest upon the bosom of His love, the everlasting arms beneath us, and awake to behold His face in righteousness in a land where there is no sickness, nor parting, nor death. And, when men come to write our epitaph, may the calm repose of our last moments remind them of Stephen’s end—“And when he had said this, he fell asleep.”

F. S. W.

Evangelical Nonconformity in Australia.

In previous papers we have spoken of Evangelical Nonconformity in its rise. We may now with propriety advert to its progress. Systems of philosophy and of morals do not spring forth in sudden perfectness, as Minerva is fabled to have sprung from the head of Jupiter in full panoply. They are, they must be, the result of careful thought, and the fruit of much painful discipline. Only thus can we understand the life-hold our principles have taken upon our countrymen here, and, after their exodus, on the other side of the globe. Lying before us are two small books,* slightly known, from which we may gather an appropriate sequel to our historical antecedents. The hour of hope is not always

* “An Account of the Colony of South Australia,” prepared for distribution at the International Exhibition of 1862. By FREDERICK SINNETT.

. “Catalogue of the Victorian Exhibition,” &c. Melbourne, 1861.

that of favourable appearances, and the prophecy of the future is not always found in the gloom of the present. Almost without note or comment, we shall make a few extracts in illustration of the growth of great principles under all possible disadvantages of circumstance. They will confirm the words of the Great Teacher, that the kingdom of heaven is as the smallest of all seeds; and, let us not be ashamed to confess our ignorance, it groweth up we know not how. But it does grow, and that very marvellously; and from the sad records of the past we turn, not exultingly, but gratefully, to the brighter pages of the present. From the dead, whose names and memories we have endeavoured to embalm as witnesses for Christ's truth and the supremacy of conscience in matters of religion, we turn to the living; and, as we cross the wide Atlantic and Pacific Oceans, we see at the Antipodes the vitality of the old truths, baptized with the tears, and often with the blood of our forefathers, see it in that far-distant land, of which they knew nothing, which Perouse, Vancouver, and Cook barely sighted, and which we in our boyhood knew only as "Botany Bay," the enforced prison-house of British convicts and outcasts. It is not more than thirty-five years ago that New South Wales, with its capital, Sydney, was the only Australian colony in existence. Exploring parties at different periods since then have pushed northward and southward to develop the resources and discover the character of the interior. One of these explorations, conducted by Captain Sturt, in 1831, succeeded in tracing the course of the rivers Murray and Murrumbidgee; and this great discovery led, under the enterprise of an English company, to the formation of South Australia, of whose progress we shall briefly speak. In 1839, Adelaide was laid out for its scanty population, which soon prodigiously increased by the discovery of the Burra mines. Since then, the progress of South Australia in industry, education, religion, and population, has been unparalleled in history. "Roads have been formed and bridges built, so as to change the entire character of inland travelling for hundreds of miles from Adelaide; the railway of $8\frac{1}{4}$ miles to the port in one direction, and the northern line to Kapunda, 52 miles, have been opened; telegraph lines throughout the country have been established, as well as telegraphic communication with Sydney and Melbourne; and the city of Adelaide supplied with water." "Over these railways there now *annually* rolls a traffic of more than 150,000 tons, and 320,000 passengers, while since 1855 the population has increased from 86,000 to 130,000, and in the same space of time the acres of land in cultivation have increased from 160,000 to upwards of 460,000." These are marvellous statistics, to which we allude as an illustration of the life and vigour which British settlers have infused into their adopted home. These facts of progress contain the secret of the self-government of the colony, "the mass of the people, through their representatives, controlling completely the tax

ation and expenditure of the country;" they contain, too, the secret of that independent spirit of enterprise which has led to the adoption of the voluntary principle by all sections of religionists. This circumstance, to which we are about to revert, as illustrative of the vitality of Christian principle, has not been overlooked by the "leading journal of Europe," as one of the striking signs of the times. "All accounts," it says, "from our colonies show, that wherever the Anglo-Saxon goes, he carries with him not only Protestantism, but the voluntary principle too. Wherever our colonial empire spreads, the voluntary principle will go with it. 'No state aid to religion' is the watchword everywhere, except at home." * In confirmation of this assertion, Mr. Sinnett says, "There is no state church here, and for some years past the system of granting state aid to all denominations indiscriminately has been abandoned. All sects have to support their own ministers, and although, as I have shown elsewhere, this change in the law has not been attended with that decay of religious establishments which its opponents predicted when the change was made, the fact remains indisputable, that clergymen of all persuasions are, with a few individual exceptions, a poorly-paid body of men. Perhaps the change has fallen most heavily upon the clergy of the Church of England; because the members of their congregations had to learn the habit of providing for what they had been accustomed to have provided for them."

Some remarkable statistics are given, which we quote, notwithstanding their usually uninviting appearance. By the census of 1860, the religious statistics of this colony, not forty years old, were ascertained: they are as follow:—

			No. of Persons.				No. of Persons.
Church of England	..	..	43,587	Brought forward	..	..	112,934
Roman Catholics	..	..	15,594	United Presbyterians	..	..	1,572
Wesleyan Methodists	..	..	14,322	Other Denominations	..	..	573
German Lutherans	..	..	11,235	Unitarians	..	..	493
Independents	..	..	6,268	Hebrews	..	..	360
Church of Scotland	..	..	4,821	Moravians	..	..	217
Bible Christians	..	..	4,216	New Church	..	..	152
Free Church of Scotland	..	..	4,137	Society of Friends	..	..	124
Primitive Methodists	..	..	3,672	Mahommedans and Pagans	..	..	112
Baptists	..	..	3,424	Not specified	..	..	1,390
"Christians"	..	..	1,658				
Carried forward	..		112,934	Total	..	..	117,967

A curious illustration of Roman Catholic bigotry occurred in the collection of these statistics, which we cannot but regard as very extraordinary. The Bishop refused to give any information, on the double ground, that "the funds provided for education were applied in a manner injurious to the interests of those over whom he presides, as

* *Times*, Oct. 16, 1856.

spiritual head, and that the *reading of the Scriptures*, accompanied by the verbal explanations of laymen, was pernicious to Roman Catholic children."

Following these statistics, we find that the buildings in use by the Church of England, "all of which are entirely free from debt," have cost no less a sum than £88,500; a striking instance of the power of the voluntary principle, fully confirming the great and wise words of Mr. Gladstone, at a meeting of the Society for the Propagation of the Gospel, in September 1856: "The change which has taken place in the political government of the colonies, introducing the principle of self-reliance into the management of their temporal affairs, has been one of infinite advantage to this Society, because it has likewise taught them, by the force of irresistible analogy, to introduce the same principle of self-reliance into the management of their spiritual concerns.

. . . . The withdrawal of the Parliamentary grant compelled the Society to throw itself more freely and liberally upon the spontaneous liberality of Christian men. . . . In consequence of this removal of the artificial props, she will fall back more unreservedly upon her faith, her zeal, her prayers—her appeals to the faith, the love, the zeal, the prayers, the alms, the service of Christian people; and for every pound that she amassed through the machinery of which she now loses the use, she will obtain many pounds without being indebted for them to anything, only excepting the love of the members of the Church of England." England's Chancellor of the Exchequer never uttered braver or more Christian words.

To resume, we find that "the head of the Church of Scotland states that they are not progressing as they might do, from the difficulty of getting out ministers; and he adds, 'They seem to hesitate to trust themselves altogether to the voluntary system; but I do not think that any one who has his Master's work at heart need fear of finding the people fail in their duty.'"

Mr. Sinnett says, "The Independents or Congregationalists number 6,268, and have thirty-one chapels, and eighteen other meeting places in the colony. During the last year six new chapels have been opened; viz., M'Laren Vale, Aldinga, North Adelaide, Angaston, Gawler, and Beaumont. Four other chapels are now being built, one of which is in * Adelaide; they have also 23 ministers holding pastoral charges, and seven without any. They have 34 Sunday-schools, 249 teachers, and 1,865 scholars." Full of deepest interest are these figures. Emigration is the great and unofficial missionary society. Unconsciously, those who leave our shores to found at the Antipodes territory greater than that which Cæsar had, and more enduring than that of Alexander, are fulfilling the Apocalyptic vision; and each one of Christian heart and

* "Five-and-twenty years ago the kangaroos were hopping there."—Sinnett, p. 53.

faith is as the angel of God, flying through the earth with the everlasting Gospel in his hands. Thus the habitable become the inhabited parts of the world, and in literal significance they make the "wilderness and the desert places to shout aloud for joy."

"Heaven speed the canvas gallantly unfurled
To furnish and accommodate the world:
To give the pole the produce of the sun,
And knit the unsocial climates into one.
Let nothing adverse, nothing unforeseen,
Impede the barque which ploughs the deep serene;
That flies like Gabriel on his Lord's commands,
A herald of God's love to distant lands."

So once sang the bard of Olney, now, alas! too little read; but to what higher strains would he have tuned his harp had he foreseen our "ships, colonies, and commerce," carrying Christianity with them in their wide career!

Leaving this rapid and necessarily incomplete sketch of South Australia,* we must travel southward, and visit Victoria with its capital of Melbourne. This thick octavo of nearly 400 pages, printed at Melbourne "by authority," is itself a marvellous illustration of the advancement of this young colony. In fact, the whole story of these young countries reads like a romance. In 1836 there were just 177 people in this province, "142 males and 35 females." Twenty-five years from that date there were "328,651 males, and 211,671 females, making a total of 540,322 souls;" and "since then the population has increased very nearly one-third." Where on the page of history can a parallel to this fact be found? The volume to which we have just referred is, in typography, freedom from errors of the press, and in the entire getting-up, a perfect specimen of printing. No office in London could turn out a book in a more finished style. This colony, that had its genesis in 1836 with 177 inhabitants, in Melbourne alone has "three daily papers, thirty-one weekly, ten fortnightly, ten monthly, one quarterly, and one annually, or nearly fifty in all; while throughout the whole of Victoria, the number of periodical publications amounts to nearly a hundred. These are exclusive of the scientific and other reports made yearly and at intervals, by the heads of Government departments, to the Legislature."

Once more let our readers ponder these statistics of "public worship;" whether from a simply philanthropic or purely Christian standpoint they are looked at, they afford intense gratification. Their simple transcription is their best eulogy.

"In the year 1851, the total number of places of public worship in Victoria, including temporary structures and private dwellings, was recorded as thirty-nine. The number of persons officiating was forty."

* We may just add, that since 1853 this province has spent £651,121 in the construction of new roads, of which there are 949 miles completed, or nearly 60.

one, and the amount of room was estimated to be available for about 15,000 people. At the end of 1860 there were recorded 874 places of worship, which number is known to be under rather than over the mark, and the available room was estimated as sufficient for 150,000 persons. The number of clergy of different denominations, registered as legal celebrants of marriage in Victoria at the present time, will be seen by the following table:—

Church of England	81	Brought forward	323
Roman Catholic Church	42	Bible Christians	5
Presbyterian Church	71	Christian Israelites	1
Free Presbyterian Synod	8	Free Church of England	1
United Presbyterian Synod	4	Unitarians	1
Wesleyan Church	42	Disciples of Christ	1
Congregational Union	33	Independents (unconnected with	
Baptist Church	22	any denomination)	4
Primitive Methodist Church	13	German Lutheran Church	4
United Methodist Free Church	7		
			<hr/>
Carried forward	323		340
			<hr/>

Instead of adding any comments of our own to these most extraordinary statistics, we prefer to quote from the *Times*,* written a few years before these figures had attained these gigantic proportions, but which are all the more pertinent at the present time. Christian readers of the EVANGELICAL MAGAZINE will find in them an illustration from an unexpected quarter of the Great Master's words, "My kingdom is not of this world." Speaking of Victoria, the editor says, "Here is a colony under as great temptations to neglect the ministers of religion as any country in the world. It is a comparatively new settlement, involved in the first excitements of mercantile enterprise, and bustling with projects for the subjugation of the difficulties of an infant soil. Roads, bridges, surveys, sales of land, new towns, new villages, new schools, colleges and universities, new gold-fields, new everything occupy its mind. . . . Yet in this new bustling colony the clergy are thrown entirely upon the voluntary principle, and are not deceived or disappointed by it. It responds to the call—congregations support their own ministers. Indeed, if Christianity is true, we must expect this. It ought not to surprise us; on the contrary, we ought to be very much surprised if it were not so. Here is a religion which professes to supply an actual want in human nature, so that man feels himself destitute and forlorn without it. Its hopes are his appointed solace under the difficulties of life and the fear of death; and yet we are to suppose that the very persons who believe in this religion will not give what is simply necessary for the external fabric of it, and the decent support of its ministers! It is absurd to suppose that these plain principles can be long overlooked by any society of men who profess the

* *Times*, 4 Sept., 1857.

Christian faith." What more can we or need we say, except that deeper and deeper is the conviction of thinking men that the voluntary principle has now stood the test of consequences, and that in our Australian colonies, two only of which have been noticed, we can read the meaning of Tennyson's lines—

"Thus through the shadow of the globe we sweep into the younger day,
Better fifty years of Europe than a cycle of Cathay."

Here our pen rests. "Many shall run to and fro, and knowledge shall be multiplied." Daniel was a "seer into the future" though perhaps he did not foresee Australia. B.

We all do Fade as a Leaf.

It seems but yesterday that we were rejoicing in the fresh green beauty of the spring. Almost as if we had never seen a spring before, we welcomed its gentle breath, and the tender grass, and the first flowers, which told that the reign of winter was over, and the buds, as they burst forth on the trees and hedgerows, and gradually expanded into leaf. Since then, there has been the summer, with its rich luxuriance, and afterwards came the autumn, with its golden plenty; and now we are once more on the eve of winter. The woods have lost their bright and living green; there is scarcely left a trace of even "the sere and yellow leaf;" and the trees, under whose foliage we found such a pleasant shade, are utterly bare. It is the regular succession of nature. So it has been, year by year, since trees first flourished; and so it will be, year by year, till years, as we reckon them, are done, and every thing on earth is burnt up by the final flame.

How often we look on the withered leaves, and trample on those which have fallen, and, now and then, when decay has proceeded a stage or two, take up the skeleton of a leaf which is more perfect than usual, and admire its beautiful network of fibres and dried-up vessels, but all without a thought that the fading leaf is, in any respect, an emblem of ourselves! Yet such it is. God himself says to us, "Behold the picture of your own mortality! You, every one of you, must fade as the leaves do." It was His Spirit who directed the prophet Isaiah to make that mournful acknowledgment, "And we all do fade as a leaf." Let us seek, then, to impress the lesson on our hearts.

There are some points of striking similarity between the fading of the leaf and the fading of man. The fading of the leaf is, in ordinary circumstances, very gradual. Its increase is slow and imperceptible; and so is its decay. You can scarcely tell when the process of change commences. It seems, however, to be a law of nature, that as soon as it ceases to grow, or nearly so, it begins to fade. Its accustomed nourishment diminished, and the sap no longer circulating with the

vigour of summer or spring, it loses its bright green freshness; becomes yellow and shrivelled; its stem grows weaker and weaker; till at length the lightest breeze removes it from its branch. Thus progressive is the growth of man; and where there exists no constitutional tendency to disease, and where no untoward accident or fatal sickness hurries him to a premature grave, thus gradual is his decay. Infancy, youth, maturity, follow each other in slow succession—so at least it is often felt, first by eager parents, and then by eager youth, panting for some coming time of independence and freedom, and for joys which the bright future they have painted is to bring with it. By and by—soon enough when it is actually attained—he reaches his prime; and ere long decline commences. Yet how slow it is! A solitary gray hair appears here and there; the eyes gradually fail—so gradually, that he hardly believes their power is diminished; he does not feel himself quite equal to efforts which were once a pleasure; and he prefers increasingly the ease and comforts of his own fireside to excitements, which seemed once a necessity of life. Very reluctantly he is compelled to confess that old age is creeping on. A little longer, and there is wrung from him the acknowledgment that he is really an old man; or, if he do not confess it, all who know him smile at his unwillingness, and pity him that he does not see what is so apparent to every body else. The evil days have come, and the years in which he says, I have no pleasure in them. Then the silver cord is loosed, the golden bowl is broken, the pitcher is broken at the fountain, the wheel is broken at the cistern; and then the dust returns to the earth as it was, and the spirit returns to God who gave it.

Yet, whilst in ordinary circumstances the decay of the leaf is gradual, it often falls prematurely. The buds of spring are nipped by the untimely frost; or the east wind blasts them; or the tree is withered by drought; or the summer's tempest strews its foliage on the earth. Many a leaf is never suffered to reach its maturity; and others wither just when they have reached their prime. So it is with human life. The babe dies—sometimes just permitted to look out for an instant on God's world, and then caught up to God's Paradise; sometimes spared a little longer—long enough to entwine itself around its parents' hearts, and to prove itself a well-spring of blessing and glee, and then claimed by Death for his own. The youth dies—the young man on whom life was opening with so much promise, and from whom such great things were expected; or the young maiden, in the freshness and bloom of her early beauty. The man dies, in the fulness of his strength; with his thoughts only in their midst; with his plans unaccomplished; whilst there seemed every reason to anticipate for him long years to come; and when wife and children felt that without him life would be very desolate. Compare this human life, as Scripture compares it, to a day: in some cases the sun declines whilst it is yet

morning, in others, at high noon, but only a few reach the late evening. Compare it to the revolving seasons: and some die in the beautiful spring-time, and others in the bloom of summer. Compare it to a journey: and some die whilst it is yet hardly begun, others, when, as men think of it, it is but half performed. Compare it to a leaf: and some die whilst the leaf is still in its bud; others, when it is only just expanded; others, as soon as it has reached its growth. There is for every one of us "a time to die;" but only God knows when that time will be.

"Leaves have their times to fall,
And flowers to wither in the north wind's breath,
And stars to set: but all,
Thou hast all seasons for thine own, O Death!

"Day is for mortal care;
Eve for glad meeting round the joyous hearth;
Night for the dreams of sleep, the voice of prayer;
But all for thee, thou mightiest of the earth!

"Youth and the opening rose
May look like things too glorious for decay,
And smile at thee. But thou art not of those
Who wait the ripened bloom to seize their prey."

Then, too, the fading of the leaf is universal. The leaves of some trees are more tenacious of life than the leaves of others, and long after the rest are bare they retain a portion of their foliage. We sometimes see, too, a solitary leaf clinging to its branch, its greenness not all gone long after its companions have fallen. You would look for it in vain the next spring-time. So, now and then, we see an old man who has survived all his contemporaries. It is long since he passed the allotted term of human life, and he has reached his ninetieth, or even his hundredth year. But he is not immortal. Of those who lived the very longest of all our race, the men whose names are recorded in that remarkable chapter in the commencement of the book of Genesis, it is told us respecting each that "he died." Mighty forests have, year by year, shed their leaves, and others have sprung up in place of the dead ones, and it seemed each succeeding year as though there had been no death. So successive generations of mankind have appeared and faded. "One generation passeth away, and another generation cometh: but the earth abideth for ever." "We all," kings and subjects, nobles and peasants, learned and rude, evil and good, the church and the world, "we all do fade as a leaf."

But whilst there are such analogies between the fading of the leaf and the fading of man, there are some interesting points of contrast.

The leaf has no thinking and immortal principle which survives its dissolution. It is an exquisite piece of organization, so beautiful and so perfect as to produce the firm persuasion that its Creator must be a

Being of boundless wisdom and skill: but it is a piece of organization and nothing more. Tear it, it does not feel; speak to it, it does not hear; trample upon it, it is conscious of no indignity; it has no remembrance of the past and no anticipation of the future. There is nothing in it which will live when it has been resolved into its original dust. Not so with man. "Non omnis moriar"—"I shall not all die," was the epitaph inscribed on the tombstone of one of the early Christians in the catacombs. It was peculiarly expressive of the believer's hope, but it is universally true. Only the body dies. The soul, closely allied as it is with the body, is not a mere modification of matter, but a spiritual, immaterial principle, allied with angels, but still more with the great Father of spirits. And it survives the dissolution of the body. We build nothing—though perhaps we might do so—on the persuasion of a future life which has prevailed so widely, nor on the soul's vast capabilities of expansion and improvement; we go at once to Scripture. Nothing can be more full or decided than its testimony. We have the distinct affirmation, that whilst the dust shall return to the earth as it was, the spirit shall return to God who gave it; but the truth is commonly rather implied or assumed than expressly affirmed. There are promises, "exceeding great and precious" if we are to live for ever, but which are altogether worthless if death be the end of our being. There are threatenings which are altogether powerless except on the assumption of our everlasting existence. The soul of the obscurest man that ever breathed is destined to an immortality which will continue, though the material universe should all wax old and die. And then what a blessed life it is which Jesus has brought to light through the gospel! a life in which the intellect will attain a power, of which we can form but little conception now; a life of spotless purity, of perfect love, of rapt devotion, of unutterable joy; a life which Jesus will maintain in undiminished and ever-increasing fulness throughout eternity; and a life on which we shall enter, without the least interval of unconsciousness, as soon as the body dies.

The leaf is destined to no resumption of its form. That identical leaf which falls will appear no more. There will be others so like it, that if you could see them side by side you would scarcely be able to distinguish the one from the other; but the leaf itself will never be reconstructed. It perishes for ever. But man is to rise again. A general resurrection, both of the just and the unjust, is as plainly affirmed in the Bible as the future life of the soul. The unnumbered millions of our race, whether entombed beneath the ruins of long-forgotten cities, or overwhelmed by the ocean-wave, or committed in peace to the silent churchyard, "where the rude forefathers of the hamlet sleep," will all arise "at the blast of the archangel and the trump of God." And what a glorious resurrection the believer's will be! The natural body will be raised a spiritual one; that which is

sown in dishonour will be raised in glory ; the corruptible will put on incorruption ; "this vile body" will be changed and fashioned like that of the exalted Redeemer. In that world where the believer's eternity will be spent, nothing fades. The eye will never lose its brightness, nor the cheek its bloom ; the form will never stoop from its erectness, and disease will never mar its beauty. Like the tree of life itself, which is in the midst of the Paradise of God, every plant which is planted there will flourish for evermore.

"We all do fade as a leaf." You sometimes perhaps contrast, very sadly, what you are with what you were. Those who look at the portrait which hangs upon your wall, can scarcely believe that you were ever the bright and beautiful being it represents ; and yet those who knew you when it was taken say that it did you no more than justice. Be comforted. All that is mortal must fade, for it is the universal law. The outward man must perish. But there is in you now, if you be a true believer in Jesus, that which is unfading. "The inward man" may be "renewed day by day." Faith may become stronger ; hope brighter ; love more expansive ; till at length, in God's own good time, the earnest shall be exchanged for the full enjoyment of the inheritance, and you shall be perfect in heaven.

Aged friend, your leaf long since began to wither. Every day you are painfully reminded that you are not what you once were and what you can never hope to be again. Do you read the lesson aright ? Those indications of failing strength point onward to the time when life itself must close, and urge on you the solemn inquiry, Have you a hope beyond ? Are you in doubt ? Then go at once to Jesus, believing, and imploring mercy. It is "the eleventh hour," but it is not too late. Yet, unless you haste, it may be. And you who are still in the bloom of your youth do not presume. The tree may be already hewn from which your coffin will be made, and the web already woven from which your shroud will be fashioned. The arrow may even now be drawn forth from the quiver which shall smite you to the earth. Jesus calls you. Hear His voice ; and let it be to-day. S. G.

The following Notes of a Sermon are copied from the Manuscripts of the Rev. Owen Stockton, M.A.

EJECTED FROM COLCHESTER, AUGUST, 1662.

"Fear none of those things which thou shalt suffer : behold, the devil shall cast some of you into prison, and ye shall have tribulation ten days."—Rev. ii. 10.

— There are two evils in reference to affliction which are apt to beset the children of God, as well as others.

(1.) Perplexing, tormenting fears, before our afflictions come, Isaiah li. 12, 13 ; Luke xii. 26.

(2.) Fainting and despondency, when our afflictions are come upon us, Job iv. 5.

Both these evils God would have us

avoid. He would not have us fear when we see afflictions hanging over our heads, nor faint when they fall upon us. It is the first of these I shall take in hand at this time. In these words we have—

1. A caution against fear, which we may render “fear nothing at all”——we not afraid in the least.

2. The degree of this fear—sufferings; the things now to be endured.

3. The latitude or extent of this——in those words—“None of those things which thou shalt suffer.” God would have you fear no kind of suffering; not any one affliction; not only all you are under at present, but all you shall meet with all the days of your lives. It is not said, fear not this or that. Fear not a prison, banishment, confiscation of goods; but larger, “fear none.” ’Tis not said, All thou dost suffer; but, all thou shalt suffer.

4. The time when this was spoken, and that was, when they were told plainly that divers great and sore troubles did hang over their heads: “the devil shall cast some of you into prison, and ye shall have tribulation ten days.”

Doctrine:—

It is the mind and will of God that we should fear none of those things which we shall suffer, though we have many and great sufferings hanging over our heads. Jer. xxx. 7—10.

What fear of sufferings is it which the Lord forbids?

Answer, negatively:—

1. It is not meant that we should be dull and senseless, and take no notice of God’s afflicting hand, when it is lifted up against us; for this is complained of as a sore evil, Isaiah xxvi. 11. Many will not see till they feel, though God’s hand be lifted up against them, Jer. xlii. 7.

2. It is not meant that we should not use all lawful means to escape such sufferings as we see hanging over our heads, for this we may do, Prov. xxii. 3.——When a good man foresees trouble coming upon him in one place, and finds that he can escape by fleeing to another, he may lawfully do it; for

1. This agrees with that advice which Christ gives, Matt. x. 23.

2. The practice of the prophets and the apostles and Jesus Christ warrants this. Elias fled from Jezebel, 1 Kings xix. 3; Acts ix. 23—25; Exodus ii. 15; John vii. 1; John xi. 53, 54.

Positively:—

1. Perplexing fears, such as vex, and disquiet, and trouble the mind, John xiv. 27.

2. Distrustful fears, such as arise from want or weakness of faith, Matt. viii. 26.

3. Such fears of suffering are sinful, and prohibited; as causing us to decline from the profession and practice of our Christian religion; or to use any sinful, unlawful means to avoid sufferings, as Rev. xxi. 8; John ix. 22.

Reasons why we should not fear sufferings, so as to be perplexed in our minds, or to use unlawful means to avoid them:—

1. God hath determined and laid out from all eternity the portion of sufferings and afflictions which every one of His people shall suffer, in this world, both as to the quality and quantity of them; and as to the time when their sufferings shall begin, and how long they shall last, and the manner they depart, how far they shall suffer, with all other circumstances; God hath appointed or determined what breed of afflictions every one shall meet with, Jer. xv. 2, 3; and Zech. xiii. 8, 9: “Two parts shall be cut off and die; and the third part must be brought through the fire.” He hath determined the time when our sufferings shall begin, even to a day; yea, even to an hour, John xiii. 1; and how long they shall last, Rev. ii. 10: “ten days.” Some by days understand years; however, it shows that the time our troubles shall last is fixed by God. He hath also determined the measure and degree how far we shall suffer, Isaiah xxvi. 8; Jer. xlii. 27. He hath determined all circumstances in our afflictions, Ephes. i. 11. Why then should we use any unlawful, sinful shifts, to avoid that which God hath from eternity determined to lay upon us?

2. Though we have never so many, never so potent, never so wise and subtle adversaries, who should seek day and night to do us hurt, yet all the men in the world, and all the devils in hell, cannot bring any one affliction more upon us, nor one moment sooner, or continue it one moment longer, than God hath appointed, Acts iv. 27, 28. Herod, Pontius Pilate, and the Jews' council were gathered together against Christ, and they were filled with envy and malice, and armed with power; yet they could do nothing more against Jesus Christ than God hath determined should be done. They cannot hasten our sufferings before the time, or continue them beyond the time, John vii. 30; Psalm xxxi. 15. They cannot pull off one hair from our heads, unless God permits them, Matt. x. 30. They can have no power against us, but as God is pleased to give them, John xix. 11. If they have much wisdom and policy, yet none of their wisdom can bring about what is against the mind and will of God, Prov. xxi. 30. If they be full of wrath, He can restrain and bridle their wrath, that it shall not break forth, Psalm lxxvi. 10; Psalm xxvii. 2.

3. The Lord hath determined what sufferings to lay upon us. He hath determined to lay upon us no more than we are able to bear, no more than shall make for our good, no more than shall make for his glory.

(1) He will lay no more upon us than we shall be enabled to bear, 1 Cor. x. 13; if our trials and troubles increase, our strength shall be likewise increased, Deut. xxxiii. 25.

(2) We shall have no more laid upon us than what shall make for our good, Rom. viii. 28. David, who went through many afflictions, hath sealed to this his own experience, Psalm cxix. 71.

(3) All shall be for his own glory, Psalm lxxvi. 10; Psalm l. 15. What is said of Lazarus his sickness is true of all the afflictions that shall come on the people of God, John xi. 4. Now, why should we fear any of those things which we shall suffer, when we shall suffer nothing but what we be enabled to

bear; and what shall be for our good, and the glory of God?

4. God will afford us His gracious presence in all our afflictions, and, therefore, we need not fear, whatever we meet with, Isaiah xliii. 1, 2; and Isaiah xli. 10. Now, whatever we meet with, we need fear nothing, so long as God is with us, Psalm xxiii. 4.

5. Immoderate fears of suffering do us much hurt, but no good at all.

(1) They vex, disquiet, and torment our minds, 1 John iv. 18.

(2) They bring a man into a miserable frame, whereby the conscience is entangled and defiled, Prov. xxix. 25.

(3) They weaken a man's heart and hands, and make him unfit both to do and suffer what he is called to do for the Lord. Isaiah vii. 4, "Fear not, neither be faint-hearted." Fear bring faintness on the soul.

6. To fear sufferings so far as to seek to avoid them by sinful shifts, that is the way to bring ten thousand times greater on ourselves than those that we shun, Rev. xxi. 8. There is a good fear, that is not torment; that was in Christ.

Use of Exhortation :—

Is it so, that God would have us suffer none of those things which we shall suffer? Then let us be of good courage and cast off all sinful and slavish fears.

To set home this exhortation fully, I shall instance, in some particulars, afflictions which seem to us somewhat of dread in them.

First. Fear not the loss of your estates, and thereon being brought into poverty, some are much afraid of being deprived of their estates which were left them by their friends, or gotten by their own industry, and the blessing of God attending them; they fear, if their estates be once gone, that they must fall into extreme poverty and misery. To support you against fears of this nature, I would offer the following considerations to support against fears of this nature, and to help you to bear up comfortably, if it should be your lot to have all that you have taken from you.

(1) Consider that not one penny of your estates can be taken away from

God takes it away from you. The Lord makes a hedge about our estates, as well as our persons, Job i. 10. The Chaldeans could not meddle with Job's camels, nor the Sabeans with his oxen, till God gave them leave, Job i. 21. If we be made poor or rich, this is of the Lord, 1 Sam. ii. 7. 'Tis not the will of man that maketh poor or rich. He maintains our lot, Psalm xvi. 5. That is mine inheritance; the portion of goods which thou hast given me.

(2) If you should suffer the loss of all you have for Christ's sake, remember that Christ parted with more for you than you can part with for Him. Christ was Lord of the whole world; heir of all things; and became very poor—so poor that he had not where to lay His head, Matt. viii. 20; so poor that he drank water, John iv. 7; so poor that he fed upon barley bread, John vi. 9; so poor that he lived on the alms of charitable and well-disposed people, Luke viii. 3. And why did Jesus Christ, who was rich, become thus poor?—it was for our sakes, 2 Cor. viii. 9. Now, if Christ became poor for us, we may contentedly and cheerfully become poor for Him.

(3) If we should suffer the loss of anything for God and Christ, He is able to make it up again, and give us as much and more than we lost, 2 Chron. xxv. 7—9; and Job xlii. 10. Yea, God will abundantly make up all losses that we sustain for His name's sake, in this present world, Mark x. 28, 29, 30. He can, in Himself and from Himself, abundantly compensate all losses to us, Gen. xv. 1.

(4) All the good things of heaven are yours, and so surely yours that they cannot be taken from you; and what if you suffer the loss of all you have in this world, as long as all the good things of heaven are yours? As Pharaoh said to Jacob, to invite him to come the more readily into Egypt, "Regard not your stuff, for the good of all the land of Egypt is yours," Gen. xlv. 20. So may I say, What though you lose all your stuff of this world, regard it not; be not troubled for it; the good of all the

kingdom of heaven is yours; this must bear you up wonderfully, even to suffer with joy the loss of all that you have, Heb. x. 34.

(5) If we should have all our estates taken away from us, yet we shall be as much under the care and providence of God, when our estates are gone from us, as we were whilst they were with us; we do not live by our estates or by our present possessions, but by the providence of God, Matt. iv. 4; and when we are stripped of all helps from friends, God takes the more especial care of us, Psalm xxvii. 10; Psalm xl. Now being under the providence and promise of God, we have sufficient security that we shall never want, Psalm xxiii. 1. David doth not say, "My estate is sure to me, I shall never want;" but, "the Lord is my portion," Psalm xxxiv. 10, and Psalm cxxxii. 15.

(6) Poverty, if it be rightly considered, is not so dreadful as we are apt to think, James i. 9, 10; for (1) under a poor condition we may be as dear and precious to God, and enjoy as much fervent communion with God, as if we had great riches, Psalm xxxiv. 6, and Isaiah lxvi. 2. (2) In a poor condition we may be as holy and gracious, as full of faith and the Holy Ghost, as they that have the greatest riches, James ii. 5. (3) We may enjoy as much contentment in our lives as they that have abundance. Phil. iv. 11, 12, Paul took pleasure in a necessitous estate. (4) The poorest saint in all the world, that has nothing in all the world, nor one friend to help him, shall never want any thing that is good for him, Ps. lxxxiv. 11. (5) At the hour of death, all goes as well with the poor as the rich, and so also after death, Luke xvi. 20—22.

(7) We must part with all we have in this world when we die, 1 Tim. vi. 7. Yea possibly God may take away all that we have before we die, Prov. xxiii. 5. Why then should we shrink at parting with all for God before we be necessitated to leave?

Second. Fear not imprisonment, which some are much afraid of; they think they shall never be able to lie in prison, they

look upon it as such an uncomfortable and hideous thing ; but fear not imprisonment, for—

(1) God's presence may be enjoyed in a prison as well as in any other place, Gen. xxxix. 20, 21. We may enjoy communion with God in a dungeon as well as in a stately palace, Lam. iii. 55—57.

(2) God may have greater things to make known to us, and to bestow upon us, in a prison, than ever we knew or enjoyed all our life long, Jer. xxxvii. 16—21.

(3) It hath been the lot of the best and eminentest servants of God to be cast into prison : Jeremiah, John the Baptist, the Apostles, 2 Cor. xi. 23 ; yea, cast into the inner prison, among thieves and robbers, Acts v. 18 ; cast into noisome prisons, Jer. xxxviii. 6 ; they were shackled with irons, Acts xxi. 33, and Acts xii. 6 ; with such irons as have hurt their flesh, Ps. cv. 18 ; they have lain in prison many days, Jer. xxxvii. 16.

(4) There may be much comfort enjoyed in prison, as much as in another place, Acts xvi. 24, 25.

Third. Fear not the suffering of death for the cause of Christ ; death is the king of terrors, and if we conquer the fear of death, then we need not fear anything ; we may with more ease conquer all other fears. Now there is no reason why we should fear death on Christ's account.

(1) When by losing this temporal life for Christ's sake we shall gain eternal life, and by seeking to save this transitory life we shall lose life eternal, Mark viii. 35. Now what is the present life but a vapour ? James iv. 14,—full of trouble and sorrow and misery, Job xiv. 1. Why should we be afraid to exchange a short and transitory life for eternal life ; a miserable life, for a life of happiness ? Who would be so unwise as to deprive himself of an eternal life of happiness in heaven, for a short miserable life here on earth ?

(2) Jesus Christ willingly laid down His life for us, John x. 18. He died a shameful, painful death for us ; and

what then should not we be willing to endure for him ?

(3) Our lives cannot be taken away from us at any moment sooner than God will permit, Ps. xxxi. 15, and Job xii. 10.

Fourth. Fear not being carried captive into a strange land.

(1) For God will make captivity for your good, Jer. xxiv. 5.

(2) God will make your very enemies that carry you captive to pity you, Ps. cvi. 46, and to deal well with you, Jer. xv. 11.

(3) God will be a sanctuary to you in all places where you go, Ezek. xi. 16.

Fifth. Fear not the sword, for—

(1) That cannot separate you from the love of God ; it may separate you from your body, but not your soul from Christ, Rom. viii. 35.

(2) God hath promised protection in time of war, Job v. 20—22, and Jer. xli. 26, 27 ; compare with 14th verse.

(3) God's servants have made it their boast in God all the day long, when they have gone in jeopardy of their lives for the day, Ps. xliv. 8—22, and Rom. viii. 36, 37.

Helps against fears of suffering:—

(1) Get this truth into your soul, that God is your God ; then you need not fear what can come upon you, Ps. xli. 1—3, and Ps. xxvii. 1. Whatever good things are in danger to be taken from you, whatever evil things are like to come upon you, you need not fear, if you have trusted for your portion, Gen. xv. 1. Think that you should have twenty thousand enemies that should set themselves against you, yet if you have the Lord on your side, you need fear nothing, Psalm iii. 3—6, Psalm xxvii. 1—3.

(2) Act your faith on God and Jesus Christ, act your faith on the attributes of the providence, the promises of God, Psalm lvi. 3—11. Faith is a sovereign antidote against all fears, at all times : “ At what time I am afraid,” by the fear of one sort or another. As faith gets up, fears go down, John xiv. 1. Faith keeps out fears from getting in, Psalm cxlii. 7, and Isaiah xxvi. 3 ; or, if they get in, faith will soon cast them out again, Psalm lvi. 11. Compare with the title of the

Psalm 1 Sam. xxi. 10, 11: when the Philistines first took David he was sore afraid, but after he had paused awhile, and raised up his faith, his faith drove away his fears.

(3) Betake yourselves to prayer, Psalm xxiv. 4, and Gen. xxxii. 6, 7, 11. When Jacob was afraid of Esau, he goes to prayer and pleads God's promises, and gets over his fears.

(4) Walk uprightly with God, for it is from guilt that most of our fears do proceed; when we are under guilt, we are ready to fear everything, Gen. iii. 10. Wicked men are said to fear where no fear is, Psalm liii. 5. And as far as good men partake with wicked men in their sins, so far they partake with them in their fears; but when a righteous man walketh in his right, that makes him very full of courage, Job xi. 14, 15, and Prov. xxviii. 1.

(5) Look into the causes and grounds of your fears, and thence see whence they spring, and then look into the New Covenant, the Word of God, and see what you can find there to dispel your fears. When Christ would expel fears out of His disciples' hearts, He searched into

the ground and cause of them, Matt. viii. 26. We should also search into the word and covenant of God to see what promise, what word we can find to expel our fears; so Jacob, Gen. xxxii. 11, 12; as for instance—

First Fear.—Are you sensible of much indiscretion, and are you afraid that you shall not carry yourself with that wisdom which you ought?

Answer.—God hath promised to give us wisdom, to direct us how to carry ourselves under every cross, James i. 5.

Second Fear.—Are you afraid you should be impatient, or some way or other dishonour God by your afflictions?

Answer.—Ps. l. 15; Zech. x. 11, 12.

Third Fear.—Are you afraid your sins will cause God to withdraw Himself from you in the time of your affliction?

Answer.—Ps. xlix. 5; Is. xliii. 1, 2; compare with Is. xlii., two last verses.

Fourth Fear.—Are you afraid you shall not be able to bear up under what you may meet with?

Answer.—1 Cor. x. 13; God knows your frame—what you can bear, and what you cannot bear.

Pages for the Little Ones.

TWO DYING BOYS.

I was requested by a brother minister to visit a dying child. He told me some remarkable things of this boy, eleven years of age, who, during three years' sickness, had manifested the most patient submission to the will of God. I went to visit him. He had suffered excruciating pain, not having known one day's rest for years. I gazed with wonder at the boy. After drawing near to him, and speaking some words of sympathy, he looked at me with his beautiful blue eyes,—he could not move, it was the night before he died,—and breathed into my ear these few words, "I am strong in Him." The words were few and feebly uttered; they were the words of a feeble child in a poor home, where the only ornament was that of a

meek and quiet and affectionate mother; and these words seemed to make the world more beautiful than it ever was before; they brought home to my heart a great and blessed truth, "strong in Him!"

It is now almost five years since the sufferings of this dear boy ended, since he entered that painless world where the inhabitant shall no more say "I am sick," but where all are "strong in Him." Many times in the interval has a vision of that death-bed scene passed before us; many times has it brought to painful consciousness the weakness of our faith in contrast with the strength of that patient little sufferer; but many times has it made us "strong in Him" whose strength was thus made perfect in weakness, and who enabled that dying child to breathe forth, though but in whispers, those last strong words of faith and hope.

The scene changes from an obscure chamber in Glasgow to the still more secluded wigwam on our western border. Again the minister of Jesus is present to cheer a dying boy as he looks down into the dark valley, and timidly reaches forth his hand to grasp the staff of the Good Shepherd. The little Testament which his kind teacher had taught him both to read and to love lies by his side. With an earnestness which cannot be denied, but with a reach of purpose which his teacher cannot fathom, the meek child of the forest makes this last request, "When you lay me in my coffin I want you to put my little Testament at the side of my head, and bury it with me." When asked why he desired this, he replied, "In the resurrection when so many shall appear before the Saviour, I am afraid he will not notice me. I will take my little Testament in my hand, and hold it up, and when he sees that, I am sure he will receive me."

We love to think of this meek and lowly child; we love to follow him through the river of death, and along the farther shore until he stands before the gates of the celestial city. He bears in his hand a passport on which the watchful sentinel at the pearly gate needs not to write his name, for it hath already on it a name which is above every name. He moves forward towards the burning throne all unconscious of inferiority of age, or race, or present rank; all unmindful of former doubts and fears; wrapt in the vision of glory which surrounds him; filled with a fulness of joy which his tender thoughts had never conceived; and joining already, without waiting to

be taught, the strain, and with a sweetness which no practised cherub can surpass in the new song which is sung in Heaven. Standing at length before him who sitteth on the throne, and laying his passport at His feet, he feels a gentleness than a mother's hand laid upon his head, and hears a voice far sweeter than that of his earthly teacher saying to him, "Of such is the kingdom of heaven."

Dear boy! you are for ever safe in the tender Shepherd's arms. We would take up the passport which you have laid down. We would bear it with us through all the wanderings of our earthly pilgrimage until we too are guided safely home to the loved fold, where there shall be one flock and one Shepherd.

Doing God's work.—Fall to the work God sets thee about, and thou engagerest His strength for thee; run from the work, and then thou engagerest His strength against thee.

Pride.—A proud heart and a lofty mountain are never fruitful.

Blessing comes in at the back door while we are expecting it at the front, and truly thus the friend thou art looking for may be in thy house and thou not know it.

The right and wrong way.—A Christian on the right way may beat a racer on the wrong one. Nay, the fleetest and best of the racer is who hath once missed his way the farther he leaveth it behind.

Riches.—Great riches have sold more men than they have bought.

Self-Judgment.—Let us beware of judging ourselves by what others think of us.

Poetry.

PSALM LXXXIV. 11.

Thou source of light, arise and shine
On this benighted soul of mine,

With mild and cheering ray;
Then shall I feel transported quite
From deepest shades of wintry night
To a midsummer day.

Thou art my shield, assail who will,
And bows with poisoned arrows fill,

And war malignant wage;
Thy mighty,—yea, almighty arm,
Shall screen from danger and alarm,
In spite of all their rage.

Not as the world dost thou bestow;
Grace is thy gift, and glory, too,
And all inferior good;

And are these gifts bestowed on me!
This is of grace a mystery,
My Saviour and my God.

O, may I always feel inclined
 To serve thee with an upright mind,
 And trust thy future care,
 Till with the perfect round thy throne
 join to make thy wonders known,
 And sing thy praises there.

THE EVENING SONG.

Oh sing to me softly and sweet;
 The strains that I love best to hear;
 Let them float like a sunbeam above,
 Then sink like the fall of a tear.
 The twilight is dropping her veil,
 And the flowers are drinking the dew;
 Whilst memory brings in her train,
 The loved, and the lost, and the true.
 Then sing to me softly and sweet,
 But let the bright sunbeam alone,
 My heart is too sad for its joys,
 For the treasures no longer my own.
 And I long for the wings of a dove,
 To fly to the regions of light,
 Where melody ever is glad,
 And the heart has no shadows of night.
 Then sing to me softly and sweet,
 Of the path which the pilgrim must
 tread;
 Of the joys and the sorrows of life,
 And the conflict-won peace of the dead.
 And sing of His love who is near,
 To strengthen, and comfort, and guide,
 Who never forsakes, or forgets,
 The souls on that love who confide.
 Then sing to me softly and sweet,
 Of the home of the happy above;
 Of the joy of the pilgrim at last,
 When he reaches the land of his love.
 And let a few triumph notes ring
 For the victors who rest them on high;
 Whilst the deep thrilling melody tells
 Of the peace and repose of the sky.

Thus sing as the night shadows fall,
 Till my soul gathers strength from above.
 Once again in the conflict of life,
 To labour, to trust, and to love.

Bristol.

E. A. G.

CHILDISHNESS.

The little child with bold desire
 Stretches its hands to grasp the fire,
 Or asks his nurse with joyous cry
 To take the broad moon from the sky.
 His wond'ring eyes the tear-drops dim,
 When told how far it is from him:
 But yet a flower, a small sea-shell,
 Will please that eager heart as well.
 Oh! my poor heart, my foolish heart,
 Not wiser than a child thou art;
 Not less than his thy boundless scope
 Of aspiration, and of hope;
 Not less thy transient extacy
 O'er seemings of what cannot be;
 For fading as the rootless flower
 The joys of each exulting hour,
 When not the light of hope's sweet
 heaven,
 But trifles dear as hope are given.
 Oh! oftentimes a little thing
 To thee such bliss or balm will bring,
 'Tis strange that cruel Fate denies
 The trifling boon—Hark! baby cries,
 He snatches at the taper's flame
 Until it burns him! Do not blame,
 He knows so little, is so weak—
 And scarcely hears us when we speak.
 Oh! faithless heart! a voice in Heaven
 Pleads till thy folly is forgiven;
 But should not creatures made of dust,
 Their great Creator's wisdom trust?
 The child in passionate distress
 Will know its utter helplessness,
 And closer cling, and gladlier hide
 The arms that shelter and that guide.—
 Lord! when my craving heart resists thy
 will,
 Pity thy child, and be a Saviour still.

Credibility of the Pentateuch.*

SCARCELY is the first shock of the encounter with "Essays and Reviews"

* "The Pentateuch, and Book of Joshua critically examined." By J. W. Colenso, D.D., Bishop of Natal. London: Longman.

VOL. XL.

over, than the religious public are startled afresh by Bishop Colenso on the Pentateuch. Whatever there might be of concealment in the former case,—leaving the reader to suspect that far more of

B B B

religious error was underlying the statements of the writers than they thought fit to confess,—there is nothing of the kind in the present instance. Throughout the book all is clear, frank, and outspoken. There is no haziness about the author's style. There is no difficulty in determining what he means. Nobody is put to the trouble of hunting out the heresy which the volume contains. It does not lie in holes and corners. Theological ferrets—animals we greatly dislike—need not be put in requisition.

The Bishop avows his belief, that "the account of the Exodus, whatever value it may have, is *not historically true*." The Italics are his own. Clearing the sacred writers of conscious dishonesty, he declares himself "convinced of the unhistorical character of very considerable portions of the Mosaic narrative." The value attaching to that which he deems "not historically true," he does not fully explain,—though we infer from some passages at the end of the book, that the author regards it in the light of a parable containing moral or religious instruction. Nor does he tell us what parts of the Pentateuch he holds as credible. But while he imparts little information as to the faith he retains, he is explicit in stating what he disbelieves. There is no difficulty then in joining issue with Dr. Colenso.

His candour, for which we are quite prepared to give him credit, has led us to the knowledge of circumstances connected with the origin of the volume calculated to put us on our guard against its contents. But for that, it would be natural to suppose that a publication so calculated to arouse the sternest controversy—to say nothing of the pain it inevitably gives to minds filled with reverence for Scripture, a result to which the Bishop does not seem insensible—must be the product of great and cautious care, the fruit of prolonged and serious study. We should presume that in such a case as this, the most extensive and careful investigations had long been carried on; that all the helps critical learning could afford would be employed; that both sides of the question would be carefully

looked at; that all the arguments in favour of the authenticity and verifiableness of the five Books of Moses would be analyzed and answered; that the consequences to which the principles adopted may lead, would come in for anxious consideration; and at least that the book would be kept back till something like completeness was given to the system of opinions, by which the author was about to alarm the church and startle the world. Instead of this, with the greatest simplicity, he tells us that through years of experience and ministration, as a parish priest and Colonial Bishop, he never steadily looked in the face the acknowledged difficulties connected with the Old Testament, till the following incident occurred:—

"While translating the story of the Flood, I have had a simple-minded, but intelligent, native; one with the docility of a child, but the reasoning powers of mature age, look up and ask, 'Is all that true? Do you really believe that all this happened thus,—that all the beasts and birds, and creeping things, upon the earth, large and small, from hot countries and from cold, came thus by pairs and entered into the ark with Noah? And did Noah gather food for them *all*, for the beasts and birds of prey, as well as the rest?' My heart answered in the words of the Prophet, 'Shall a man speak lies in the name of the Lord?' Zech. xiii. 3. I dared not do so. My own knowledge of some branches of science, of geology in particular, had been much increased since I left England; and I now knew for certain, on geological grounds, a fact, of which I had only had misgivings before, viz., that a *universal* deluge, such as the Bible manifestly speaks of, could not possibly have taken place in the way described in the Book of Genesis, not to mention other difficulties which the story contains."

The incident he relates in a letter written about *two* years ago, and it does not appear that the circumstance could have occurred long before.

The books used by him in the investigation, he tells us, were Ewald and Kurz, "and a book which maintains the ordinary view of the Mosaic origin and historical accuracy of the Pentateuch, with *zeal and ability*," Hengstenberg on the "Psalms and on the Christology," completed his

stock of German theology, when the substance of the book was written. What English works he consulted does not appear, beyond the mention of the name of Scott, Pool, and it may be some others in the body of the work. So serious an assault upon the credibility of portions of the Bible by an English scholar of ecclesiastical rank, with such a scanty apparatus of learning, may be safely pronounced without precedent. We can scarcely think, if the Bishop had been living in England, with libraries at his command, and eminent biblical scholars within reach, it would have been possible for him to have troubled us with a work so crude and incomplete in its materials. Still further, instead of carefully examining both sides of the question before him, he nowhere touches on the positive evidences in support of the authenticity and trustworthiness of the Pentateuch; such for example as a book like Dr. Graves' presents, or as may be found in the recent elaborate work by Mr. Macdonald. The proofs on the other side to that the Bishop takes, are put out of court altogether, and he dwells exclusively on certain difficulties connected with the details of the history. The Pentateuch is not allowed the advantage of its previously established character for veracity—against which, at the worst, discrepancies, inaccuracy in numerals, and other matters of a similar kind, can only be fairly considered in the light of set-offs, according to their intrinsic importance. No respectable witness before an English Judge would be allowed to be treated in the way Bishop Colenso treats the Pentateuch. Positive evidences of character with him go for nothing, and he presumes to settle the case entirely by several one-sided objections. Moreover, he confesses that he does not see at present where his present conclusions may ultimately conduct him.

"I have here confined my inquiries chiefly to the Pentateuch and the Book of Joshua, though, in so doing, I have found myself compelled to take more or less into consideration the other books of the Old Testament also. Should God in His providence call me to the work, I

shall not shrink from the duty of examining on behalf of others into the question, in what way the interpretation of the New Testament is affected by the unhistorical character of the Pentateuch. Of course, for the satisfaction of my own mind, and in the discharge of my duties to those more immediately dependent on me, I cannot avoid doing so, if health and strength are granted me, as soon as I have completed the present work, and ascertained that the ground is sure on which I here take my stand. For the present, I have desired to follow the leading of the Truth itself, and not to distract my attention, or incur the temptation of falsifying the conclusions to which the argument would honestly lead me, by taking account *a priori* of the consequences; and I would gladly leave to other hands the work of conducting the above inquiry at greater length for the general reader."

This may look to some people very honest, and so, no doubt, it is in one sense. But surely there is enormous want of wisdom in a man who, on a great religious question—one on which ultimately the mightiest spiritual interests depend—does not look before him to see where his opinions, if logically carried out, will land him at last. Nor can we understand how a person can feel that love of the Gospel, which surely one so high in ecclesiastical office ought to have, who can thus coolly contemplate the possible disturbance of his faith in the New Testament, even to a less extent than that which his faith has suffered in relation to the Old. It appears to us to be equally the dictate of reason and piety, of wisdom and reverence for Holy Scripture, to look at the tendency of principles of criticism and interpretation, as *part* of the evidence for or against them. When the mind has become acquainted with overwhelming proofs of the truth and divinity of certain teaching, it is surely the suggestion of common sense that there must be something unsound in any objection which goes the length of unsettling its authority.

The author, with his wonted explicitness, gives us some idea of what may be the result of the application of his principles to the New Testament. He anticipates what may be said in support of the

credibility of the Pentateuch, by referring to our Lord's repeated mention of Moses. But having prejudged the question from his own one-sided point of view—having arrived at his conclusions under the influence of criticism, which acknowledges nothing but objections—he proceeds to set aside what we should consider a strong positive argument against his views, by first supposing that our Lord's words can only apply to certain parts of the Pentateuch, and by secondly suggesting that Jesus Christ might here accommodate himself to current language; and then, thirdly, he adds:—

“It is perfectly consistent with the most entire and sincere belief in our Lord's Divinity, to hold, as many do, that when he vouchsafed to become a ‘Son of Man,’ He took our nature most fully, and voluntarily entered into all the conditions of humanity, and among others into that which makes our growth in all ordinary knowledge *gradual* and *limited*. We are expressly told in Luke ii. 52, that ‘Jesus increased in *wisdom*,’ as well as in ‘*stature*.’ It is not supposed that, in His human nature, He was acquainted, more than any educated Jew of the age, with the mysteries of all modern sciences; nor, with St. Luke's expressions before us, can it be seriously maintained that, as an *infant* or *young child*, He possessed a knowledge, surpassing that of the most pious and learned adults of His nation, upon the subject of the authorship and age of the different portions of the Pentateuch. At what period, then, of His life upon earth, is it to be supposed that He had granted to Him, as the Son of Man, supernaturally, full and accurate information on these points, so that He should be expected to speak about the Pentateuch in other terms, than any other devout Jew of that day would have employed? Why should it be thought that He would speak with certain *Divine* knowledge on this matter more than upon other matters of ordinary science or history?”

Now, if we are to go this length, what will become of our implicit reliance on the teaching of Christ? If with regard to the Pentateuch—a subject involving credibility as well as “authorship and age”—He had no supernatural knowledge and was left to speak in terms such as any other devout Jew of that day would have employed—if, consequently,

He could be mistaken about the history of the Exodus attributed to Moses, and take that for truth, as other good Israelites did, which really was not true; if the Son of Man could be so far mistaken then *where are we* as regards submission to His teaching as authoritative? For here we have implicated not any mystery of modern science, but the question of the miraculous deliverance of Israel from Egypt, shadowing forth the redemption of the church by the sacrifice of the true Passover.

We are not fond of fastening upon any man that which only follows as a logical conclusion from what he believes, because, happily, many men are illogically inconsistent; but we are afraid from some of the Bishop's statements, that he has altogether views of revelation which most Christians will consider exceedingly low. For example, in a paragraph which certainly has in it a touch of devotion, and even tenderness, he introduces the sentence—

“And it is, perhaps, God's will that we shall be taught in this our day, among other precious lessons, not to build up our faith upon a book, though it be the Bible itself, but to realize more truly the blessedness of knowing that He himself, the living God, our Father and Friend, is nearer and closer to us than any book can be; that His voice within the heart may be heard continually by the obedient child that listens for it, and that shall be our teacher and guide in the path of duty, which is the path of life, when all other helpers—even the words of the best of Books—may fail us. Our belief in the living God remains as sure as ever, though not the Pentateuch only, but the whole Bible, were removed. It is written on our hearts by God's own finger, as surely as by the hand of the Apostle in the Bible, that ‘GOD IS, and is a rewarder of them that diligently seek Him.’”

He certainly says, and we wish to give him the benefit of it—

“It does not, therefore, cease to contain the true Word of God, with ‘all things necessary for salvation;’ to be ‘profitable for doctrine, reproof, correction, instruction in righteousness.’ It still remains an integral portion of that book, which, whatever intermixture it may show of human elements,—of error, infirmity, passion, and ignorance,—has

ret, through God's Providence, and the special working of His Spirit on the minds of its writers, been the means of revealing to us His true name, the name of the only Living and True God, and has all along been, and, as far as we know, will never cease to be, the mightiest instrument in the hand of the Divine Teacher, for awakening in our minds just conceptions of His character, and of His gracious and merciful dealings with the children of men.

"Let us rather teach them to look for the sign of God's Spirit, speaking to them in the Bible, in that of which their own hearts alone can be the judges, of which the heart of the simple child can judge as well as—often, alas! better than that of the self-willed philosopher, critic, or sage—in that which speaks to the witness for God within them, to which alone, under God Himself, whose voice it utters in the secrets of his inner being, each man is ultimately responsible to the reason and conscience. Let us bid them look for it in that within the Bible, which tells them of what is pure and good, holy and loving, faithful and true, which speaks from God's Spirit directly to their spirits, though clothed with the outward form of a law, or parable, or proverb, or narrative—in that which they will feel and know in themselves to be righteous and excellent, however they may perversely choose the base and evil—in that which makes the living man leap up, as it were, in the strength of sure conviction, which no arguments could bring, no dogmas of church or council enforce, saying, as the scripture words are uttered, which answer to the Voice of Truth Within 'These words are God's—not the flesh, the outward matter, the mere letter, but the inward core and meaning of them—for they are spirit, they are life.' "

But at the same time, the way in which certain passages by Cicero and the Sikh Gooroos are introduced at the end of the work, as the voice of God's spirit—raises the suspicion that the Bishop does not make such a distinction between Revelation in the Bible, and teaching in the best of other books, as seems to us of vital importance. No doubt there is a sense in which God's voice speaks through the wise and good of all ages—and we dishonour the Universal Father by denying this;—but the way in which he speaks through the

Bible is pre-eminent not only, or, perhaps, chiefly, on account of the manner of speaking, as on account of the incomparable superiority of the matter, even the way of redemption through Jesus Christ.

We have no space now to touch on the argument of the book and its detailed criticisms on many things in the Pentateuch, and, indeed, we do not wish to do it in the present number, because we hope, before long, to take up the subject, and unfold, first, the positive evidence for the general credibility of the Pentateuch; and then, secondly, consider the difficulties which the Pentateuch presents to impartial critics, and, particularly, consider the chief objections of Dr. Colenso. We are by no means blind to many of the points urged by the Bishop. We think that many of his objections are frivolous and childish; but he puts his finger on some matters, which cannot but occasion perplexity to honest and candid minds. His main business is with the *numbers* stated in the book of Exodus. There he displays a good deal of cleverness. It is Colenso's arithmetic, as the *Athenæum* observes, applied to the Pentateuch. Without the Bishop's calculations there is enough in the numbers, as we have them now, to show that they cannot be relied on. This has long been our opinion, and the cause of truth has often seemed to us hindered rather than helped, when we have been reading such explanations as are furnished by Hengstenberg, Kurtz, and others—explanations with which our author deals most unmercifully. What above all we object to in the book is that the writer makes the credibility of the Pentateuch depend on the accuracy of the numbers as we find them in our present Hebrew text. He seems as if aware of no alternative but to hold to the figures—or give up the history. The importance he attaches to the arithmetical aspects of the subject is at times almost amusing—and so over-careful is he in illustrating such points, that he passes over some other matters which, to minds of a different cast, will be more puzzling still. We are firmly convinced, and hope hereafter to show,

that there is nothing to be found in the Pentateuch which should disturb our faith in the narrative in all important points—and that although some things may be found there inconsistent with certain theories of inspiration, there is nothing to shake our belief that the five books of Moses are a divine record of events, far surpassing what we find in merely human chronicles. Dr. Colenso may have put the numerical difficulties more elaborately before the public than anybody else has ever done; but the spirit of his objections is only the revival of old sceptical habits of looking at the Pentateuch which have always existed,

and are ever and anon making assaults. We have no doubt that the faithfuls will hail this book with triumph, though certainly Dr. Colenso has not put into their hands a quiver of arrows, which many a tyro in scepticism will fling over his shoulder, and about with him, thinking to do execution thereby. But good, sensible, thoughtful people will not allow their faith in divine histories to be destroyed or even wounded by these weapons. There has lately been plenty of shooting at the fringes of Revelation, but, thank God, the robe itself remains untorn.

Brief Notices of Books.

Christian Nurture. By HORACE BUSHNELL, D.D. It is a common remark, but one that can hardly be too often repeated, that we are all in danger of forming one-sided views of truth. Our own disposition and circumstances may lead us so to do, and then the influences around us tend very likely in the same direction, and thus conduct us constantly farther from impartial and complete views. The greater number of the books we read, for example, present to us probably that side of truth with which we may be already disproportionately familiar, and we ought very gladly to welcome one which, like the volume before us, directs us rather to another side of the same truth, equally important it may be, but by no means equally considered. The whole character of Dr. Bushnell's thought and teaching is fresh and somewhat novel; but there are two points especially taken up in the present volume in a way rather different to the common line of opinion. The first of these regards the opposite ideas of individual and collective life—the life of the family especially—"the organic unity of the family." It is the habit of the present day to think and speak much of individualism; and we may be in danger sometimes of carrying this notion too far, at any rate in its application to very early life. We do not question that each person has a certain individual element in his nature marking him off from all others, but at the same time we may well ask, Can we possibly make too much, do we not commonly make far too little, of the

power resting with parents to mould the characters of their children? Do we sufficiently appreciate the influence of every word, look, and gesture on the child in his peculiarly susceptible and receptive condition, the power of producing impressions before the will is in conscious exercise, by which impressions the actings of the will shall afterwards be determined, "the profoundly serious nature of all that is impressed or inserted in very early life?" In close connection with this subject another is treated by our author, regarding which it can hardly be questioned that the views now generally held have drawn too much to one side. This is the method of spreading religion and enlarging the Church of Christ. The idea of conquest has been well nigh supplanted that of growth, the expectation of development has been almost lost in that of conversion. The ordinary notion of conversion is certainly one that can be realized only in adults. If, therefore, the beginning of religion in the heart of a child is confined to the process strictly called by this name, it follows that children are in a sense excluded from religion; are even to some extent (as Dr. Bushnell with a natural horror expresses it) "brought up for conversion." It follows also that until such time as conversion may take place, the children of a family are separated from their parents—constituting "the world" in the house—and the parents all the time viewing this separation as no ground of reproach to themselves, but, as for a certain time,

inevitable from the very nature of the case. Surely we need to exchange the idea of "Christians with families for that of Christian families," to form some better notions of a child's religion; notions more in accordance with the words—"of such are the kingdom of heaven," and with that saying of the Apostle's, "the promise is unto you and to your children." Our readers will probably find more or less to question in this book which we so warmly commend to them. We should be unwilling ourselves to endorse every opinion expressed. At the same time we do most strongly urge its perusal upon all, especially on parents, feeling assured that it will tend to improve their knowledge both of the nature and the extent of their responsibilities, and of the abundant encouragement, by the aid of which their duties may be so much more happily and efficiently discharged.

Freedom and Happiness in the Truth and Ways of Christ. Sermons. By the Rev. JAMES STRATTEN. (London: Nisbet.) These sermons are characteristic of the preacher. They are, so he tells us, memorials of the truth and doctrine, which he "endeavoured, for so long a period, honestly and faithfully to dispense and deliver." We believe that they will recall to those of his readers who heard them, "scenes of spiritual pleasure and edification, not often surpassed on earth." There was frequently in the ministry of Mr. Stratten, a sweetness, power, and unction,—proceeding from voice, appearance, manner, peculiarity of diction, and influence of character, in addition to the substance of truth and the intellectual mode of presentment,—which were very manifest to all, and very mysterious to some. Moreover, the blessing of God eminently rested on the preacher. Hence, to use a word of his own, the richest *aroma* proceeded from his teaching, and was diffused over the congregation. The subtle and ethereal elements which gave the highest charm to the discourses of this distinguished pastor no notes could preserve, and no book can contain. Still, this volume will be a precious treasure of *memorabilia* to his numerous friends: and at the same time, it will for the most part, be found by those who never heard him, full of very fresh, beautiful, and often felicitous exhibitions of those portions of Divine truth, which illustrate the "Freedom and Happiness" to be found "in the Truth and Ways of Christ." May our honoured brother in his retirement richly partake now of what he once so freely and successfully dispensed to others.

Thoughts of Sunshine in Sorrow: and Pilgrim Thoughts. Fscap. 8vo. (London: Nisbet and Co. Norwich: Henry Pigg.) This little book, beautiful in appearance, and cheap in price, is composed of short comments on passages of Scripture, and of pieces of poetry, written by the author at various times, for the purpose of cheering the Sabbaths at home of an afflicted Christian, and are well adapted to the purpose. The writer has well learned where and how to gather beams of sunshine, with which to brighten the dark hours of sorrow; and her book will prove a precious gift to those who are unable to attend the house of God. It will afford many a Bible thought, on which their "meditation may be sweet;" and many a "song in the house of their pilgrimage," with which they may "make melody in their heart unto the Lord." It has therefore, our cordial recommendation.

A Lecture on the Public Life and Character of Elizabeth Fry. By CHARLES GORDELIER. (London: Ward and Co.) We have in this lecture a brief but comprehensive account of the life of one whose work of faith and labour of love rendered her name a household word among the friends of the outcast and the destitute in every part of the world. The lecturer evidently finds himself quite at home in his subject, and has discharged his duty in a very satisfactory manner. As we find that the profits of the book are to be devoted to the "Elizabeth Fry Refuge," we trust it will secure a wide circulation.

An Exposition of the Second Epistle General of St. Peter. By the Rev. THOMAS ADAMS. Edited by the late Rev. JAMES SHERMAN. (Edinburgh: Nichol.) The enterprising publisher who is bringing out a series of standard divines of the Puritan period, has added to that valuable selection this expository volume, to be followed by others of a similar character:—"Burroughs on Hosea," "Jenkyn on Jude," and "Daille on Philipians and Colossians," will speedily be issued; the price of them altogether being to subscribers, but *twenty-five shillings and sixpence*,—a marvel of cheapness. We recently spoke of Thomas Adams in terms of high admiration. This commentary is full of his characteristic excellencies, and must be read with the deepest interest.

Memorials of John Bowen, LL.D., late Bishop of Sierra Leone. Compiled by his SISTER. (London: Nisbet.) We have but one fault to find with this book—it is the common one with all biogra-

phics—*too long by far*. Here we have 628 pages. Nearly 300 are devoted to one chapter, containing extracts from journals when in the Holy Land. One third of that quantity would have been better. We are sorry to say a word against a volume which has delighted and edified us. Bishop Bowen was a noble man, if there ever was one. Large-hearted, unsectarian, self-denying, intrepid, industrious, and devout. The Episcopal Church of this country finds its richest strength in such apostolic ministers as he was. The life is full of incident, and takes full possession of the reader, as he is led on from Dr. Bowen's early days as a Canadian settler, through his career as curate, envoy, rector, missionary, bishop, till, in Sierra Leone, he fell a martyr to his unsparing devotedness. We remember meeting him when he was a country rector, and he then made an impression of his genial nobleness, which we shall never lose.

Beaten Oil for the Light of Life: being Daily Thoughts on Bible Texts. By the Rev. H. BAIRD. (Edinburgh: Oliphant and Co.) These meditations are all written sermon-wise. The model seems to have been "Jay's Exercises," but they

utterly lack the point and pathos of that admirable sermon maker. Mr. Baird's thoughts are very pious, but very common place. Reflections upon short, detached texts, have advantages, but they have their disadvantages. The connexion is so commonly overlooked, and the true meaning missed. Such is the case with some of these annotations. Nevertheless, many of them contain a great deal of precious Gospel truth, furnishing—what the excellent author says he wishes to supply—"materials for reflection."

Christians Missions: Six Discourses delivered before the University of Dublin. By W. P. WALSH, A.M. (Dublin: Herbert.) These are plain, thoughtful, and judicious sermons; not particularly striking, but yet full of valuable lessons. The notes contain a variety of useful information. Little notice is taken of any missionary society besides that of the Church of England. The author makes a sort of apology for this in his preface; but it appears to us, it would have been easy enough to make his lectures more catholic without increasing their size. The course pursued will only serve to limit their circulation.

We rejoice to know that a marble tablet, bearing the following inscription, has been erected in Bishopsgate Chapel, as a tribute of grateful love to the memory of our departed friend and brother.

IN AFFECTIONATE REMEMBRANCE OF THE
REV. HENRY TOWNLEY,
WHO, IN 1810, RELINQUISHED A LUCRATIVE LEGAL PROFESSION
FOR MISSIONARY SERVICE IN CALCUTTA.
COMPELLED BY FAILURE OF HEALTH TO RETURN TO ENGLAND,
HE DEVOTED HIMSELF TO EVANGELISTIC LABOURS IN SPITALFIELDS,
AND WAS MAINLY INSTRUMENTAL, BY PERSONAL LIBERALITY
AND UNWEARIED EFFORT, IN ERECTING
THIS CHAPEL,
IN WHICH FOR ELEVEN YEARS HE FAITHFULLY PREACHED THE GOSPEL OF CHRIST.
ALTHOUGH IN 1849, THROUGH DECLINING STRENGTH,
HE RESIGNED THE PASTORATE,
HE STILL PERSEVERED IN WORKS OF CHRISTIAN USEFULNESS,
AND AFTER A PROTRACTED PERIOD OF ACUTE BODILY SUFFERING,
WITH UNCLOUDED ASSURANCE AND HOLY TRIUMPH
HE ENTERED INTO THE JOY OF HIS LORD,
ON THE 9TH OF AUGUST, 1861, IN THE 77TH YEAR OF HIS AGE.

THIS TABLET WAS ERECTED BY THE CHURCH AND CONGREGATION OF BISHOPSGATE
CHAPEL, OCTOBER, 1862. E. MANNERING, PASTOR.

THE
Missionary Magazine
AND
CHRONICLE.

MADAGASCAR.

**SPECIAL APPEAL FOR THE ERECTION OF MEMORIAL
CHURCHES IN ANTANANARIVO.**

THE reopening of Madagascar to the Missionaries of Christ in August, 1861—an event for which the Christian Church had prayed and waited for five-and-twenty years—left the Directors of the LONDON MISSIONARY SOCIETY without hesitation as to their immediate course of duty.

More than forty years before, the fathers of the Society commenced their Missionary efforts in that island; and for fifteen years the faithful agents they sent forth laboured with unabated vigour and with great success. In the year 1834 they were expelled the country; yet they left the Word of God, which they had translated into the native language, in the minds and hearts of many converts.

For more than a quarter of a century succeeding, these Malagasy Christians suffered every form of cruel persecution for Christ's sake, and upwards of a hundred sealed the truth with their blood. But the more they were oppressed, the more they multiplied: the two hundred believers with which the persecuting reign of the late Queen commenced had increased tenfold when the persecutor died.

The advent of RADAMA II. was hailed with joy and gratitude by the afflicted Christians, who were at once restored to liberty and peace; and many who were supposed to have died in their chains returned to their homes in the city of ANTANANARIVO.

Under the influence of these events, the Directors of the LONDON MISSIONARY SOCIETY sent forth their long-tried and beloved friend, the REV. WILLIAM ELLIS, to Madagascar, to recommence the Mission. He arrived at the capital in May last, and has since been joined by SIX NEW LABOURERS, including a PHYSICIAN, a PRINTER, and a SUPERINTENDENT OF EDUCATION.

It would be impossible in the compass of this Appeal to describe the happy change and the wonderful improvement, both social and religious, which have already been realised under the beneficent government of the new King; while the prospects that are still opening to the native Church

are most encouraging. But these cheering events demand on the part of all the friends of Protestant Missions corresponding exertion; and in the latest communication of Mr. Ellis he presents **urgent claims** for immediate and generous help in the erection of suitable places of worship for the numerous and increasing congregations of native Christians. These will be best evinced from the following extracts from his interesting letter of the 23rd August.

"THE MOST PRESSING WANT AT THE PRESENT MOMENT IS PLACES OF PUBLIC WORSHIP. *Eight hundred, a thousand, or fifteen hundred* natives meet every Lord's-day in different parts of the city. And believing that the Christians of Madagascar would ever cherish the memory of those who from among them had joined 'the noble army of martyrs,' I sent to the King, in January last, to ask him to reserve the places on which, during the last twenty-six years, the martyrs had suffered, as sites for **MEMORIAL CHURCHES**—buildings which should not only be consecrated to the worship and service of that blessed God and Saviour for the love of whom they had died, but which should serve also to perpetuate through future times the memory of their constancy and faith. The proposal pleased the King and the nobles, and greatly encouraged the Christians. *Orders were immediately given that the pieces of land should be reserved for that special purpose; and His Majesty has, since my arrival, assured us that the ground shall be used for no other purpose, and shall be given to us whenever we require it.* The Bishop of Mauritius accompanied me to these spots while he was here, and was forcibly struck with their remarkable appropriateness to the purpose for which it is proposed they should be occupied, *providing admirably for the accommodation of the inhabitants of the principal portions of the city.**

"These buildings," adds Mr. Ellis, "should be of stone; they should not be ornamented or showy, but plain, solid, lasting fabrics, corresponding in their style and character with the purpose for which they are raised, and capable of containing eight hundred or a thousand persons each.

"So far as I can judge, the cost would not be less than £10,000.

"Will England give to Madagascar these Memorial Churches, and thus associate the conflicts and triumphs of the infant Church, and perpetuate the feelings of sympathy and love which bind the Christians of Madagascar to their Brethren in England?"

The urgent request of Mr. Ellis for the erection of these **MEMORIAL CHURCHES** was submitted to a numerous Meeting of the **LONDON AND COUNTRY DIRECTORS** of the Society, held on the 28th ult., when a unanimous and most cordial Resolution was adopted to make an immediate Appeal to the friends of Christian Missions to supply the necessary funds for effecting this important object.

* For an interesting description of the several sites, we refer the reader to the letter of the Rev. W. Ellis, page 329.

The Directors entertain the assurance that this application will be kindly entertained. Already several friends of the Society have promised their liberal aid, and the Directors earnestly entreat the friends of Protestant Missions in general, and the members of the Society in particular, to co-operate in this good work, and insure the early and complete success of the proposed enterprise.

Signed on behalf of the Directors,
ARTHUR TIDMAN, } Secretaries.
EBENEZER PROUT, }

MISSION HOUSE, BLONFIELD STREET, FINSBURY,
November 19, 1862.

CONTRIBUTIONS TOWARDS THE ERECTION OF MEMORIAL CHURCHES.

Henry Hopkins, Esq., Hobart				W. D. Wills, Esq., Bristol	100	0	0
Town	£500	0	0	H. O. Wills, Esq., Bristol	100	0	0
Ebenezer Herne, Esq.	200	0	0	Joshua Wilson, Esq.	100	0	0
Henry Lee, Esq., Manchester,				Potto Brown, Esq., Houghton	50	0	0
50%. for each of the four				Travers Buxton, Esq.	50	0	0
Memorial Churches	200	0	0	Henry Rutt, Esq.	50	0	0
Thomas Barnes, Esq., M.P.	100	0	0	Henry Wright, Esq.	50	0	0
Edward Baxter, Esq., Dundee	100	0	0	Rev. T. C. Hine and Friends,			
F. W. Cobb, Esq., Margate	100	0	0	Sydenham	45	7	6
T. M. Coombs, Esq.	100	0	0	H. W. Dobell, Esq.	25	0	0
A. H. Cowie, Esq., Birkenhead	100	0	0	Miss Hall, Walthamstow	20	0	0
Roger Cunliffe, Esq.	100	0	0	Charles Roberts, Esq.	20	0	0
Charles Curling, Esq.	100	0	0	Dr. Conquest	10	10	0
Joseph East, Esq.	100	0	0	Ambrose Emerson, Esq.	10	10	0
William French, Esq.	100	0	0	A Friend, Dundee.	10	0	0
George Hadfield, Esq., M.P.	100	0	0	A. Mirrieles, Esq.	10	0	0
James Kershaw, Esq., M.P.	100	0	0	A. Morrison, Esq., Cheshunt	10	0	0
Samuel Morley, Esq.	100	0	0	William Morris, Esq.	10	0	0
Isaac Perry, Esq., Chelmsford	100	0	0	S. Saddington, jun., Esq.	10	0	0
Eusebius Smith, Esq.	100	0	0	Miss Whitridge, Oswestry	10	0	0
Thomas Spalding, Esq.	100	0	0	Mrs. Fuller Maitland	10	0	0
J. K. Welch, Esq.	100	0	0				
W. C. Wells, Esq., Chelmsford	100	0	0				
					£3301	7	6

NEW YEAR'S OFFERING BY THE YOUNG FOR THE ERECTION OF A MEMORIAL CHURCH IN MADAGASCAR.

For many years past, but especially since the purchase of the "John Williams," the Directors have been increasingly convinced of the importance of embracing every suitable opportunity for creating and sustaining amongst the Juvenile Friends of the Society an intelligent interest in its

operations. With this view they have repeatedly sought their aid in promoting specific objects, and the result has generally exceeded their expectations.

Thus encouraged, the Directors have resolved to invite them to undertake the erection of one of the four Memorial Churches in Madagascar, for which an appeal is now being made to the Friends of the Society. They believe that a sanctuary to the memory of the martyrs, raised exclusively by the exertions of the young, recognized as their gift, and bearing their name, would exert an eminently beneficial influence upon the minds of the people, and thus promote the spread of the Gospel amongst them. Nor are the Directors less firmly convinced that most valuable effects would follow to not a few of the young themselves, who may be thus brought into a connection so close, and by a tie almost sacred, with the affecting past and the brightening future of Madagascar Church History.

The Directors therefore earnestly request Christian Parents, the Pastors of Churches, and the Superintendents and Teachers of Schools, to favour them with their prompt and earnest co-operation in the accomplishment of this interesting object. The estimated cost of the building is £2500—the amount raised by the young two years since, for the repairs and outfit of the Missionary Ship. To facilitate and encourage their efforts, Collecting Cards and short Addresses have been prepared, and may be obtained by application at the Mission House.

PROSPECTS AND WANTS OF THE MALAGASY CHRISTIANS.

ALTHOUGH the preceding Appeal of the Directors of the Society for the funds required in the erection of Memorial Churches in Antananarivo is founded on the subjoined letter of the REV. WILLIAM ELLIS, from which extracts are given, we present the very forcible and interesting communication of our valued friend *in extenso*. The statements which he gives of the rapid progress of civilization and social improvement among the native population under the beneficent government of RADAMA II. must afford real satisfaction to every sincere philanthropist; while the increase of Christian converts, now amounting to many thousands, their devout celebration of Divine worship, and the consistent and estimable character which they maintain, must inspire the heart of every Christian with fraternal affection towards these Native believers, and with gratitude to God who has redeemed them by His grace.

“Antananarivo, August 23, 1862.

“MY DEAR FRIEND—In the course of the three months which I have now spent in Madagascar, I have often been powerfully impressed with the important

changes which have occurred and are still occurring in the country itself, and in the attention it attracts from other nations. It is certainly at the present time one of the most attracting and deeply interesting countries on the face of the earth.

“ Twelve months ago little more was known of Madagascar than that it existed—was inhabited by a people comparatively uncivilized, superstitious, idolatrous, and vicious; that its population was wasted by interminable wars and the scourge of a government, by which human life was sacrificed with a relentless prodigality, at which the civilized world stood aghast with horror.

“ Attempts had been made, forty years since, to introduce among the people letters, arts, and the pure and humanizing religion of the Bible. Multitudes had then been educated and enlightened; but the severe and cruel persecutions to which the Christians were subjected, destroyed many, imprisoned and tortured others, and drove the rest into exile and concealment in the remote and unfrequented parts of their own country, where they languished and pined in privation and suffering. But twelve months ago, one of those great changes occurred which often in the history of nations form an era in their character and course. The ostensible, if not the actual head of the government, which had for more than thirty years made the nation mourn, and bleed from every pore, was struck by the hand of death, and the members of that government were scattered. On the same day the present Sovereign was raised to the throne by the determination of nearly the whole of the people. The Prince, then in his thirty-second year, proved equal to the occasion; and not only justified by his earliest acts the nation's choice, but increased in an almost incredible degree the love and admiration of the people. Divine Providence had in a most remarkable manner trained the young ruler for the share he was to take in introducing the era which his reign seems destined to inaugurate in this beautiful and splendid island.

“ The sun did not set on the day on which Radama II. became King of Madagascar, before he had proclaimed equal protection to all its inhabitants, and declared that every man was free to worship God according to the dictates of his own conscience, without fear or danger. He sent his officers to open the prison doors, to knock off the fetters from those to whom the joyous shouts of the multitude without had already announced that the day of their deliverance was come. He despatched others to recall the remnant of the condemned ones from remote and pestilential districts to which they had been banished, and where numbers had died from disease or exhaustion occasioned by the rude and heavy bars of iron with which they had been chained from neck to neck together. The exile hastened home; men and women, worn and wasted with suffering and want, reappeared in the city, to the astonishment of their neighbours, who had deemed them long since dead, but to the grateful joy of their friends. The long-desired jubilee had come, and gladness and rejoicing everywhere prevailed; for many who were not themselves believers in the Gospel, sympathized with the Christians in their sufferings, and rejoiced in their deliverance.

“ The King proceeded at once to diminish the burdens of the people, and encourage their industry. For their benefit, and at his own loss, he relinquished duties or taxes heretofore levied; invited the commerce and friendship of other nations; and promised protection to all who might assist in developing the resources of the country. The first effort he made was in furtherance of the enlightenment of his people by the erection, not of a fortress nor a palace, but of a substantial stone building for a

School, or the germ of a College, in which education of a superior order is to be given by one of the Missionaries. The presents and messages of friendship which the King has sent to remote and alienated or hostile tribes, have made them his voluntary and grateful subjects, and the presence of their chiefs, or representatives at his approaching coronation, will constitute one of its most interesting and hopeful features. He has abolished the ordeal of the Tangema, the practice of divination and sorcery; at the same time he has withdrawn all support and encouragement from the idols, and they have all been removed from the palace and the capital.

“What makes the country so deeply interesting at the present time, is the intermixture of the ancient and worn-out superstitions, customs, and opinions of the past with the life and energy of the new order of things, which Christianity is conquering and extending. The hatred and horror of persecution which their sufferings have produced in the minds of the Christians, their unquenchable thirst after instruction, their industry in acquiring knowledge, the influx of foreigners, which the interests of commerce is drawing to their shores, are making great changes among all classes. But, above all these, the daily increasing numbers of the Christians; the great influence for good which the sufferers for Christ exercise over their brethren; the simple, humble recital of their sufferings, always given with devout acknowledgment and thanks for the Divine consolation they received, carries with it unquestionable evidence of the vitality and strength of that faith by which they were sustained. There is also beyond this a spirit of activity and force of character among the Christians, which, their growing numbers and blameless lives, their perceptions of the saving truths of Holy Writ, their family religion, the large number of young persons who have joined them during the past year, the spacious temporary chapels, and large congregations in the city, together with the smaller assemblies in almost every village in the surrounding country, together with other facts equally striking, encourage the most sanguine hopes for the future.

“It is true that the Christians form but a small portion of the population; the last statement gave their number at 7000, while the inhabitants of the capital amount to 40,000, and the population of the entire island to 4,000,000 all accessible to the Christian Teacher. The evil among the great mass of the people, on whom the abolition of the Tangema, of divination and idolatry, has wrought no moral or spiritual change is far more apparent, especially to a stranger, than the unobtruded piety and virtue of the Christians. Nevertheless, small as the number of Christians is, as compared with the general population, they are making a deep and salutary impression on the whole community. I have more than once heard strangers say, ‘The only real life seems to be among the Christians; they certainly are in earnest.’

“Next to their own beloved sovereign, the *English* seem to be the objects of their joyful and admiring attachment. The long and severe persecution which they have endured has impoverished them greatly, and I have occasionally had to relieve actual want; but they decline the educational and religious aid of the Catholic priests, of which there are a number here, and look to us for assistance to supplement their own efforts, with the confidence and hope which the past inspires. The well-appointed Mission, and the ample supply of books now on the way, is received by them as evidence that they will not look to England in vain.

“*Their most pressing want AT THE PRESENT MOMENT is places of public worship.* I did not expect such large congregations; 800, 1000, or 1500, meet every Lord's Day; but, hoping that the increase of their numbers would render churches neces-

nary, and believing that the Christians of Madagascar would ever cherish the memory of those who from among them had joined 'the noble army of martyrs,' I sent to the King in January last to ask him to reserve the places on which, during the last twenty-six years, the martyrs had suffered, as sites for MEMORIAL CHURCHES, which should not only be consecrated to the worship and service of that blessed God and Saviour for love of whom they had died, but should serve also to perpetuate through future times the memory of their constancy and faith. The proposal pleased the King and the nobles, and greatly encouraged the Christians. *Orders were immediately given that the pieces of land should be reserved for that special purpose, and his Majesty has, since my arrival, assured me that the ground shall be used for no other purpose, and shall be given to us whenever we require it.* I have repeatedly visited the places, in company with those who had witnessed the martyrs' death, or the near relatives of those who suffered. The Bishop of Mauritius accompanied me to these spots while he was here, and was forcibly struck with their remarkable appropriateness to the purpose for which it is proposed they should be occupied, providing admirably for the accommodation of the inhabitants of the principal portions of the city.

" AMBOHIPOTSY (White Village—so called from the colour of the rocky ground), the place where the first martyrs suffered, comprises the remains of an old fortification, and is situated on the southern extremity of the crest of the hill on which Antananarivo stands. *The foot of a cross, on which the Christians as well as ordinary malefactors were crucified, remains;* and the transverse piece of wood, to which their hands were nailed, lies on the ground at a little distance; while around the spot on which the Christians knelt before the executioner's spear, bones, blanched by the sun and rain, still lie scattered. The King is building a house not far from the place; other dwellings are rising in that quarter, and, but for my early application, the site for the church would have been already occupied. The King informed me, the last time I spoke with him on the subject, that he would assist in building the church there, and he spoke in a manner from which I inferred that he would attend it himself.

" ARAPIMARINANA (the place of hurling down or casting away), the granite precipice 150 feet high, down which *Eighteen were thrown in the second great persecution, is the second spot.* It is situated on the western side of the hill, near the centre of the city, almost a mile from Ambohipotay, not far from the Palace and the residences of many of the natives. The ground here is occupied, but the King has taken measures for its being vacated whenever we require it, on our paying the price of the existing buildings, &c.

" The next place, FARAVOHITRA (the last village), is a spot on the crest of the hill near its northern extremity, in the midst of a dense population, including a large number of Christians, and near an ancient burial place covered with rude and massive memorials of the departed. On this spot, in the sight of the whole city, *the four nobles were burnt alive, and the bodies of eighteen thrown from the rock were also consumed.* When I visited the place in company with the Bishop of Mauritius, we stood and gazed on the prisons in the distance, in which the sufferers had been confined, on the place where their sentences were read over to them, and where, as they sat together on the ground, bound with chains, and encircled by soldiers, they sang their hymn of praise to Christ. We passed up the road along which, surrounded by an excited crowd, they raised their voices in prayer that

God would remember them. We stood by the side of the spot—the place itself we felt to be holy ground—on which, when fastened to the stake, they sang—

‘ There is a blessed land,
Making most happy ;
Never (thence) shall rest depart,
Nor cause of sorrow come.’

“ Our companions, most of whom had been spectators on that eventful day, and one the brother of a martyr, pointed out where the soldiers and the heathen stood around and cried, ‘ Where is Jehovah now ? Why does he not come and take you away ? ’ To which, from the midst of the flames, the martyrs answered, ‘ Jehovah is here : he is taking us to a better place.’ Our companions also showed us the part of the road, a little distant, on which the relatives and associates of the Christians stood waving their last adieus to their rejoicing friends, who smiled, and lifted up, as far as they could, their scorched hands, or burning fragments of dress, to return the salutation. In perfect accordance with this account is the spirit and feeling manifested by survivors when recounting their sufferings. I have sometimes sat as if enchained to the lips of the venerable widow or sister of a martyr, as she has recounted with simple pathos the suffering she has endured ; and have been overcome with wonder and admiration at the marvellous power of ‘ the love of Christ shed abroad in their hearts by the Holy Ghost given unto them.’ The Christians especially rejoice in the proposal to raise, as a perpetual memorial of these events, a church consecrated to the worship of the martyr’s God and Saviour.

“ **AMBALINAKANGA.** The next place on which the Christians propose to raise a temple for the service of God, is situated midway between the last two. It has been the scene of much hope and disappointment, suffering and joy. Here the first Christian Church was formed, and the communion celebrated, in May, 1831, when the natives of Madagascar first united with the Missionaries in commemorating the dying love of Christ. After the persecution broke out in 1836, this house of prayer was turned into a prison, in which, mingled with wretched criminals, the Christians were confined. *This chapel was a prison when I was here, in 1856. King Radama, since his accession, has restored it to its original use, and a most attentive congregation of about eight hundred people occupy it every Lord’s Day.* The people have almost as strong an attachment to this scene of their distress and sorrow, as the spots on which their companions actually died. The site is admirable ; being in the midst of a large population, on a sort of rocky terrace, with building materials at hand.

“ At **FIADUNA**, the spot where, during the last persecution, in 1857, *Twenty-one were stoned to death*, it is also proposed to erect a small village church, as a sort of appendage to Ambohipotsy, from which it is not far distant.

“ Three at least of these buildings should be of stone ; they should not be ornamented or showy, but plain, solid, lasting fabrics, corresponding in their style and character with the purpose for which they are raised, and capable of containing eight hundred or a thousand persons each.

“ So far as I can judge, the cost of these buildings could not be less than £10,000.

“ Will England give to Madagascar these Memorial Churches, and thus associate the conflicts and triumphs of the infant Church with the remembrance of the source from which, through Divine mercy, Madagascar received the blessings of salvation, and thus perpetuate the feelings of sympathy and love which bind the Christians of Madagascar to their brethren in England ?

“ The Christians here will do all they can, although twenty-six years of spoliation and suffering have greatly reduced their means. But they are willing, and will, I have no doubt, as far as they are able, render effectual aid in promoting the evangelization of Madagascar. Labour for building the churches can be obtained here or in Mauritius, but a Superintendent will be required from England. The present state of feeling in relation to Madagascar, both here and elsewhere, favours the attempt to achieve this important work now, rather than at any future time. May the Lord put it into the hearts of His people to enable us to effect it.

“ Very faithfully yours,

(Signed)

“ WILLIAM ELLIS.

“ REV. DR. TIDMAN.”

CHINA.

ALTHOUGH we have lately inserted intelligence from the northern cities of China in which our Missionary Brethren have recently commenced new Stations, yet they chiefly related to the fearful visitations of cholera. We have, however, been happy to learn from subsequent communications, that that direful pestilence had greatly decreased, and indeed had almost passed away. The following letters from our Brethren, both at TIEN-TSIN and at HANKOW, are truly gratifying, and the first fruits of Christian labour which they have already gathered in these cities, inspire the hope of an abundant harvest in future years.

We would not, however, have our readers imagine, from these early instances of Missionary success, that the mind and heart of the Chinese are more favourable to the reception of the Gospel than those of other pagan nations. On the contrary, they are characterised by an utter indifference to anything serious and important in religion, and in their practice are thoroughly worldly and grossly sensual. But, on the one hand, they are greatly elevated in civilization above the natives of Africa and Polynesia, while, on the other, they are exempt from the gross superstitions of India, and, above all, from the restrictions and obstacles of *caste*. We rejoice, therefore, that our Missionaries find a ready access to large classes of the people, and we are truly thankful to their Divine Master, who in so many instances has accompanied their faithful labours with the effectual power of His Holy Spirit.

“ Tien-tsin, July, 1862.

FINE OPENINGS FOR MISSIONARY LABOUR AT TIEN-TSIN.

“ MY DEAR DR. TIDMAN,—It is hardly possible to imagine a position more important than the one which our Society has recently begun to occupy in Tien-tsin. You have repeatedly had glowing accounts of this and that Station, occupied by honoured Brethren, who have, with pardonable warmth, looked upon their own sphere as having the foremost claim upon the sympathies of the Church; but I can only say that we recognise ours as second to none except the capital itself. And while it is no small addition to the advantages of our position that we are so near and so

favourably placed for entering that great city, it is cause for gratitude that we have been at length permitted to enter these Northern Provinces, that the great commercial centre of the North—the port of the capital—is open to us, and that we can prosecute our work here with as much safety and comfort as in any large town in England. I cannot tell you with what delight I have watched, day after day, since our arrival, the audiences gathered at our chapel at the East Gate and elsewhere. The number of people present, though often large, has been their least encouraging feature. We seem to have found here something more like a welcome than has met us anywhere else in China; for I think it may safely be said that nowhere, within so short a period of labour, have there been so many hopeful indications of success. It is little more than a year since your Missionaries were first allowed to preach in Tien-tsin, and there are now, as you know, three infant Churches already formed—that is, one in connexion with each of the Missions, and more than twenty natives have been baptized. Better still, several of these give good promise of speedily becoming most efficient preachers, and are at present engaged in preparatory studies. Add to this, the fact that there are not wanting signs that the truth is silently making its way in several places where your Missionaries have as yet been able only to make *passing visits*, and that there is nothing in the disposition of the people to prevent our preaching Jesus throughout the length and breadth of the province, and I think you will agree with me that the prospect before us is such as any young Missionary might rejoice in.

“ I should be doing violence, too, to my own feelings, if I did not say that *surely* did any man, on entering upon his work, meet with a more cordial welcome or receive more willing help, than I have been privileged to receive from our dear friend Mr. Edkins. Of one whom all know and esteem so highly it does not become me to say more than that I have learnt much from him—even apart from Mission work—for which I shall be thankful as long as I live. We found him with his heart still smarting from his heavy trial, but working with a loving, patient earnestness in the field, which is yet destined to bear precious fruit. His perfect mastery of the language, the prudence with which he lays, and the perseverance with which he prosecutes his plans, make him just the man with whom one would wish most to be associated.

“ After this very long introduction, let me pass to the more immediate object of this letter. We think it not unlikely that you may have heard from other sources, of the terrible trials through which the natives have lately been called to pass. We are anxious to give you as correct an impression of these as possible, and to allay any apprehension which may have been felt respecting ourselves.

A DESTRUCTIVE FIRE.

“ Only a few days after my arrival, a fire broke out which raged for many hours, and completely destroyed the finest street in the city. It was situated outside the wall in the northern suburb, and contained many large native shops filled with valuable goods. It was calculated that upwards of 1000 shops, or 10,000 rooms, fell a prey to the flames. By those who know the character of Chinese buildings, the narrowness of their streets, and their defective arrangements in case of fire, such an extensive conflagration will be easily understood. Of its origin we could learn nothing. Our own observation, however, convinced us that it had extended *over an* area two-thirds of a mile in length by one-third in breadth. Happily, so far as we

know, no lives were lost, and as Chinese trade is wonderfully elastic, the buildings are many of them already erected anew, and this thoroughfare is likely to be as busy as before.

FEARFUL RAVAGES OF CHOLERA.

“ But a far greater calamity was in store. This was *cholera*, which broke out at Shanghai in May last, soon after the concentration of our troops. Many of our troops, especially those belonging to Indian regiments, are said to have fallen. It was not long before it appeared in Lakoo. From that large village we received a most alarming report. Out of the small number of European troops in garrison, (some 250,) thirty were carried off. And it is to be feared that the proportion of deaths to population was even greater among the natives. The shops were closed, and processions with gongs went about the streets.

“ The disease now took its usual course, that of keeping near great rivers, and thus, a silent but fearful foe, it gradually crept up the Peiho until it appeared in this city about the beginning of June. One of its earliest victims was an old shoemaker, whom Mr. Edkins had baptized only the Sabbath before. He had long been an attentive hearer, and although not so intelligent as many, we have good reason to hope that he had become a sincere Christian. He was seized on the Monday, and as soon as possible, was visited by the foreign physician, but in vain. He died the following day, leaving as his dying testimony, the words, ‘ My God, my Jesus.’

“ The plague now increased in severity almost hourly, until at length it was said that as many as six and seven hundred died each day. Some of the cases were fearfully sudden, the disease often assuming its worst forms, and running its course in four or five hours. We lost two of our own servants ; and the members of the Native Church, though spared themselves, with the exception named above were in several instances deprived of near relations. Indeed, at one time we began to think that the terrible tragedy of Egypt was to be re-enacted, and that there would not be a house without its dead. The aspect of the city became mournful. Fear was written on many a countenance. The walls were placarded with cautions and prescriptions. You could not pass along the streets without being struck with the number of coffins which were being made on every hand, and which in some places encumbered the narrow streets. And those of us who were permitted to enter the houses of the people, were yet more saddened by the utter helplessness and misery in which it was evident that hundreds must have died. In many cases, of course the resources of Chinese medicine (such as they are) were freely employed, but large numbers, who humanly speaking might possibly have been saved, were lost without an attempt at recovery. A sort of panic appeared to have seized many, so that, as though they thought all medicine useless, they lay down to live or die as it might happen.

“ Oh, how I regretted my ignorance, alike of the language and of medicine. Our devoted Brother, the Rev. W. N. Hall, of the Wesleyan New Connexion Mission, was more fortunate, for while the few simple remedies we had and could use were willingly employed, he was at work almost night and day, being supplied with medicines by the liberality of one of the merchants. His house was continually besieged with eager suppliants for help, and it was a great grief to him when both his own strength and the small stock of medicines failed. We earnestly hope that the efforts thus made may be useful in days to come. It would be easy and pleasant to mention several cases of simple-hearted gratitude which have already been witnessed.

HEALTH OF THE MISSION FAMILIES AMIDST THE PREVAILING MORTALITY.

"To our Brother Missionaries and to ourselves it has been a continual source of satisfaction that we had succeeded, though with some difficulty, in getting away from the filthy streets of the native town before the bad weather set in. To this but above all to the merciful care of our Heavenly Father, we owe our preservation amid so much sickness. Several have been temporarily laid aside from causes more or less connected with the prevailing epidemic; but we are thankful now to be able to report all well, and that we are as strong as during summer heats we can expect to be. Mr. Edkins and myself are living at present in a cottage which has been left standing upon one of the recently purchased lots at the English settlement. We thought it too far at first, and it has cost us much trouble to make it at all habitable; but no choice was left us in the matter, as no other suitable building could be obtained. We shall probably retain it now until we are able to build, permission to do which we are hoping to receive soon. I may as well add, that we find the distance after all is a very small matter; we are practically as near as if it were reduced one half.

"You may probably wish some estimate of the total number of deaths. On such a point it is impossible to speak with anything approaching to certainty, since there are here no such means of obtaining information as you possess at home. But some days before the disease had begun to decline—indeed while it was still at its height and taking the total population at half a million, (the European estimate) I calculated the loss at about 10,000, or about one-fiftieth of the whole.

"The disease has also travelled westward, and is said already to have reached Pachow, a large town about seventy miles distant.

"Thus, to the horrors of civil war in the Central and Southern provinces, there has been added the pestilence in the North. Oh, if English Christians could but realize the sad state of this vast empire, what prayer would ascend on its behalf, and how soon the answer of peace would come! We who see it can only cry, 'O Lord, how long?'

"In closing, let me say that I should be sorry if you formed any opinion with reference to the unhealthiness of this Station from the sad story I have had to tell. Such an event is quite exceptional, it being more than thirty years since a similar visitation occurred. Cholera has appeared here now three times; viz., first in 1820, again in 1831, and during the present year.

"My own conviction is, that this Northern Province is exceedingly favourable to European life, and that in this respect, at any rate, our Stations here will be far less costly than those further south. In respect of climate, Tien-tsin is greatly before Shanghai.

"I remain, dear Sir,

"Yours very sincerely,

"REV. DR. TIDMAN."

(Signed) "JONATHAN LEE.

"Hankow, September 11th, 1862.

"MY DEAR DR. TIDMAN,—It is now just a year since Mr. John arrived at Hankow, and opened our preaching hall to the public for daily preaching; and since that time the work has been going on without interruption.

"Until the beginning of this year Mr. John was alone, but we have now two

Native Assistants. One is a native of Nanking, who had been employed by Mr. J. and myself as Teacher at Shanghai. We were therefore well acquainted with him, and knew of what service he would be both as a scholar and a preacher. He arrived early in May. Since that time he has been employed partly in the study with Mr. John, and partly in the daily preaching. The other assistant, also a native of Nanking, from whom comparatively little was expected as a preacher, is proving himself a most valuable man, and is evidently growing in godliness.

RECEPTION OF THE GOSPEL MESSAGE BY DIFFERENT CLASSES OF HEARERS.

“I may observe, that since my arrival my time has been occupied almost entirely with the study of the language, so that the strictly Missionary work has been done by my colleague. Our preaching hall is opened to the public for four or five hours daily, during which time there are tolerably good congregations of attentive, with sometimes not a few inquiring listeners, representing, from time to time, most of the provinces in the empire. Not only those who attend the preaching, but also the people generally, are quiet, orderly, and civil. The most unpleasant opposition that we, as Missionaries, meet with, as well as that from which least good can be hoped for, is that of the literary classes, who in their pride and self-sufficiency would throw contempt upon everything not contained in their own classical books; whilst there has been nothing to break the peaceable intercourse of foreigners generally with the natives, except the curiosity, insolence, and violence of the ‘Braves,’ who called here on their way down the river in the earlier months of the year. Even this has not been experienced for several months, as orders were at length issued for all military junks transporting troops to anchor at Wuchang, on the opposite side of the great river. The favourable disposition manifested towards foreigners has no doubt been encouraged by the feeling of security against rebel invasion which their presence gives to the inhabitants of Hankow and the adjacent cities. In consequence of this feeling the town has undergone an immense change during the past year. The population has kept steadily increasing, and everything has gradually assumed an aspect of greater prosperity. Under these circumstances the work of preaching and book distribution has proceeded quietly and evenly. There are no exciting adventures, no startling incidents, to record; but there are signs of a quiet power having been operating in the hearts of some, through the preaching and teaching of Divine truth.

CONVERTS AND INQUIRERS; THEIR EARNEST DESIRE TO KNOW AND EMBRACE THE TRUTH.

“Of those who have manifested so deep and sustained an interest in the doctrine as to be classed among ‘inquirers,’ some have removed to other places, or, being only visitors, have returned to their homes; of several of these we had much reason to hope well; some have ceased to inquire further; whilst others have gone on until they have been enrolled as members of the Church. Of such there are now nine. The first, who was also the first convert to Christianity, in connection with Protestant Missions in this part of China, was baptized on Sunday, the 16th of March. On June, the 8th, six others, four men and two women, were baptized. The greatest depth of religious feeling was manifested by one who, it appears, had been quite an ascetic and devotee. He had long been seeking moral renovation through the discipline of the sect of Kwan-yin—a sect which in this province is very numerous, and has comparatively high aims. He seemed as though he had

deeply felt a spiritual want, but had not been able to meet with anything to satisfy it until the light of Christian truth shone in his mind. In the midst of almost universal apathy and indifference respecting the soul's well-being, it is cheering to meet with an earnest spirit even occasionally. Some time ago we had an encouraging inquirer from the ranks of the scholars. A native of Yoh-chau came on a visit to this place, and hearing of the doctrine that was being preached by foreigners, found out our place and came to hear for himself. After attending for two or three days, he presented a paper to Mr. John, containing a number of questions concerning what he had heard. To one who had known the Scriptures from his childhood, some of the questions would appear insignificant, but others manifested the thoughtfulness of an inquiring mind. During the whole of his stay he came regularly, always eager for instruction, and having fresh questions to ask, his interest apparently deepening daily. According to his own account, he had long been striving after a high degree of moral excellence, without attaining to the height of his aspirations. For a standard of moral excellence his attention was directed to the 'Sermon on the Mount,' and more especially to the spirituality of the Christian religion as there set forth. As the exceeding breadth of the Divine commandments opened on his view, and he was made to feel his inability to fulfil their requirements, and then, as he was pointed to the only way, through the mediation of Christ and the help of God's Spirit, by which he could be raised to the level of the commandment, it was most interesting to see the expression of deep, thoughtful earnestness that rested on his countenance, and in his manner. He took away with him several of our books, which we trusted would lead him further into the truth; but what has, or may be the issue, we cannot tell. Still such instances show that there are, even in China, hearts prepared in a great measure for the reception of the good seed. The remaining two converts were baptized on the 17th August. One of them is a native of Honan, who is at present residing at Hankow; the other is a Hankow man and a scholar. He first came to me as teacher; he soon began attending the Sunday services for converts and inquirers, and at length became a candidate for baptism.

THE INFANT CHURCH.

"Including two assistants and one servant, the native Church now numbers *twelve members*, all of whom, so far as we can judge, are, we trust, really united to Christ. We regard it as one important object to make the members feel that on each rests a share of the responsibility of the admission of *new members*, and in all matters of discipline to train the candidate to self-government. In order the better to insure the advantages of religious worship in their meetings, we are publishing a small collection of hymns, which has been revised and prepared by Mr. John for this object, in such a style as to be intelligible to all, without violently offending the taste of the refined in letters. Mr. J. has also prepared a tract or pamphlet for circulation, written with a view to answering the questions and meeting the objections which are not uncommonly proposed by those who listen to the preaching of the gospel here.

INCIDENTAL NOTICES.

"As was to be expected in the infancy of a Mission in the midst of a large and constantly increasing population, our work has been confined almost entirely to Hankow, which would indeed be a sufficiently extensive field to absorb the energies

of a large number of Missionaries for years to come. We did wish, however, and still intend, to establish a Station in the city of Wuchang at the earliest practicable opportunity; and we hope, ere a much longer period has elapsed, to be able to make at least short Missionary tours into the surrounding country.

“ Together with the return of material prosperity to this people, their habits of frivolity, worldliness, and vice are becoming more evident on the surface of society. They may be said to be too covetous, or too much given to pleasure, but not by any means to be too devout, except, perhaps, on the 1st and 15th of every month, when enormous quantities of gunpowder and paper are consumed in crackers and mock money to appease the spirits and demons that people their imagination. The priests, however, are diligently collecting money to rear again the temples that have been lying in ruins, and feed the superstitions that have for ages enthralled their victims in spiritual bondage, amid a horror of great darkness. To encourage and help us in dispelling this darkness and breaking this bondage, we ask for your sympathy, your prayers, and, as speedily as possible, more men.

“ It may be some satisfaction to you to know that I began some time ago to take the conduct of the Sunday afternoon services for converts and inquirers, Mr. John taking the morning service.

“ Praying for the blessing and guidance of God on all your plans and efforts,

“ I remain, my dear Dr. Tidman,

“ Very sincerely yours,

“ REV. DR. TIDMAN.”

(Signed) “ ROBERT WILSON.

POLYNESIA.

MISSIONARY VISIT TO THE PENRHYN AND MANIHIKI GROUPS.

IN the spring of last year the Rev. W. Wyatt Gill, of Mangaia, proceeded with his family in the “ John Williams,” to Sydney, for the benefit of their health. In the course of the voyage the ship touched at various islands not far apart from the Hervey Group, and in particular Mr. G. gladly availed himself of the rare opportunity of making a personal inspection of the Penrhyn and Manihiki Groups. They form a cluster of coral islets, and lie so low as to present the appearance of vegetation growing on the surface of the water. Scarcely thirteen years ago the inhabitants of these isolated spots were heathen savages; now, through the instructions of *Native Evangelists*, they have been brought to know and love the Gospel; and such progress has been made in the arts of civilization that at one of the islands visited, Mr. Gill found the people better clothed and occupying more substantial and commodious houses, than at any other Mission Stations with which he was acquainted.

Under date Sydney, 16th July, ult., Mr. Gill gives the following account of his interesting visit to these islands, thus reclaimed from barbarism, and brought under Christian influence.

“ April 10th. At sunset we sighted Penrhyn Islands. The group consists of six principal islets inclosing a vast lagoon. So low is the land, that to the unpractised

eye it appears in the distance like clumps of cocoa-nut trees growing up out of the ocean. This is the first lagoon island I have seen.

LANDING ON PENRHYN ISLANDS.

"On the following morning the decks were crowded with natives, and, generally speaking, they were decently attired. They earnestly begged for all our remaining fruit, nor did they ask in vain. They appeared ravenous for food. Captain Williams and I went ashore and landed at the Islet of Omoka, where Nyatikaro is labouring. He has a very neat and substantial stone house; the building is a credit to him and his people. The chapel at Omoka is only a shed thatched with the cocoa-nut leaf. Some months since, the people determined to build a stone chapel; they got as high as the wall plate, and then left off, they say, from sheer hunger. It is 84 feet long by 24 feet wide. I urged the people to complete it, but they appear thoroughly dispirited. There are no good chapels on any of these islets, but there are three stone ones in preparation.

SCARCITY OF FOOD AND DISTRESS OF THE INHABITANTS.

"We landed a large quantity of arrowroot, contributed by the Churches at Mangai, and by the friends of the Teachers there and at Rarotonga; but what was this, to relieve the wants of so many starving creatures? I slept on shore one night, and was thereby enabled to hold a general meeting of the Teachers. I found five in full standing, and one suspended. I was sorry to learn that Taviti of Mangai had just buried his devoted wife. * * * As one of the Penrhyn Teachers (Vaevae) volunteered for Western Polynesia, I gladly accepted his offer, as it appeared to me that five Teachers were amply sufficient for the Penrhyns. The Teachers stated to me the extreme destitution of these islanders. The leaves of the cocoa-nut trees are all yellow; rain scarcely ever falls now on this island; hundreds of trees do not bear a single nut, so that they are sometimes constrained to cut down the trees themselves in order to eat the soft part at the top. This is indeed a desperate remedy, as a cocoa-nut tree once cut never grows again. They also treat the pandanus the same way when the fruit of it is scarce. Happily they have abundance of fish in their noble lagoon; hundreds are sustained by exchanging the shell of the pearl oyster (which has rendered the island so famous of late years) for cocoa-nuts conveyed by merchants from other islands. A single cocoa-nut is given for one large shell; if the shells are small, three or even four are given; but unfortunately for the poor natives, the shells are becoming scarce. Within the last few months several poor divers have been drowned.

PROPOSED EMIGRATION.

"Under these mournful circumstances it becomes a matter for grave consideration what is to be done with these poor people. They are very anxious to be removed to other islands; large numbers have been already removed by various traders, with the promise of being brought back at a stipulated time. The Teachers inquired of me what they should do in the probable event of their people thus emigrating. My advice was, that if in any instance all the inhabitants of any particular islet should remove, the Teacher should accompany them; but if only a part of the people remove, let them be placed under the spiritual care of a Deacon, or some other intelligent person capable of conducting service on the Sabbath Day. The natives of this island have a tradition that their ancestors came from Ngatangia—Rarotonga. Their

water is obtained by digging in the sand ; but it is detestable. I drank of it because there was nothing else to drink.

DISTRIBUTION OF SCRIPTURES.

“ I preached to the people on the morning of our departure. They could understand me, although their dialect differs somewhat from the Rarotongan. I also heard them read in the Rarotongan Bible. To each fluent reader I distributed a copy, and in this manner about 140 copies have been disposed of ; and I think it must be gratifying to the friends of the British and Foreign Bible Society to learn that amongst a people who nine years ago were in heathen darkness, there are so many who are capable of reading the word of life ; and although they have indeed received the word in much affliction, it is evident they have not received it in vain. The total number of inhabitants on Penrhyns is 700 ; of this number 111 are Church Members, and, as above stated, 140 readers. There are also six chapels (*i. e.*, one to each islet) and five Native Teachers ; and but for their labours these people would be now what they were in 1841, when Lieut. Ringgola described them as being the ‘ wildest and most savage natives he had seen.’

VISIT TO RAKAANGA.

“ April 14th. Just before sunset we sighted Rakaanga, and approached it on the uninhabited side. This is a pretty little coral island, about three miles in length and not more than five or six feet above the level of the sea. Next morning we were abreast of the lagoon and the village, which at once strikes the eye of the voyager.

ADVANCED CIVILIZATION AND HEALTHINESS OF THE PEOPLE.

“ Such a number of stone houses (about sixty) I did not expect to see. The chapel and schoolhouse are likewise of stone. Everything looked so clean and neat ; indeed we were astonished at the European appearance of the place. These islanders are decidedly the best dressed I have seen in the South Seas ; even the youngest children were well, and sometimes gaily dressed. Rakaanga consists of two islets ; on the smaller one they keep their pigs, as ‘ puraka ’ will not grow there ; on the larger island the natives have built their pretty little village. This is a great advantage, as Tairi, their only Rarotongan Teacher, is thus enabled to oversee the whole population, which at present consists of 522. There are 100 Church Members and 60 Class Members. The people appear to be remarkably healthy. I saw no traces of the various scrofulous diseases which are so common in Eastern Polynesia. They subsist on cocoa-nuts, of which they have plenty—‘ puraka,’ a coarse kind of taro—and fish. The Teacher Tairi has set his people a good example of industry : he inhabits an excellent stone house. Coral lime is very easily made here, and as the people have no plantations to occupy their attention, as in the more highly favoured volcanic islands, they wisely employ their energies in house building. The passage will only admit a boat, and is very intricate ; in bad weather it must be exceedingly perilous, as the current is very strong, and would soon draw the best swimmer into the ocean. In going in, Captain Williams was nearly hurled into the sea by the steering oar, which was struck by the surf ; providentially he was enabled to retain his hold, and so was safe.

RELIGIOUS SERVICES AND SCHOOL.

“ Soon after landing, the Church and Class Members came in procession and deposited each his offering of a cocoa-nut or a piece of ‘ puraka ’ as a token of welcome,

and shook hands: the School Children then came singing hymns of welcome. At my desire we adjourned to the chapel; in a few minutes it was full—400 persons must have been present. The building has two roofs, supported by three pillars, the centre one being a solid log of rosewood; the pulpit is unique, being ornamented with pieces of mother-of-pearl shell (obtained in the lagoon) and let in the end the clerk's desk is in fact a second low pulpit supported by turned pillars of coconut wood, which gives it a decidedly European appearance. I preached to them from 1 Thess. ii. 19, 20; they listened very attentively to the first discourse they had heard from a Missionary, many of them writing down the heads of the discourse on slates. The singing was indeed more *loud* than *sweet*, but then there was heartiness about it. When the service was concluded I examined the children in their reading, and was surprised at their fluency. Tairi assured me that the greater part of the people, adults and children, can read well; but in regard to writing in arithmetic they were at a great disadvantage for want of slates; nevertheless, a good many can write, having made the best use of the slates they have purchased from time to time of foreigners.

ARRIVAL AT MANIHIKI.

"In the afternoon we sailed for Manihiki, which is only thirty miles distant. Early in the morning of the 15th, one of the Teachers, Tairi, came on board. Manihiki, like Rakaanga, consists of two islets separated by the lagoon; but these are much larger, and both are inhabited. On one of these islets (named Tairi) Tairi is stationed; on the other (named *Tauinu*) Apolo, a Native of Aitutua, labours. The 'John Williams' stood for Apolo's Station, being the largest. The boat passage here is good, the settlement picturesque. There are numerous small buildings, although not so many as at Rakaanga. The Teacher's house is neatly furnished with tables and sofas of his own manufacture.

RAPID SPREAD AND PLEASING EFFECTS OF THE GOSPEL.

"The population of Manihiki is 458; number of Church Members, 131; Class Members, 38; Contributions on account of L. M. S. from Manihiki, for 1847, £6 0s. 10d., besides a quantity of cinnet and small bowls, which realized at Sale £4 4s.; payments for Bibles and Testaments £15 5s. 6d.; payment due to the Institution account at Rarotonga for Hymn Books, and Aiteanga Mataio, £1 4s. Here, as at Rakaanga, the Church and Class Members, as well as the School children, came to make their offerings of old cocoa-nuts—they literally have nothing else to give to the Missionary Ship—and to shake hands with their visitors. I was much struck with the large proportion of children; they appear to be increasing in number; no appearance of disease; all seemed healthy and cheerful. I preached to them in their neat little chapel, which was profusely ornamented with shell inlaid as at Rakaanga. Even the timbers which support the roof were thus adorned. The people were well dressed and attentive; the young people read very well; many had been busy writing down part of what they heard. A few weeks since, three young men sailed in a vessel for Rarotonga, with a view of entering the Institution there. Thus are these low coral isles beginning to make known to others the blessed Gospel of Jesus Christ, of which they were themselves ignorant thirteen years ago. At three o'clock in the afternoon we took our leave of these interesting islands, full of gratitude to God for what we had seen of the triumph of the Gospel.

"In August, 1849, Captain Morgan landed Apolo and Tairi at Manihiki. They

met with a very rough reception; every article of property was at first stolen from them and their lives seemed to be in imminent peril. But now, through the power and grace of God the lion is turned into a lamb; the people are civilized and kind to visitors; temples have been raised for the worship of the only living and true God; and Christian Churches have been formed, through the arduous labours of Native Evangelists, trained carefully by our Brethren. 'What hath God wrought!' "

NEW YEAR'S SACRAMENTAL OFFERING

TO THE FUND FOR THE

WIDOWS AND ORPHANS OF DECEASED MISSIONARIES

AND

MISSIONARIES INCAPACITATED FOR LABOUR BY AGE
AND INFIRMITY.

For twelve successive years the Directors of the London Missionary Society have appealed specially to the Churches affiliated with the Institution on behalf of the several classes of claimants above-named on their Christian sympathy and affection. They have regarded the communion of saints around the table of their Saviour on the first Sabbath of the year as a most suitable opportunity on which to invite the exercise of such fraternal love, and they are thankful that the Appeal has invariably been received with much affection, and answered by the exercise of Christian generosity.

The number of contributing Churches has annually increased; last year it amounted to *Seven Hundred and eighteen*, and the Contributions, with the interest on the Widows' Fund, amounted to £3364 2s. 11d. This included also a legacy of £100, but exclusive of that sum, the total *considerably exceeded the income of any former year*.

From these generous offerings the Directors have had the pleasure, during the year, of affording substantial assistance to **TWENTY-EIGHT WIDOWS, SIXTY-ONE FATHERLESS CHILDREN, AND THIRTEEN MISSIONARIES INCAPACITATED FOR LABOUR BY AGE AND INFIRMITY.**

This Appeal has never been intended to set aside, even for a single occasion, the duty of every Church Member to his poorer brethren; but the Directors have asked only **THAT AT THE FIRST COMMUNION SERVICE IN THE YEAR, EACH CHRISTIAN COMMUNICANT WHO IS WILLING, MAY HAVE THE OPPORTUNITY OF MAKING SOME ADDITION TO HIS USUAL CONTRIBUTION, AND THAT THE AMOUNT CONTRIBUTED OVER AND ABOVE THE AVERAGE OF THE ORDINARY SACRAMENTAL COLLECTION MAY BE APPROPRIATED FOR THE RELIEF OF THE WIDOWS AND FATHERLESS CHILDREN OF DEPARTED MISSIONARIES, AND OF THOSE VENERABLE SERVANTS**

OF CHRIST WHOSE YEARS AND ENERGIES HAVE BEEN SPENT IN THEIR DIVINE MASTER'S SERVICE.

The Directors very urgently and specially request the co-operation of Christian Pastors in this expression of sympathy and love, by presenting this Appeal to the Officers and Members of their Churches, and soliciting their kind compliance with the application.

Signed on behalf of the Directors,

ARTHUR TIDMAN, }
EBENEZER PROUT. } *Secretaries.*

MISSION HOUSE, 1st Dec. 1862.

P.S.—It is respectfully requested that the amount specially contributed in reply to this Appeal be *transmitted separately and without delay to the REV. EBENEZER PROUT, Home Secretary.*

It is hoped that should it be found impracticable to make the Sacramental Offerings now solicited on the first Sabbath of next month, our Christian friends will kindly embrace the first Sabbath in FEBRUARY for the occasion.

DEPARTURE OF MISSIONARIES.

Rev. George Pettigrew and Rev. E. A. Wallbridge, to Demerara, per packet, 17th November.

MISSIONARY CONTRIBUTIONS.

From October 18th, to November 17th, 1862, inclusive.

From Dr. 1	Rs.
Trust Fund,	0 1 0
third of the	0 1 0
able assets...	0 1 0
A Friend, W.	0 1 0
W. E.	0 1 0
Miss Webb ...	0 1 0
Collected by	0 1 0
Stone	0 1 0
A Poor Man	0 1 0
Rev. S. Minton	0 1 0
S. E. B.	0 1 0
T. J.	0 1 0
Two Sisters, 1	0 1 0
Madagascar	0 1 0
stationary	0 1 0
Bedford	0 1 0
Sunday	0 1 0
per Mr. A. P.	0 1 0
Bishopsgate C	1 0 0
Juvenile As	1 0 0
tion	1 0 0
Ditto, for N	1 0 0
Teacher	1 0 0
Cambs	1 0 0
Juvenile As	1 0 0
For the Supper	1 0 0
one year, of 1	1 0 0
live Teach	1 0 0
Nagereuil, 2	1 0 0
Travancore, 2	1 0 0
the Rev J. Dr	1 0 0
For the Supper	1 0 0
one year, of 2	1 0 0
in Mrs. Gorb	1 0 0
School, 2	1 0 0
to be named 1	1 0 0
unk Green	1 0 0
For the Supper	1 0 0

CHESHIRE.

**Widened and Wivall
Auxiliary.**
S. S. Blane, Esq., Trans.
Oxon Road.

Sunday School, 1861 2 2 7
Ditto, 1862 2 7 5
S. F. A. Cowie's Bible
Class 1 2 0

Welsh Independent Chapel.

Subscriptions, per
Mr. Samuels 1 2 0
Public Meeting 1 12 0
12. 12.

CORNWALL.

**Trewo. Sunday
School, per Mr.
Norton** 1 9 4

CUMBERLAND.

**Auxiliary Society, per W.
Wilson, Esq.**

Aston.

Public Meeting 2 12 7
Collections on Sab-
bath 2 10 11
Sabbath Scholars
and Teachers 2 12 10
Collected by Ladies
Collection at Garri-
hill 1 0 2
Exa. 12d., 12. 12. 12d.

Aspetric 5 7 0

Kewick.

A. Fisher, Esq. 1 1 0
Miss Fisher's Box 0 0 0
Collection 2 14 0
Exa. 7s., 12. 12. 12d.

Workington.

Missionary Sermons 2 15 0
Public Meeting 2 2 0
Sunday School 0 4 10

Collected by Miss Morley.

Mrs. Morley 1 0 0
Miss Smith 0 10 0
Miss Sanderson 0 0 0
A Friend 0 0 0

Collected by Mrs. Westray.

Mrs. Westray 1 1 0
Ditto (D.J.) 0 10 0
Mrs. Bell 0 0 0
Exa. 12d., 12. 12. 12d.

Carnegie.

Lowther Street Chapel.
Master and Miss
Mason's Box 1 1 0

DERBYSHIRE.

**Cartor, per Mr.
Harrison** 0 1 0

Derby.

Auxiliary Society.
J. Dunton, Esq., Trans.

Victoria Street Chapel.

Rev. H. Tarrant.

Miss Fernie, Secretary.

Collected by Miss Dunton.

Mr. Joshua Dunton 5 0 0

Mr. John Dunton 2 0 0

Miss Dunton 1 0 0
Mrs. Kirtley 0 10 0
Mr. Bottomley 0 10 0
Mr. Harkness 0 10 0
Sums under 12s. 0 10 0

Collected by Mrs. Prince.

Mr. Prince 0 10 0
Sums under 12s. 1 10 10

Collected by Mrs. H. Smith.

Mr. Pike 1 1 0
Mr. B. Smith 1 0 0
A Friend (S.) 1 0 0
Sums under 12s. 1 2 0

Collected by Mrs. Fernie.

Mr. Gamble 1 1 0
Mr. Fernie 1 1 0
Mrs. Hedley 0 10 0
Mrs. Taylor 0 10 0
Mr. Laurie 0 10 0
Mr. Garrett (D.) 0 10 0
Sums under 12s. 2 7 0

Collected by Miss Brentnall.

Mr. Brentnall 0 10 0
Sums under 12s. 2 2 0

Collected by Miss Pick.

Mr. Sparkes 0 10 0
Sums under 12s. 0 14 0

Collected by Miss H. Ward.

Sums under 12s. 3 4 5

Collected by Miss C. Owen.

Mr. Owen 1 0 0
Mrs. Owen 0 10 0
Sums under 12s. 1 2 0

Collected by Miss Jowle.

Mrs. Sparkes 0 10 0
Sums under 12s. 0 10 10

Collected by Mrs. Bryer.

Mr. Bryer 1 0 0
Sums under 12s. 1 10 0

Collected by Miss Kirkland.

Sums under 12s. 2 1 10

Collected by Miss H.M.

A Friend 0 10 0
Sums under 12s. 2 11 2

Victoria Street Sun-
day School 10 15 11

Regent Street Sun-
day School 1 10 4

Sacramental Collec-
tions for the Wi-
dows' & Orphans'

Fund 2 2 2

Messrs. J. & J. &
Miss Dunton, for
ditto 5 0 0

Legacy of the late
Miss Mankender 5 0 0

Value of a Box of
Articles sent to Rev.
W. J. Gardner,
of Jamaica, by the
Ladies' Missionary
Working Society 21 1 0

Collections after
Sermons 20 1 0

12d., 12s., 12d.

London Road Chapel.

Rev. H. Ollard, F.S.A.

Mr. G. Goodale, Secretary.

Collected by—

Mr. 7 10 4
P. 4 8 0
In 2 17 2
L. 4 17 0
Fish 3 0 0
Chuter 0 12 0
M. 1 12 1
Books and
the 7 0 0

Collections after
Sermons 17 1 5
Sacramental Collec-
tions for the Wi-
dows' & Orphans'
Fund 4 10 0
12d., 12s., 12d.

Public Meeting 8 2 4
Address to Children
of both Schools 5 5 1

Less Expenses 194 0 10

194 4 4

Including 17d., 12s., 12d., pre-
viously acknowledged.

For Rev. H. Ollard.

Barrow.

Mr. Sale 1 1 0
Mr. E. Sale, half
box of Clothing 1 2 0
Miss Cook's Box 1 0 0
Mrs. Ordish's ditto 0 4 10
Collections 0 12 0

Exa. 12d., 12s., 12d.

Thickwell.

Rev. D. Atkin.

Collections 0 12 5

Wirksworth.

Congregational Church
Temperance Hall.

Collected by Miss Wright.

Mr. Wheatcroft 1 0 0

Mr. Hunt 0 10 0

Mr. T. W. Hunt 0 10 0

Mr. Biore 0 1 0

Miss Wright 0 10 0

Collected by G. Hanson

Wheatcroft, from Sunday
School Teachers, for China.

Mrs. Wheatcroft 0 4 10

Mrs. W. Tomlinson 0 4 10

Miss Wright 0 5 2

Miss Hunt 0 4 0

Mr. W. Tomlinson 0 4 10

Mr. T. W. Hunt 0 4 2

Mr. J. G. Rollin 0 3 0

Mr. O. Kniveton 0 2 0

Mr. J. W. Hall 0 4 10

A Friend 0 1 0

Under 12s. 0 1 16

Sunday School's Missionary
Boxes.

Miss Mary Douglas

1 12 6

1 12 6

12 12 6

12 12 6

12 12 6

12 12 6

12 12 6

12 12 6

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12 12 6

12 12 6

12 12 6

12 12 6

12 12 6

12 12 6

Brent.

Collection 1 1 4

Thorton. A. E.

Webster 0 10 0

DORSETSHIRE.

Abbotsbury.

For Madagascar.

Rev. G. H. Penney, 5 5 0

Vicar 1 0 0

Mr. J. White, sen. 1 0 0

12. 12.

Blandford.

Per M. Fisher, Esq.

Collection 5 0 0

DUBHAM.

Darham, per Rev. S.

Goodall 24 0 10

Standard Auxili-
ary, per W. Thack-
ray, Esq. 12 0 0

ESSEX.

Saffron Walden.

Legacy of late W.

G. Gibson, Esq.,

per Mrs. Gibson

and G. S. Gibson,

Esq. 100 0 0

GLoucestershire.

Bristol, Mrs. B.

Morton 1 0 0

Peckwood, Mr. E.

J. Skinner 0 10 0

Stroud.

Bedford Street Chapel.

Rev. W. Wheeler.

Collections 0 0 0

A Friend, for the

Indian Church at

Berbsie 1 0 0

Rev. W. Wheeler,

ditto 1 0 0

Excessive Collec-
tion 1 0 7

12d. 7s. 12d.

Old Chapel.

Per Mr. W. Ooley.

Collections 5 7 0

HAMPSHIRE.

Portsmouth.

Buckland Chapel.

Rev. A. Jones.

Sunday School, for

the Native Teacher,

Andrew Fuller 7 12 4

HERTFORDSHIRE.

Baldock.

Rev. S. Perry.

Collections, &c. 2 5 0

Don Lane.

Rev. J. J. Stedman.

Mrs. Armstrong 0 12 0

Miss Austin 0 12 0

Mrs. Giddens 0 10 0

Miss Haden 0 0 0

Mrs. Francis	0	4	0
Sunday School Boys	0	2	0
Ditto Girls	0	3	0
2l. 12s. 6d.			

Chester.

A. Morrison, Esq., Treas.

Collected by—

Misses Atkinson ..	2	10	0
Misses Ocher	2	0	0
Miss M. A. Gillett ..	1	11	0
Miss Hewitt	1	13	0
Miss R. Hill	1	17	0
Mr. A. Pegrum, Na- zing	2	10	0
Mr. McAll	0	5	0
Mr. Lankester	0	5	0
Mr. Thompson	0	5	0
Sundries	0	3	0
12l. 19s. 6d.			

Hitchin.

Per. C. A. Bartlett, Esq.

Missionary Sermons and Meeting	12	0	0
Sunday School	2	0	0
14l.			

KENT.**Hythe.**

Rev. H. Rees.

Collection, less ex- penses &c.	0	15	0
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Margate.

F. W. Cobb, Esq., Treas.

Congregational Church.

Annual Sermons ...	6	10	0
Annual Meeting	5	0	0
Sunday School	1	1	2
Collected by Mrs.			
Fells	0	14	6
Chapel Box	0	0	2
Mrs. Mummery's Box	0	8	10
Jeannette Simpson's Box	0	1	2
Miss Wilton's Box ..	0	4	4
Exs. 11s. 11d.; 12l. 6s. 10d.			

Zion Chapel.

Rev. C. Bird.

Collected after Monthly Prayer Meetings	6	7	8
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Mr. Dentry's School, Union
Crescent.

Missionary Box	0	11	0
For the Native Boy, William Dentry, at Poreycholey ..	2	0	0
2l. 11s. 6d.			

Sydenham.**Park Chapel.**

Rev. T. C. Hine.

For Memorial Churches in
Madagascar.

Rev. T. C. Hine	1	0	0
Mr. Arthur Digby ..	20	0	0
Miss Jackson	5	0	0
Mr. Mead	2	2	0
Mrs. Finister	1	0	0
Mr. Haigh	1	0	0
Mr. Easton	1	0	0
Mr. Moren	1	0	0
Mr. W. H. Dawson ..	1	1	0
Mr. F. Smith	1	0	0
Mr. W. Smith, Bar- dowie	1	0	0
Mr. W. Smith, Forest Hill	0	10	0
Smaller Sums	0	14	0
62l. 7s. 6d.			

Tunbridge Wells.

Per Mrs. Joshua Wilson.

Collection, less ex- penses	11	5	4
Michaelmas Sub- scriptions	11	6	0
Juvenile Associa- tion, for Native Teacher	3	15	0
26l. 6s. 4d.			

LANCASHIRE.East Auxiliary So-
ciety, per J. Side-
bottom, Esq., on
account

80 0 0

Heywood.

Per. Mr. T. Knight.

Juvenile Missionary Meeting	2	18	4
Annual Collection ..	5	15	0
Messrs. Knight and Mason	3	0	0
Exs. 12s.; 11l. 6s. 4d.			

LINCOLNSHIRE.**Bourne.**

Rev. D. Horscraft.

Collection	2	10	0
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Brigg.

Ladies' Working So- ciety, per Mrs. Bradley, for the Native Teacher, William Martin, half year	5	0	0
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Grantham.

Per Mr. C. Miller.

Collection	4	10	0
Tea Meeting	2	10	0

Missionary Boxes.

Miss Smith	1	1	0
Mrs. Crisp	0	15	0
Mrs. J. Lord	0	10	8
Miss Wilson	0	15	0
Miss Lean	0	7	0
Mrs. Cooper	0	5	0
A Friend	0	1	1
Sunday School	0	10	0
At Sowerby	1	12	5
Exs. 20s. 2d.; 11l. 12s.			

Long Sutton.

Rev. J. Miller, M.A.

Contributions	15	7	8
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MIDDLESEX.**Enfield.**

John Warbey	0	1	0
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Printed 1l. in mistake, last
month.Poyle, P. Ibbotson,
Esq. (A.) 10 10 0**Uxbridge.**

Per Mr. S. H. Collins.

Subscriptions	15	5	11
For Native Teacher, William Nash	12	0	0
27l. 5s. 11d.			

NORFOLK.

Norwich. Mrs. W. Fletcher, for the Native Teacher, William Fletcher ..	10	0	0
Taetford. Per Mr. W. H. Harris	3	0	0

NORTHAMPTONSHIRE.**Ashey.**

Rev. T. Coleman.

Collection	2	0	0
Rev. T. Coleman	0	10	0
Mrs. Ward	0	10	0
Mrs. Skeffington ..	0	10	0
Miss Burdett	0	14	0
Mrs. Smith	0	5	0
Mr. Cave, collected at Weston	0	15	0
Master Cave's Mis- sionary Box	1	1	2
Exs. 2s. 2d.; 7l. 2s. 6d.			

Northampton.**Castle Hill Chapel.**

Rev. T. Arnold.

Collections	20	0	0
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Subscriptions.

Mr. Edens	1	1	0
Mr. Stevenson	1	1	0
Miss Wilkinson	1	1	0
Mrs. Clarke	1	1	0
Mr. Perry	1	1	0
Mr. P. Perry	1	1	0
Mr. Mayger	0	10	0
Mrs. Jeffery	0	10	0
Mr. G. Jeffery	0	10	0
Mr. Clarke	0	10	0
Mr. R. Clarke	0	10	0
Miss Phipps	0	10	0
Mrs. J. Jeffery	0	5	0
Mrs. Marshall	0	5	0
Mrs. Boyson	0	2	0

Missionary Boxes.

Mrs. Horn	0	10	0
Mrs. Harvey	0	6	10
Master G. Ellard ..	0	15	10
Girls' Senior Class ..	1	15	0
Youths' ditto	1	5	1
Mrs. Clarke	0	8	11
Miss Pask	0	15	0
Miss Billington	0	2	0
26l. 5s. 2d.			

Commercial Street Chapel.

Rev. B. T. Prust.

Subscriptions.

Mrs. Adkins, sen. ...	1	1	0
Miss Adkins	0	10	0
Mr. J. P. Adkins	1	1	0
Mr. W. Adkins	1	1	0
Mrs. W. Adkins	0	10	0
Mr. T. J. Adkins	0	10	0
Mr. Dadford	1	1	0
Mr. Mumford	1	1	0
Mr. Nottcutt	0	10	0
Mr. Olive	0	10	0
Mr. P. Parke	0	10	0
Rev. B. T. Prust	10	10	0
Mr. Walker, sen.	0	12	0
Mrs. Walker	0	10	0
Mr. W. Walker	0	10	0
Smaller Sums	0	12	0
Sunday Schools	10	15	4
Missionary Boxes ..	14	2	2
Collections	22	5	2
77l. 2s.			

Collection at United Public Meeting ..	5	9	2
Mr. Irvine	1	0	0

Less Expenses.

6	0	2
1	10	0
4	10	2

Oxford.

Per Mr. G. Johns.

Collection, less ex- penses &c.	1	1	1
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Woking.

Rev. I. Evans.

Contributions	1	1	1
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Welford.

Collection	3	7	2
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Collected by—

Miss Bishop	2	0	0
Miss Bottrell	1	0	0
Miss Butlin	0	15	0
Miss Laurence	0	3	0
Miss Smetton	0	0	0
North Kilnarth	0	0	0
Miss Woodford	0	0	0
A Friend	0	0	0
12l. 4s. 11d.			

Wellingborough.**Cheese Lane Chapel.**

Rev. J. F. Pugh, M.A.

Collection	1	4	2
Subscriptions	0	10	0
Missionary Box	1	1	0
Sunday School	0	10	0
2l. 7s.			

NORTHUMBERLAND.**North Shields.****St. Andrews Chap.**

Rev. A. Jack, Rev. J. V.

Mrs. Pow, Treas.

Missionary Sermons ..	1	1	1
Public Meeting	0	1	0
Miss E. Hadaway ..	0	1	0
Missionary Box	0	3	1
Exs. 25s. 6d.; 26l. 7s.			

Amble. Rev. Wm.
Nicholson, M.A. 2 1 1**NOTTINGHAMSHIRE.**Moor Green. Collec-
tion**OXFORDSHIRE.****Henley-on-Thames.**Collected by Miss
White, for Native
Girls, E. Howland
and M. Howard .. 6 1 1**SOMERSETSHIRE.****Bath Auxiliary.**

J. W. Timpler, Esq., Treas.

Contributions	1	1	1
Juvenile Associa- tion, in aid of the Mission at Haro- tonga, by Miss Arnold	0	1	0
Special for China and India	0	1	0
Ladies' Association, by Mrs. Sherder ..	4	1	1
For the Chinese Medical Mission ..	1	1	0
26l. 1s. 11d.			

Tewkesbury. North
Street Sabbath
School per Mr.
Pollard

SUPPLEMENT

TO THE

EVANGELICAL MAGAZINE,

FOR THE YEAR 1862.

Brief Notes on the Narrative of the Nativity.

"And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another,

VOL. XL.

Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger."—
LUKE ii. 1—16.

THE chapter presents a beautiful and sublime picture; but the group, round which all the others are disposed, consists of Mary, Joseph, and the child; while of these three the child is chief. The babe, wrapped in swaddling clothes and laid in the manger, is the point where the interest of the whole concentrates. All is thrown into the shade compared with this (an idea embodied in the famous picture of the nativity by Correggio). A blaze of light comes from the words "she brought forth her first-born." The rest of the chapter only records the accessories and accidents of the Incarnation. The Incarnation itself is the principal figure. There is an exquisite simplicity in the words "*and so it was.*" The birth of Jesus in Bethlehem, as an event in the family of David, came to pass through a certain concatenation of circumstances, and through the free agency of persons, even as any other birth might have done. "It happened," one might have said, "that just then a decree went forth," and so on. But there was a divine hand

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which not only overruled but minutely directed and fixed that *happening*. It was no *hap*, in the sense of chance. With the decree "that all the world should be taxed," or *registered*, there was connected another decree, which Augustus knew not of. There was another life-roll to be made out, at the head of which was to stand the name of the Son of Mary; and the huge and complex apparatus of imperial registration was to be subordinated to that grand initiatory fact, out of which was to spring, not only the enrolment, but the new creation of a multitude no man can number. Cæsar and his court acted of their own free will; and in the journey to Bethlehem, Joseph and Mary obeyed the imperial edict; but the whole, from first to last, was under the shaping hand of Him whose Son the babe of Bethlehem was. The birth was to come to pass in the city of David, because there prophecy had predicted it should come to pass. The Roman government and the Jewish officials and the little family of Joseph are seen on the foreground of the lower, the *earthly* portion of the picture; but the Hand of Omnipotence is seen in the *upper*, the heavenly, throwing its shadow and letting fall its power over every other part. And "so it was" that the will of God became fulfilled—that is the true reading of the fact. And the fact, so closely connected with the Roman decree and with Mary's journey, throws out lines of relation which bind it to many other facts in the world's history—then, before, and afterwards. All which had been going on in the world from the beginning of time had prepared for *this*. And the peculiar condition of the world just then was a setting prepared for the reception of *this*. And this central fact has been the groundwork of providence through all Christian ages since. And it is the central fact in the Gospel, that from which the other facts of redeeming mercy radiate—the fountain whence the blessings of salvation run.

We must now think of the Shepherds on the plain with fear-stricken hearts. It is night. The earth is covered with darkness. The stars only are shining over the country round about the city of

Bethlehem. People are asleep. All is still. The shepherds may be thinking of the sheep, or they may be thinking of nothing in particular; yet there is an influence in the gloom, the silence, the mystery of night which lays hold on the heart, and on the nature of the most unimagative; and in the consciousness of men, when wakeful at midnight, there is always something strange and awful, to which it would be hard to give definite utterance or description. Now, all at once, before the eyes of these shepherds there came an angel. These men had heard of angels, but they had never seen one before. Though we read of a good many angelic appearances in the Bible altogether, yet they were rare apparitions. And until now, and just before, since the closing of the Old Testament canon of Scripture, there had been a significant suspension of these visitations.

"*The shepherds were sore afraid.*" Why were they afraid? Why are people commonly afraid when they stand on the edge of anything supernatural? Why should the thought or apprehension of communications from the other world fill the human mind with dread? Would it be so if we brought into the world a perfectly uncontaminated nature? if we grew up in purity and innocence? Would it be so if we felt a childlike confidence in our Heavenly Father and in his universal government? What is there that can make any of us afraid by day or night? what is there in any appearances, supposing them real, to excite fear? Surely the fear of the supernatural proves that we have rebelled against the Lord of nature. The fear of the supernatural, the fear of what is coming to be revealed, is grounded on truest reason, and might well grow into agonizing alarm but for the Incarnation of a Redeemer. We must proceed to listen to the voice. Here we have that recorded which, if believed, must dispel all fear. The comprehensiveness of the tidings is very remarkable. The Gospel is here in a few words. Not that the Gospel could be understood by the shepherds as by us. But in the "*Good tidings of great joy,*" we find the very name of the

Gospel. "*Which shall be unto all people,*" assures us of the universality of the Gospel. "*For unto you is born this day, in the city of David, a Saviour which is Christ the Lord,*" are words the very pith and marrow of the Gospel. *Christ's* incarnation, "*born.*" *Christ's* redemption, "*Saviour.*" *Christ's* reign, "*Lord.*"

The first announcement of the Gospel was miraculous, and a train of blessed miracles came afterwards to illustrate and confirm it. And no wonder, for the Gospel itself is a miracle—the Incarnation of Christ is a miracle—Redemption by Christ is a miracle, and the very Gospel itself is miraculous, as a supernatural communication of truth from Heaven to earth—not mere reasoning, not mere moral instruction, not mere eloquent persuasion, but celestial, divine, authoritative news.

Christ's incarnation has marvellously imprinted itself on the mind of Christendom. The celebration throughout the world of a festival in its commemoration, myriads of allusions to it in our literature, illustrations of it without end in art, all bear witness to it; and in how many hearts has this blessed event impressed itself? But here our thoughts take another turn. How much, at the same time, there is amongst us which is inconsistent with this popular belief? To confine our thoughts to ourselves. If we believe that Christ be come, ought we not to make him the object of our supreme love? Ought we not to accept His mercy, and work out our salvation with fear and trembling? Ought we not to imitate His condescension and lowliness and love? Ought we not to be self-sacrificing even as He was? Ought we not to proclaim his name whenever we can get a hearer?

It has been remarked, that there is more respecting Angels in the Gospel of Luke than in any other—perhaps there was in his mind naturally an inclination to look at the mysterious aspects of creation, to search for openings into the invisible and celestial, a desire to listen to sounds beyond mortal senses, a disposition sanctified to the Spirit of

God. . . . He is here the means of bringing within our sight and our hearing the most blessed of choristers, and the most sublime of songs. We listen to music from Heaven. The narrative draws us away from the discordant sounds of earth, and leads us first into silence; and having thus purified our ears it opens a door in Heaven, brings down a band of celestial singers, and gives us to hearken to the harmonies of the Great Spirit World! Talk of human voices, and church music, and grand old hymns and chants; what are they compared with these melodies of the Spirit World? The ancients dreamt of the music of the spheres, and of the number and harmony of the stars, and of the celestial laws; more than ever they could imagine is realized in the songs of the Spirit World! As we dwell upon this portion of the narrative, our faith is helped to take in vividly, the fact of the existence of a Spirit World above this mortal world. We are taught that the holy and happy spirits whom we call angels are not indifferent and unconcerned about us. And do we not feel, that there comes forth from such faith a purifying, elevating, and ennobling power? But in the contemplation of these celestial spirit singers, we must not lose the purport of the song. The song begins with God. It ascribes praise and glory to the Author of the Incarnation, and its incomparable benefits. "*On earth peace.*" This is understood by some as a moral sentiment, or as a sort of utilitarian maxim, a Gospel prophecy, or higher still as a Christian precept. It is very much more. It is a proclamation of peace to sinners at enmity with God. It is the preaching of reconciliation. "*Good-will towards men*" is not good-will one toward another, but good-will on the part of God toward rebellious creatures.

It is remarkable that the Shepherds were the first who were told to come, and that they were the first who actually came to Jesus. Their position in this respect is significant and instructive. From our study of Christianity as presented in the New Testament, we have

derived these convictions:—That it is not a *philosophical* religion. That it is not a *priestly* religion. That it is not a *state* religion. But it is a simple, plain, popular religion. If it had been the first, second, or third, this announcement to the Shepherds would have been out of place. If it had been a philosophical religion, why not announce it rather to sages and wise men? If a priestly, why not to the tribe of Levi? If political, and belonging to the state, why not to the rulers? But there was a beautiful propriety in announcing a popular religion first to Shepherds.

The Angels came to the Shepherds, and afterwards the Star brought the

wise men to Jesus. We must be careful not to take exclusive views; philosophers, priests, and kings were to be included amongst the Redeemer's followers. And mark further, how the actual history of the progress of Christianity is typically presented in the Gospel narrative of the Incarnation. Christianity first laid hold on the popular mind, the humbler class, and then rose to the higher circles of society. The Shepherds were amongst the first who came. Are we amongst the last? In all generations souls have been coming. Men, women, children, are now coming to the feet of Jesus. Are we there?

The Law of God.

To love the *law* of God is the highest form of religious life, since law is the revelation of God's eternal opposition to sin. He who loves sin cannot love that law which is against sin.

It is not enough to see the adaptation of law to the accomplishment of the Divine purpose, or the wonderful thoroughness of its requirements. There may be this without love; there may be even a recognition of the truth that law has been divinely fulfilled, and fulfilled for us, without its becoming attractive.

The philosopher, the man of science, often compliment (as it were) the *creating* Deity, while from the *moral* Deity they turn away. No man has learned *by heart* even the rudiments of the Gospel, until he can look without alarm towards a righteous God, who manifests Himself through law; but we get beyond rudiments when we can heartily rejoice that God is not only a God of mercy, but of truth.

We are not under the law, but under grace; yet grace is only a secure refuge, because it is based on the eternal law. There would be no peace for us in the refuge, if we suspected it to be built on a quicksand. Law without grace would

be an unfinished building, solid enough indeed, but consisting of gloomy underground vaults; on the other hand, grace without law would be a magnificent palace, destined to fall at the slightest shock of the earthquake. Happily the foundations were laid long before our time, and we may enter within the gates into the completed temple, to pay our praises.

We have peace, even when we do not see where the path we are treading will lead us, because we know that law is everywhere.

Christ is the end of the law, *for us*, but not *in us*; on the contrary, He disposes the conscience to approve it, the will to accept it, the heart to love it, and the life to enjoy peace through it.

Life has its trials and difficulties, because it is everywhere controlled by law, which neither tolerates transgression nor compassionates infirmity; yet a life not so controlled would not be worth living, since there would be no moral progress. Law is the salt of life. The salt in the wound may cause it to smart, but it is staying the corrupted blood from destroying the whole body.

Preachers must be almost tired of repeating that the Gospel is not a com-

promise with law, since peace could not rest on a compromise. Yet men are still slow to see that the Gospel is the renewed and enlarged affirmation of the law, and the pledge and agency of its universal authority. To follow Christ without seeing that He promises a pardon which law will confirm, would be to be like the disciples who pursued Him to Galilee for the sake of His miraculous loaves, but when we understand the grounds of pardon, He becomes "our peace." Then we are offended at none of His requirements, and are not in danger of turning back, and walking no more with Him.

How great must be that peace which because it is in harmony with immutable right, is defended from invasion by all the armies of the living God.

To the disobedient law is as the narrow cell of the prisoner, but it does not circumscribe the liberty of the Christian any more than we feel ourselves hemmed in by the park palings of some lordly pleasure ground.

Law is the solid pillar, around which the flowers of grace twine their tendrils, and climb towards heaven.

H. W. P.

Rochdale.

Death and Funeral of the Rev. T. Q. Stow.

THE grave has closed over the remains of one who has written his name in the history of South Australia; one who has left behind him many grateful and imperishable remembrances. Thomas Quinton Stow has been taken from the scene of nearly a quarter of a century's arduous toil, anxious watching, and successful effort.

Mr. Stow was born at Hadleigh, in Suffolk, on the 7th July, 1801. We have no information respecting his early life, but learn that at the age of seventeen he commenced preaching, and that he subsequently studied at the Missionary College, Gosport, under Dr. Bogue, a theologian of eminent attainments and great repute in his day. Mr. Stow officiated for some time at Framlingham, Suffolk, and afterwards held a pastoral charge at Huntingford, Hertfordshire. His next remove was to Halstead, in Essex, where—we are informed by persons who belonged to his congregation there—he had a church equal in importance to that at Freeman-street, in Adelaide. Mr. Stow remained for some years at Halstead, his labours being highly appreciated and extensively useful. On his leaving that place for South Australia in 1837, soon after the foundation of the colony, a public and very flattering demonstration was made by the townspeople, expressive of their respect for him and regret at his departure, a large

number of persons accompanying him in procession out of the town, and sorrowing because most of them would see him no more. Several of his attached people, however, afterwards followed him to this colony, and there are some still here who were members of his congregation in England thirty years ago.

It is pretty generally known that Mr. Stow came to the colony under the auspices of the Colonial Missionary Society, and we may add, that when it was determined to send him here as the first representative of the Congregational body, the Hon. G. F. Angas, who took great interest in the arrangements made for the spiritual instruction of the colony, was so well pleased, that he contributed £60 towards Mr. Stow's passage out. Mr. and Mrs. Stow and family arrived in the "Hartley," accompanied by the late Mr. Giles and his family, Mr. W. B. Randall and family, and a number of others in connexion with the South Australian Company. Mr. Stow lost but little time in doing the work of an evangelist, and commenced preaching in a tent which he brought out from England, but soon after erected a place of worship, constructed of pine poles and reeds, in the building of which he worked laboriously with his own hands, cutting the reeds at the Reedbeds during the morning, and carrying them to the site of the chapel in the afternoon. Many

reminiscences might be called up of privations and laborious efforts made in those early days of South Australian history, and there are yet those amongst us who were eye-witnesses of Mr. Stow's great personal toils and sacrifices. We cannot, however, pursue these matters in detail. Suffice it to say that with great effort and much difficulty, but by means of a resolution that never faltered, and depending upon a faith that never forsook him, Mr. Stow completed his first rude but truly consecrated tabernacle. The unpretending building so reared was the first place of worship in the colony, and occupied a spot very near to that now occupied by the Black Swan Hotel, on North-terrace. Here for about three years Mr. Stow laboured zealously, and during this period the building of the more substantial edifice in Freeman-street was proceeding, which, in November, 1840, was opened for public worship, and was at that time one of the finest buildings in the colony. Having been built in the "dear times," its cost was very great—we believe about £3,000.

Mr. Stow presided over the Congregational Church, founded through his instrumentality, until after the arrival of his co-pastor, the Rev. Mr. Evan, who came to this colony in 1855. During the many years that Mr. Stow held the undivided pastorate of Freeman-street Chapel, his labours were abundant, and his successes very considerable; but perhaps those successes may be even more extensively traced in his general efforts for the cause of evangelical religion throughout the colony than in his stated ministrations amongst his own flock. At one time he was engaged, in connexion with Mr. Andrew Garran, in educating and training young men for the work of the ministry in this colony, and several were thus prepared and introduced to spheres of usefulness, and to this we may add that Mr. Stow was also an able and honourable representative of the South Australian churches in the Congregational Conferences held in the neighbouring colonies. It is remarkable that very shortly after the arrival of Mr. Evan, Mr. Stow was seized with a severe and

protracted illness, resulting—after ineffectual remonstrances on the part of his church—in his finally relinquishing the settled pastorate. It was providential that before this necessity arose, a successor so eminently qualified as the Rev. Mr. Evan had been provided.

Mr. Stow, while he avoided the minister, taking an active part in the politics of the colony, cherished a deep interest in everything that concerned the general well-being of the community, and watched with a jealous and scrutinizing eye any attempt to infringe the civil or religious liberties of the people. When in 1847 the proposal was made to grant "State aid to religion," Mr. Stow was one of its most consistent and strenuous and powerful opponents, and though at that time considerable excitement prevailed on the subject, and perhaps, some passing ill-feeling, we believe there are none in this colony who will not now admit that Mr. Stow was in the only position which a man of his principles and convictions could take, whilst many who then expressed their fears of the result of his policy have lived to see and to confess that their fears were groundless, and that his policy was right.

A heavy debt remained for many years on the chapel, which debt, during the fearfully depressed state of the colony in 1842—4, was a serious incubus on the people, who were unable to raise Mr. Stow's salary in addition to the interest on the chapel debt. A portion of Mr. Stow's stipend had been all along paid by the Colonial Missionary Society; and though this sum was small, finding that his people were in difficulties, Mr. Stow most nobly, and in the truest spirit of voluntarism, declined for two years to take anything from the congregation, depending wholly on what he received from the Missionary Society. He has, on subsequent occasions, displayed a similar liberality of spirit in supplying other churches when in need of assistance, such as those at Kensington and Glenelg. These instances of noble disinterestedness could not fail to be appreciated, and on several occasions handsome testimo-

ials have been presented to Mr. Stow; the first amounted to £500; and on his retirement from Freeman-street Chapel, one of double that amount was presented to him, the contributions not being confined to members of that congregation, but being shared in by persons of all creeds and denominations. Mr. Stow also received a valuable gold watch and chain from the congregation of Clayton Chapel, Kensington, in acknowledgment of his services while they were without a regular minister; and more recently from the same church, on a similar occasion, he received a silver breakfast service. We mention these incidents as illustrative of the many occasions on which the reverend gentleman's noble conduct awoke these grateful feelings, which resulted in these various tokens of genuine esteem. Even now the same grateful spirit works, and whilst we write these lines, a committee is forming for the purpose of taking steps to raise a monument to the memory of the deceased.

In conclusion, we may add, that Mr. Stow was a man of considerable scholastic attainments, and being possessed of good mental powers, he added greatly to his early acquirements by continual reading and study. As a preacher, he was sound, logical, and practical, never descending to claptrap, or aiming at what is called "popularity," but frequently warming with his subject into strains of earnest eloquence, and imbuing his hearers with his own genial emotions. We have already alluded to his powers as a platform speaker, and which were indeed of no mean order. In debate he was keen and closely analytical, occasionally indulging in sharp but not ill-natured satire. He was firm and consistent in his defence of truth and exposure of error. His manners were remarkably quiet and retiring, but urbane and gentlemanly. He was a kind friend, and liberal to those in distress. He was a true colonist, both as to the energy he displayed in his first settlement here, and in the interest he always exhibited in the welfare and progress of the colony. He was, in brief,

a man whom South Australia may be proud to point to as one of her pioneers—one of her Pilgrim Fathers.

The funeral procession included the carriage of His Excellency the Governor-in-Chief, containing the Hon. the Chief Secretary, the Hon. A. Blyth (Treasurer), and Major Brinkley (Private Secretary). The Hon. the Speaker's carriage, containing the Hon. G. C. Hawker, and W. Townsend, Esq., M.P. The Hon. W. Peacock's carriage, containing the Hon. W. Peacock. The Lord Bishop's carriage, containing the Lord Bishop, Major Warburton, the Rev. Canon Farr, and Mr. W. G. Hawkes, S.M. The Hon. G. Tinline's carriage, containing the Hon. G. Tinline, the Hon. J. H. Barrow, Rev. J. Lyall, and the Rev. W. Stonehouse.

There were about a hundred other private carriages and conveyances, and the procession extended about two-thirds of a mile in length. There was never, since the foundation of the colony, a funeral so numerously attended.

On the coffin being taken from the hearse, the Rev. C. W. Evan read passages of Scripture, and then spoke nearly as follows:—

"We have lying before us the mortal form of one whom we have esteemed and loved above many. We cannot but sorrow for his loss, and we consider that this is not forbidden; for our Great Master, who, in a tone of loving sympathy, said to the sorrowing, 'Weep not,' himself wept at the grave of Lazarus. This is to us a day of mourning; we mourn with the family bereaved of one who in an eminent degree possessed qualifications fitting him for the head of a Christian home, and for the social endearments of life. May the Great Comforter console them in this the hour of their deep affliction and sorrow. Many in this large assembly feel that they have lost a friend—one who was wise to counsel and direct them. Ministers of the Gospel feel that they have lost a fellow-worker—a wise master-builder—whose example of toil, during many years, it will be good for them to imitate. They cannot but sorrow that they will see him no more in their assemblies; that they will no more hear his voice, or receive his counsels. The religious body to which he more especially belonged

will feel that they have lost their father in the colony—one who, in part with his own hands, erected the first sanctuary here; and all religious denominations in the colony must feel that they have lost a powerful friend and advocate—one who was truly catholic in his spirit—who lived, not for his own sect, but for the Church of Christ, and who loved all who loved the Lord Jesus Christ—one who, if obliged, as he was at times obliged, to differ from others, spoke the truth in love; and the colony at large has lost no mean citizen. Without any desire to exaggerate his worth, we may safely say that few men have done more for the welfare of the colony than our departed friend; we say this not to eulogize the dead, but to show how great is our loss, and to glorify God on his behalf. He truly lived, he greatly lived while on earth by the grace of God which was in him. He devoted to God those powers which He had given him, and though his life was too short, only three score years, yet if life were measured by the actions which were accomplished, instead of by its duration in point of time, his was a long life. He accomplished a great and a good work before the night came. He finished his course—he fought the good fight—he kept the faith; and contemplating death as the introduction to a new and better life, we may rejoice for him. Loving our friend as we did, and as we still love him, should we not rather rejoice that he has gone home to his Father's house. While here he sometimes groaned, being burdened with cares and trials, but he has now gone to his rest, where there is no more trouble, nor sorrow, nor sighing: he has entered that rest where there is nothing to mar his perfect enjoyment. Let us thank God for the final testimony which he was enabled to give; under painful and complicated sufferings of body he could utter words of joy and peace; he trusted for his security in the cross of Christ alone; his death was a testimony in favour of the Gospel; he had spiritual foes to struggle against, but in his last days they were all vanquished, and he had nothing to do but to die.

Let us give God praise that He sustained His servant in his dying hours, and that he has now joined the host of glorified spirits, the burden of whose song is—'Salvation, and honour, and glory. All power be unto Him who sitteth upon the throne, and unto the Lamb for ever and ever.' His flesh also shall rest in hope we believe that those who have gone before will Jesus also bring with Him at His coming.

'Thou art gone to the grave, but we will not deplore thee,
Though sorrows and darkness encompass the tomb:
The Saviour has passed through its portal before thee,
And the light of His love is thy guide through the gloom.

'Thou art gone to the grave, but 'twere wrong to deplore thee,
For God was thy ransom, thy guardian, and guide:
He gave thee, He took thee, and He will restore thee,
And death has no sting since the Saviour has died.'

And may this scene, so solemn to every thoughtful mind, be deeply written in our hearts. The fashion of this world passeth away. Those who first left their fatherland to settle here, are passing away from amongst us; the work of life is short, the responsibilities of life are solemn, and its issues are eternal. He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall reap life everlasting. May God give us grace that we be not slothful, but followers of them who through faith and patience inherit the promises."

The Rev. M. Hodge then offered prayer, and the benediction being pronounced, a large number of friends walked round to take their last look at the coffin, which bore the following inscription:—

THOMAS QUINTON STOW,
Died July 19, 1862,
Aged
61 Years.

A Proposal for January 1, 1863.

As certainly as the mantle of the ascending prophet fell on Elisha, has that of Nonconformist women in primitive times alighted on their true de-

scendants to the present hour. Doubtless, there would have been men to come out of national establishments, as their predecessors did from the pale of Judaism

or Paganism; though mothers, wives, and sisters had looked on them coldly, or opposed their going with all the power they could exert. But then the ranks would have been thin from age to age, instead of being thronged with those who felt that the voice of conscience *must* be obeyed, whatever were the sacrifice. How many have derived that conviction from a mother's lips, and been sustained in it by a wife's or a sister's devotedness to God, is known only to the Omniscient; but that the men of Nonconformity would have been what they have, had women proved heartless or antagonistic, is beyond belief.

Nonconformist women! I address to you words, not of flattery, but of truth, when I say you are worthy of your noble—your glorious ancestry. Many of you demonstrate now by what you do and suffer in Christ's cause, that had you lived in times of fiery trial, you would have been numbered among its confessors and martyrs. I am sincerely and devoutly desirous that your spirit of devotedness should come into full prominence during this year of special and hallowed commemoration. Shame be on our manhood if we ever veil, much less conceal, our obligations to you. Most appropriate would it be if, when the grandfathers, the husbands, the fathers, the sons, from the hoary-headed sire of three or four generations, down to the little rosy-cheeked boy, are contributors to the Bicentenary Fund, the aged widow, the wife, the mother, the sister—aye, to the little girl who has learned only, that good men and women who suffered for Christ should be remembered,—should drop into the treasury, each one for herself, her own gift. No one of you would refuse to acknowledge your indebtedness to the ministers of the Gospel, and the PASTOR'S RETIRING FUND asks aid, first to secure the gift of thousands of pounds which are dependent on a certain amount being raised by the autumn of next year; and then to make the aggregate £200,000, which alone can secure temporal comforts to him whose age or infirmities forbid him, after a life of labour and honour, to continue minister-

ing spiritual things to others. Another object of incalculable importance to the entire denomination, in the country as well as London, is the MEMORIAL HALL. What if you were to leave this, so far as its library and offices are concerned, to men of business; and to resolve that you will rear the edifice where gatherings will take place, during successive generations, in behalf of the cause of piety and benevolence? Assuredly, this would be, not only a greatly needed, but a noble work—in entire accordance with your own spirit and character—while the merest justice to you would inscribe on its tablet—

THE BICENTENARY MEMORIAL OF THE
MATRONS AND MAIDENS OF
NONCONFORMITY.

May I then ask some of you in each of our churches and congregations to gather together your female friends on the 1st of January next, to consider this proposal; and to send the result so far to the Rev. John Corbin, Bloomfield-street, Finsbury, London, on the first of March; while I will promise that he shall receive one such gathering from some female hand that I can influence; an *earnest*, it may be, of other contributions.

Let no one of you say, "I can do nothing"—how much you can do neither you nor I can tell, apart from enlightened and energetic effort. About forty years ago, I was sitting with four friends, waiting—and we had then to wait for hours—the commencement of one of our great public services. "Miss ——" said one of the party, "what more do you propose to do for the Missionary Cause?" The reply was to the effect, that she did *not* know. But conversation took place; it was arranged that this maiden, with the matron at her side, should call together some evening their female friends; and the result was, that the first year's subscriptions and donations amounted to £102 16s. 3d., the second, to £120 18s. 8d., and similar sums were contributed annually during a long course of years.

These persons, be it observed, did not occupy a commanding position; nor did a proportionate number of ten or five

pound notes, under their influence, realise these amounts. They first formed a circle of their own immediate friends, and it was enlarged by each one in it gathering to it others, who individually became collectors, chiefly of small sums, and conveyed their respective amounts to the Society through one treasurer's hands. "Many a mickle," says the proverb, "makes a muckle;" often astonishing us by the magnitude of the result.

Nonconformist women! worthy as you are of your illustrious ancestry, extending from the times of the apostles

to our own, and reminding us of Mr. [unclear] brilliant image,—

"Like to a circling zone powdered with [unclear]
*You can do anything on which you [unclear]
 gently set your minds and hearts.* Per-
 devoutly this proposal, under a [unclear]
 your individual responsibility, and as [unclear]
 gesting an opportunity for a [unclear]
 genial expression of your love and [unclear]
 tude to Christ, and the Memorial [unclear]
 shall soon be reared, and the Pastor [unclear]
 tiring Fund prove equal to its [unclear]
 mands. C. W.

Extracts from New Publications.

THE BIBLE AND MODERN THOUGHT.*

There may be a stage, however, in the course of serious and thoughtful inquirers, in which their faith in the Gospel itself is unshaken, but their traditional trust in the Bible is sorely tried, and in some measure gives way. With growing thought and knowledge, difficulties once overlooked start out into sudden relief, and may seem for a time to be unsurmountable. They have been accustomed from childhood to hear the Bible spoken of as one book, the Word of God. They examine it more closely with the help of classical knowledge since acquired, and see that it consists of many works, in two different languages, written by many different writers at remote periods of time; and bears traces in every part of its human authorship—in language, grammar, idiom, style, historical features, and even in some cases in its doctrinal tone. They have been accustomed, again, to hear it defined by entire freedom from all error. But they find that errors of translation, errors of transcription, and readings probably defective, though comparatively slight in amount, are admitted almost universally by well-informed scholars to exist within its pages, so that the ideal perfection once ascribed to it seems to disappear. They find numbers

here and there which seem plainly to need emendation; and details, which appear more or less contradictory, and different accounts of the same event. Quotations from the Old Testament and the New do not seem always strictly to correspond, even in words; and the meaning assigned, in some cases, does not appear on the first glance to be the natural and genuine interpretation.

Again, large portions in some of the books of the Old Testament seem to be useless details that bear no stamp of Divinity, and are difficult to reconcile with the theory of a direct, miraculous, and all-perfect inspiration. These perplexities, and a few others of the same kind, when they first dawn upon the young Christian student, without destroying or perhaps sensibly weakening his faith in the Gospel itself, may easily induce him to imitate the Alexandrian mariners, when they cast out the wheat into the sea with their own hands to lessen or avert the danger of total shipwreck. The plenary inspiration of the Scriptures may then be regarded as a superstitious accessory, a needless incumbrance of the Christian faith, which, in an hour of peril, out of love to that faith itself, it may be needful to sacrifice and cast away.

A looser faith in the inspiration of the whole Bible, when it arises from such causes, ought not to be confounded with a settled spirit of unbelief. It may be only

* From an able work published by the Religious Tract Society bearing the above title, and written by the Rev. T. R. BIRKS.

like froth and scum on the surface in a process of fermentation, by which a passive and merely traditional belief is passing into a more powerful, active, and living faith, the new wine of the kingdom of God. Men profess to believe the whole Bible without an effort, when they have never appropriated or applied one single truth. But when some doctrines, or some books, begin to live intensely in their hearts, others may seem by contrast to be like dead branches, which it would be a gain, rather than a loss, to prune away.

Faith in Christianity, and a belief in the inspiration of the whole Bible, may either be confounded together and identified, or too widely dissevered. One error involves some degree of superstition. The other produces a dim and misty faith, with some tendency to a dangerous rejection of the truth of God.

Again, the inspiration and authority of the Bible are not synonymous with entire freedom from the intrusion of the slightest error. We cannot conceive, indeed, that messages from the God of truth should contain the least error, flaw, or contradiction, at the moment when they issue from their heavenly source, and before their actual transmission to mankind. It seems the simplest view, therefore, to ascribe absolute perfection and freedom from error to each autograph, as it proceeded first from its inspired penman, and this simplest view may be the truest also. But it is unwise to place the essence of the doctrine in a circumstance which it nowhere distinctly revealed, and which does not apply to the chief practical difficulty. For the autographs of the Bible have never existed together; the earliest had doubtless perished long before the later ones were written. A Bible, then, gifted with this mathematical and ideal perfection, has never been in the hand of a single human being. The Bible, which alone has been accessible to the great body of the church from the earliest times until now, is, either in whole or in part, a translation from copies of the first originals; and possible, and even actual errors, both of copyists and translators, must be allowed to exist in its pages.

The narrow limit of such mistakes is, practically of the highest importance; but questions of degree, disappear, and one slight or solitary corruption of the text becomes as fatal as the most extensive or the most numerous, when once we define Bible inspiration by the negative character of entire freedom from all error.

The only true and safe definition of Bible inspiration must be of a positive kind. These books are written by accredited messengers of God, for a special purpose, in order to be a standing record of Divine truth for the use of mankind. They are thus stamped throughout with a Divine authority; and this authority belongs to every part, even in that form in which the message reaches every one of us; until clear reasons can be shown for excepting any portion from the high sanction which belongs naturally to the whole. There are two ways in which such an exception may arise. It may be shown by historical evidence that such a verse, or clause, or construction is due to wrong translation, or a defective reading, and is disproved by exact criticism, or by earlier or more numerous manuscripts. Or else the mere fact of a discrepancy may prove in itself the presence of a slight error; though we may be unable to point out, historically, when or how it first entered into the text. Such flaws, however, few in number, and chiefly in numerical readings or lists of names, cannot affect in the least the direct evidence, which affixes a Divine sanction to all Scriptures of the Old and New Testaments.

MINISTERIAL REMOVALS.*

THE learned Jeremy Marsden, an ejected minister, who nearly two centuries ago was invited to become a pastor of a church in Bristol, wrote "Godly Meditations" on his *twenty-second* removal. We have no stern troubles, like those of his day, to drive us from place to

* From a very interesting and instructive address to the students at the Baptist College, Bristol, entitled "Instrumental Strength." By the Rev. O. STANFORD. (Jackson, Walford, and Hodder.)

place; but many of our ministers change their stations with disastrous frequency.

Not long since, not far away, in a certain association embracing eighteen churches, fifteen of the number dissolved their pastoral connexions within less than five years, and four of them changed twice within the same period. Six vacancies occurred during four months; and only three ministers remained undisturbed amid the general perturbation.

This may be an extreme case, but all who have an extensive acquaintance with ministers, will be forced to admit that too many of them enter upon the sphere to which they are invited without taking in the idea of permanence; and that many of them, either on account of ambition or of discouragement never continue in one stay. Besides the harm done to the churches by this evil, it must have a pernicious effect upon the ministers themselves.

The Chinese have a method of rearing an oak from the acorn so that it may never be more than a few inches in size. At intervals the tiny seedlings are transplanted from place to place, tried in a variety of soils, and receive scientifically a succession of checks to their growth, so that in the end they may become trees in miniature, interesting curiosities of littleness. The mind may, after its

nature, be brought under the same a similar process, and suffer a corresponding fate. No unsettled life can thrive. Let a minister's life pass that of a tree which is time after time plucked up and planted again, and power will never grow. All the harm will come to him, because he is the mere victim of the experiment, its agent, bringing it about by his restless folly and busy contrivance. The neglected study, the divided heart, the self-centred thought, the petty feelings, the broken time, the temptation to repeat from each new pulpit the old sermons, the habit of looking upon the pastoral relation as one that may lightly come and lightly go, the effect in the transference of pastoral offices, the force exhausted by the labour of setting all kinds of machinery in motion in order to reach some more advanced rectorial charge—such are the frequent consequences of the disposition for which you are warned; and therefore easy to see that this disposition in a minister will arrest the development of his influence, if not of his whole capacity; and that a man that is under the dominion of what Bernard calls "a vagabond and unstable heart" never can be great or strong.

English Nonconformity.*

THIS bicentenary year has called forth an unusual amount of interest in the progress of religious thought, and the course of ecclesiastical events during the sixteenth and seventeenth centuries. What were the real character and objects of the Puritans and Presbyterians,—how they sought to obtain the recognition of their principles in the face of the court party,—how they conducted themselves towards their opponents in the day of their power,—how they were treated when royalty and Episcopalianism again

* "English Nonconformity." By ROBERT VAUGHAN, D.D. (Jackson, Walford, and Hodder.)

rose into the ascendant,—how they held their faith and bore their sufferings until they obtained toleration,—what was their relation, at different epochs, to the more advanced Nonconformists, such as Independents and Baptists,—how Nonconformity passed into separation and Dissent,—how the great principles which lie at the foundation of modern Dissent were gradually elicited, and came to be widely acknowledged?—all these questions, and many like them, have been raised by the associations and discussions of the present year. It was therefore most desirable that a volume should be prepared, with the express purpose of

answering such questions, and of rendering a more full and satisfactory account of the religious features of those times, than is to be found in ordinary histories. To this task Dr. Vaughan addressed himself at the request of the Bicentenary Committee; and, as the result, has produced the work before us. It was very natural that they should select for the purpose so distinguished a veteran in the cause of Nonconformity. Their choice has been ratified by public approval. The book is written with the author's usual ability; and is well fitted to give the general public, adequate information respecting "Religious Life in England, before 1660;" "The Confessors of 1662;" and the fortunes of "English Nonconformity, since 1662." Dr. Vaughan does not affect the cold impartiality of the judge, who feels bound to merge all personal sympathies in his endeavour to hold the balance between conflicting parties; on the contrary, he openly avows that his heart is with the Puritans, and the noble band of ejected ministers. He does not, for a moment, conceal his belief that in the main, they were right; that they struggled for principles which are of priceless worth; and that, with all their faults, they deserve to be held in everlasting remembrance. In fact, one feature in his volume which will be thought by most, to give it especial value, is, that it contains a full and clear refutation of the ignorant misstatements, and unjust accusations, by which certain Episcopalian writers have sought, during the current year, to disparage the Puritans and their cause. The characteristic excellency of the volume consists in the judicious selection and clear narration of the facts of Nonconformist history, such as our churches ought to be familiar with;—in the distinct exposure, and satisfactory refutation, of some of the falsehoods which are current in certain quarters touching our Puritan ancestry,—in the full exposition of the great principles underlying the struggles of the past,—and in the suggestion of thoughts and lessons to the Nonconformists of the present day, which they will do well to study and ponder.

We have given so many historical illustrations of the seventeenth century during the present year, that it will not be expected of us to dwell on the main topics of Dr. Vaughan's work; but we are sorry we have not space for an analysis of the interesting review he gives of earlier facts and later developments.

In the latter part of the volume, when speaking of the year 1672—during which James II. granted an Indulgence to the Nonconformists—Dr. Vaughan observes:—

"From manuscripts existing in the Privy Council Office, we learn that more than 3,000 applications were promptly made from different parts of the kingdom for licences to erect or use edifices for public worship. When it is remembered that there were Nonconformists who scrupled to make any such application, these numbers will be felt as warranting the conclusion that after twelve years of relentless persecution the conscientiousness and piety of the land must have been found largely among the dissenters. It was at this juncture that the Presbyterians and Independents instituted the weekly lecture at Pinner's Hall, which did not come to an end before 1695."

As an illustration of the nature of these licences, and to prevent any unsupported inferences being drawn as to the number of dissenters at the time, it will be interesting to adduce the following examples, supplied by the Rev. G. Gould, in his valuable Introduction to St. Mary's Chapel case:—

"Licence to John Collings, to be a Presbyterian teacher, in Jonathan Wilson's howse, in the parish of St. Stephen's, Norwich. 30 Apr.

"The howse of Jonathan Wilson, in the parish of St. Stephen's, Norwich, licensed to be a Pr.* Meeting Place. 30 Apr. '72.

"Licence to Martin Finch, to be a Congr.† teacher, in the howse of Nichas. Withers, in St. Clement's parish, Norwich. 10 June.

"Like to Thomas Allen, in the howse of John Knight, in the parish of St. Andrew's, Norwich. 10 June.

"Like to John Corie, in the howse of

* Presbyterian.

† Congregational.

Rich. Knight, in the parish of St. George of Colgate, Norwich. 10 June.

"Like to Enoch Woodward, in the howse of John Toft, in St. Clement's parish, Norwich. 10 June.

"Like for the howse of Nicholas Withers, in St. Clement's parish, Norwich, for Congr. 10 June.

"Like for the howse of John Knight, in St. Andrew's parish, Norwich. 10 June.

"Like for the howse of John Toft, in St. Clement's parish, Norwich. 10 June.

"The howse of John Barnham, in St. Andrew's parish, Norwich, Pr. 29 June.

"Licence to Benj. Snowden, to be a Pr. teacher in the howse of John Barnham, in St. Andrew's parish, in Norwich. 29 June.

"Howse of John Dearsely, in St. Andrew's, in Norwich. July 25."

The following remarks, which occur at the end of the volume, are so just and forcible, that we cannot forbear quoting them:—

"When we plead that religion should be left to the individual conscience we do not plead for a senseless individualism. Every man is bound to avail himself reverentially of all the sources of conviction within his reach; and in innumerable ways is to subordinate the less to the greater, for the sake of united action. But to deny that the *ultimate* decision on all grave questions should be with the personal judgment, would be to put an end to individual responsibility, and to introduce a remedy much worse than the disease. The right of private judgment, properly understood, is opposed to the abuse of authority, not to the use of it. But in religion, if there is not individual liberty, there is no liberty. 'A free church, in a free state,' said Count Cavour, in his last moments, good—so

far as it goes. But the great thinkers of France are looking beyond the *individual* on this question, and are ready to set as their watchword 'freedom of *conscience*.' It would be easy to show that the doctrine of personal right and liberty, claimed long since by our independent forefathers, is commending itself to the advanced intelligence of *England*. Nonconformists suffer little now from bad laws. That stage of evil is *passed* away. But let not our *Episcopalian* neighbours account it strange: there are still signs of discontent among us. Churchmen cannot persecute us after the manner of their fathers: they often persecute us bitterly, in the manner of their own. The many forms of social disparagement, disorganisation, and wrong to which Nonconformists are exposed as such it would require some space to describe. So long as our *Established* Church shall continue to be of great vested interest it is, so long as 10,000 quarters, all that can be done to discredit, to depress, and to crush it will be done. Our very strength subjects us to penalty. A weak dissent might be despised, a strong dissent is an object of fear, and we all know what the courses are to which fear generally prompts. Were the *Episcopalian* church in England a free and self-sustained church, the motive to this policy would cease, and the policy would come to an end. But the cause is not likely to be removed; and so long as human nature is what it is, a church conditioned as the Church of England now is, will be sure to be, to a large extent, a persecuting church. We may be told that we profess to be Christians and should know how to bear these things. No doubt we should, and we must try to do so—but let our friends bear in mind that we are men, and not angels."

Brief Notices of Books.

Ellice. A Tale. By L. N. COMYN. (Longman, Green, Longman, and Roberts.) This book will, we think, be deservedly popular with young people. It is well written and interesting, and the whole tone of it is good. The characters are natural and not too perfect; though any boy would do well to strive to copy Gerard in his beautiful unselfishness and constant strivings to do right; and Ellice, also, is in many re-

spects, not unworthy of being made a model.

Zululand. A Mission Tour in South Africa. By the Rev. G. H. MASON, M.A. (London: Nisbet.) Mr. Mason went out in company with his wife, in a missionary character, independent of all societies. The interesting volume before us gives a narrative of his adventures, written with much vigour and vivacity. Many of its criticisms on colonial policy,

in South Africa, in connexion with Caffres, are very sensible.

Christ Stands Without. A Book for Children. By the Rev. T. ALEXANDER, M.A., Chelsea. (London: The Book Society, 19, Paternoster-row.) The Book Society has girded itself with strength, and bids fair to take that commanding place in the field of public usefulness to which its noble origin entitles it. It is sending precious little books from the press with a rapidity which shows that its labours are appreciated by a discerning public. Mr. Alexander has a loving heart, and the valuable gift of talking great thoughts in little words to the young folks. We trust that many of them, reading "Christ Stands Without," will hear this voice, and open the door that He may come in, as He has graciously promised.

The Workers and their Work: or, Counsels and Stimulants for Spiritual Labourers. (London: The Book Society, 19, Paternoster-row.) Here we have sensible counsels and healthy stimulants, which all who are engaged in Christian labour may profit by. The little book is pleasantly divided into chapters. The first is entitled, "The Work Distinctive and Dignified;" the second, "The Work Impeded, yet Progressive;" and the third, "The Work Difficult, but Remunerative."

My Life, and What shall I Do with it? A Question for Young Gentlewomen. By an OLD MAID. (London: Longman, Green, Longman, and Roberts.) This little book is written especially for educated young persons who have the leisure and the will to employ their own advantages in the improvement of the poor. The object is to point out to them the best way in which to prepare for usefulness; but whilst speaking of the good that may be done amongst the working classes, the author does not omit to inculcate the importance of home duties. This volume may be read with great interest and much profit.

Something to Amuse You: A Book for the Young. By HARRIET D'OYLEY HOWE. (London: Wertheim, Macin-

tosh, and Hunt.) A pleasant story for little children, answering to its title, and also affording instruction.

Familiar Colloquies between a Father and his Children. By JOHN MIDDLETON HARR. (London: Ward and Co.) Parents will find this work an excellent aid to the Sabbath-training of their children, upon which so much depends. If there be an air of weariness and gloom, resting like a cloud, over the Sabbath home; if the Catechism be made a mere lesson to get by rote; if the Bible be degraded to a task book, or if the sacred hours are allowed to pass indolently away, is it to be expected that the Sabbath will be a delight, the holy of the Lord and honourable? But let the course of Mr. "Truefather" be adopted, and, with the blessing of God, the happiest results must follow.

Stop and Think; or, Words of Counsel for the New Year. (London: The Book Society, 19, Paternoster-row.) A soul-stirring little book, illustrating the extreme danger of thoughtlessness. "Oh! how much misery has been caused in the world," exclaims the author, "through the want of a little thought. Many a noble ship has been lost at sea, many a fine city reduced to ruins, and many a once happy family made miserable, through these four little words, *I did not think.*" This witness is true; wherefore, good reader, order fifty or a hundred copies of "Stop and Think," and give them to your young friends as New-Year's gifts.

Ralph Saunders, or the School-boy Friends. (Book Society, 19, Paternoster-row.) A very excellent book for the young of both sexes, with a moral, which will prove of service to the old as well as the young. We like the work because there is such a healthy tone about it; and because it is calculated to inspire kind and noble feelings in the hearts of those who, under the temptation which success in the attainment of a contested object offers, might be led to indulge in the bitterness of an unsanctified rivalry. We heartily commend the book.

Obituaries.

EDWARD SAMUEL PORTER, eldest son of the Rev. Edward Porter, of Cuddapah, East Indies, was born at Vizagapatam, in the year 1838. In his early childhood he manifested an interest in the natives, and used, with infantile simplicity, to

say that he too "would be a missionary and preach to the people who worshipped idols, that they might love Jesus." While yet a little boy, he accompanied his mother, with his brother and sister, to England. Being a child of naturally

quick temperament, he needed much watchful care; and when, in 1848, it became necessary for his parents to leave him behind on their return to India, it became a matter of deep anxiety to whose care he should be entrusted. As at that time there was no "Boys' Mission School," it was finally decided to place him with the Rev. A. Stewart, at Holloway. There the instructions he received exerted a beneficial effect upon his mind, to which he often afterwards referred, but he always keenly felt the separation from his parents. In that bitter trial, perhaps the bitterest among the many privations of a missionary's life, the separation between parent and child, it is a mistake to suppose that the father and mother are the only sufferers. The children feel it more than they appear to do, and feel it to the end. Greatly do they need the affectionate sympathy of Christian friends. It would be difficult to say how much the subject of this memoir was indebted, while a boy at school, to the wise counsel and tender care of an affectionate aunt and two kind ladies, who frequently invited him to their house, and watched over his faults and failings with a most loving Christian care.

On leaving school he was placed in business with Mr. Blackett, of Newbury, where he attended the ministry of the Rev. Henry March. At this time he manifested no decision on religious subjects, and it was matter of regret to his friends that he seemed disinclined to aid in any of the religious institutions connected with the congregation to which he belonged. But the Spirit of God was at work upon his heart. The influence exerted on him by the daily contemplation of his master's Christian consistency, and by the means of grace on which he attended, gradually awakened in his mind an earnest longing to become the possessor of real religion. Meanwhile he received letters from his parents in India, urging upon him the importance of carrying out his early desire to do something for the glory of God and the good of others. To this his reply was, "Until I have reason to believe that I have myself been taught of the Spirit, I dare not attempt to teach others." A letter from his mother, entreating him to "*look to Jesus*" at all times, even in the midst of business, and in his most trivial annoyances, was greatly blessed to him. Of this letter he says, "I kept it in my pocket-book till it was nearly worn out, and many a time, when I have felt sad or perplexed, I have just gone behind the

shop, read it, and wept, and *looked to Jesus.*" This was a turning point in his history. He now dedicated himself solemnly and entirely to the service of God. From this time he sought opportunities of doing good to others; he became a Sabbath-school teacher; he was then a member of the church. Soon afterwards he aided in forming a Village Men's Association, and also became a village preacher. Whilst occupied with these various schemes of usefulness, his mind became deeply impressed with the obligation resting upon him to devote himself to the work of the ministry. Daily was he exercised, in deepest feelings of heart, as to his motives in this sacred matter. His letters, during this period, were most touching; indicating his intense longing for so high a calling, yet mingled with a fear that any unworthy motive should enter and pollute the sacrifice which he was laying upon the altar of his Lord. In conversation with his friend and employer, Mr. Blackett, and his pastor, Mr. March, he decided to remain in business until the expiration of his apprenticeship. His next step was to go to Newbury and offer himself to the London Missionary Society, as a missionary student; an offer which was accepted. But Newbury was not left without emotion, for he regarded Mr. Blackett as a spiritual friend, as well as a kind and judicious master. Edward S. Porter was the third who had quitted that establishment to enter on ministerial work; his predecessors being the lamented Mr. Harris, who fell with Williams on the shore of Bramanga, and Samuel Kipps, who, after a short course of usefulness at Reading, entered into rest.

The first year of his study was spent at Bedford, where he took his turn with the other missionary students in preaching in the villages. Many and touching have been the expressions of affectionate regard felt for him by the villagers, and his labours amongst them were in the highest sense not in vain. In 1858 he removed to Cheshunt College, and never was a student more happy in his college life. But his career was destined shortly to close. In 1860 his dear and only brother, was removed from earth to heaven, in the twentieth year of his age. This severe trial greatly affected him, and produced a depression of spirits which never entirely left him. Frequently he complained of languor, and was troubled with a slight cough, which was said to arise from the throat; still he continued his studies with unabated

energy till the summer vacation of 1861. During the vacation he was advised entirely to rest from study; but his delight was to preach the glorious Gospel. The last place at which he preached was Bedford. His subject was heaven. It was then observed, by some who heard him, that he looked as though he were himself hastening to the blessed country of which he spoke. His father left England for India on September 12th, 1861, with the firm expectation that Edward would follow, with his mother, in the spring, there to labour with him in proclaiming amongst the heathen "the unsearchable riches of Christ." On the day after his father's departure he returned to Cheshunt. He was very anxious to be there on the first morning of the reassembling of the students, that he might be present at the introductory devotional meeting. "That is the best beginning," he said; "if we do not begin with prayer, we cannot expect to go on well." But disease very shortly developed itself to an alarming extent, and his medical advisers ordered his immediate removal from college to the South coast. To leave Cheshunt was an unspeakable trial to him. His feelings, at that time, can be best gathered from the following extracts from a letter written to his fellow students:—

"Hastings, Nov. 27—29, 1861.

"My dear Brothers,—It was my intention to write a letter to you all, soon after I left the place to which my heart clung, for circumstances did not permit me to say good-by to you, nor to give utterance to thoughts and feelings that lay on my heart. A rapid increase of weakness, during a harassing week in London, prevented my doing as I intended. Your very kind letter of sympathy, however, which I received about a week since, has urged me to make an effort to write. Accept my warmest thanks for your sympathy, and be sure that I shall treasure your letter. I fear that my college days—those happy days—are ended, and when one reaches this crisis in his history, certain serious thoughts pass through the mind, and strong, sad emotions rise in the heart, that he cannot and would not suppress. So at least I have found it. * * * *

It is difficult to realize that in simple *waiting we work*. The trial of separation from you and dear Mr. Reynolds, and all the old associations of the old place, was one that went very deep. I feel it perhaps more than any pain, more than even the waiting. But it is the dis-

cipline that He, whose wisdom never errs, sees that I need; it is the cross He has given me to bear, for—

" 'There's a cross for every one,
And there's a cross for me.'

"By and by, if bearing it make me holier, and better fitted for the work He has given me to do, I may be able to sing—

" 'Oh, precious cross! oh, glorious crown!
Oh, resurrection-day!
Ye angels from the heaven come down
And bear my soul away.'

"God, however, has been very loving to me, and given me submission to bear all. Still pray for me that the trial may be sanctified; but pray with thanksgiving, for, through the lovingkindness of God, my health is better. And rest assured that I have not forgotten you. I often think of and pray for you. You have my best wishes for success in the work you are pursuing. As students of the Divine Word, may you be earnest truth-seekers, and have the joy of finding the treasure! May you be 'too genuine to be sanctimonious, too earnest to be frivolous, and may clear views and profound convictions give you all the strength of sincerity.' As disciples of the holy and loving Jesus, may your daily lives set forth the beauty of His matchless character! As preachers of the glorious Gospel, may you be so wrapped in the sublime truth you speak, so keenly sensible of your great responsibility, so filled with the Holy Ghost, and so *emptied of self*, that by you, as a means, brands may be plucked from the burning, and the church incited to holy work! As pastors of the flocks, over whom God may, in a short time, place you, may you be faithful, never cringing to power, or wealth, or position, but ever daring to do the right deed, and speak the right word, and declare the whole counsel of God! May you be able to sympathize with the suffering, and comfort the distressed! As missionaries of the cross of Christ, may some of you, at least, go forth, strong in faith, brave men and true, yet humble and relying on God! And when the field of labour is reached, when opposition and difficulties meet you, may the promise, 'Lo, I am with you always,' uphold and cheer you! And though your name and labour, your suffering and self-sacrifice be all buried in obscurity, and never blazed abroad in the world, may the thought that the records of heaven contain all these, and that to your own Master you stand or fall, strengthen your

high and holy motive! Above all, may you have the joy of seeing the desert place become as the garden of the Lord.

"With these, my best wishes for you all, believe me, my dear brothers, to remain, yours most sincerely and affectionately,

"EDWARD SAMUEL PORTER."

What remains to be told of his illness and death is contained in the following letter from his mother, written after his decease, to the students of Cheshunt College:—

"Bedford, March 28th, 1862.

"My dear Gentlemen,—The expression of sympathy which you kindly sent on hearing of the removal of our dear son, was put into my hand just as I returned from seeing his beloved remains deposited in the grave. In the absence of his dear father, I had been 'to the grave to weep there.' It was a sweet solace to receive, just at that time, such a tribute of affection to one so loved. From the kindly feeling manifested to my dear Edward, I may reasonably suppose you would wish to hear a little about him after he left Cheshunt. The bitter sorrow of leaving college told upon him fearfully the first week, and seemed to increase the progress of disease. A day or two after he left, he said to me—'The bitterness is over, but, O mother, it will never be forgotten; I can never tell you the pangs it has cost me.' He never adverted to college, or the happy time he spent there, without the deepest emotion. The change to Hastings seemed, for a short time, to benefit him; and then he became bright and hopeful in the prospect of carrying out his long-cherished desire of going to India. But, alas! that hope was soon damped. Unfavourable symptoms again increased, and depression of spirits followed, which was, at times, very painful. This arose from the struggle of giving up the hope of labouring in his Master's service. One afternoon, after a night of great suffering, he said to me—'Mamma, I wish to have a long talk with you; I feel that I am getting weaker, and disease is growing stronger. I begin now to think that it is not the will of God that I should recover. I have a strong desire to do so for the work's sake; but I think now I am quite willing to live or die, so that *God may be glorified*. Willing to wait, or ready to go. My removal may be the means of stirring up some of the students at Cheshunt to take up the work which I must relinquish. If I live till the annual meeting, I should like to send a note to ask some of them to devote their lives to mission work. Oh! it is a glorious work!

It is worth living for, to preach Christ to the heathen.' Many other strong expressions of earnest devotedness followed; and then, collecting himself, he said—'But now for the neglect at college—the neglect of *health*. Oh, my dear mother, I was wrong; but it is too late now. I did not take sufficient care of my health. I was not strong, and I could not do the same work, in the same time, many other men did, but I felt it *must* be done, and I overtaxed my strength. I worked at night, when I ought to have been sleeping. I did it conscientiously, and I believe God will forgive me. I cannot accuse myself of having wasted time. I felt I was at college for a *sacred purpose*, and I *durst* not swerve from it. But if I should live to preach again, I should not only preach the Gospel for the soul, but the "Gospel of the body," as good Dr. Brown called it.

"Often when being read to (it was but little that he was able to read himself), he would say, 'What a text that would be to preach from!' and, with tears in his eyes, he would exclaim, 'It is a glorious privilege to preach the *Gospel*!'

For a few weeks the balance seemed to waver between living or dying, and he said, 'Oh! I wish, with Alfred Vaughan, I were above the fear of a bad symptom, or the hopes arising from a good one. My daily prayer is that these sufferings may be the means of making me more holy—more Christ-like.' About a month before his death, he said to his medical attendant, 'Doctor. I wish you to tell me plainly, do you think I shall ever be able to go to India?' 'Oh, my dear fellow,' said the doctor, 'we will talk about that another day.' 'No, doctor, I wish you to tell me candidly, as a faithful man, what is your real opinion of my case. I am not afraid to hear it; and I would rather know.' The doctor then, in the kindest and most Christian way, told him that the disease was making rapid progress, and, when leaving him, said, 'I hope I have not distressed you by any observations I have made.' With a smile, almost heavenly, he said, 'No, doctor, I thank you heartily; to be with Christ will be far better; I am quite satisfied.' In the evening, with much composure, he said to me, 'Well, dear mamma, I think we may now consider it settled.' 'What is settled, dear?' 'That I am going *home*; and I am quite willing. There is higher service there, and perfect purity. And Christ is there. Oh! it will be far better. Only I do feel so much for you

and dear papa, and dear Hattie. But I should like to go to Bedford.' 'Why, dear? I thought you did not wish to go there.' 'I *did* not, but *now* I do. I spent part of my boyhood there; I was a student there for some time,' and then, with considerable emotion, 'dear Ben (his brother) is there.' 'Yes, dear, and you would like to be laid by him?' 'Yes, close by his side.' For a few days he was very calm and peaceful; the Word of God being his chief comfort, particularly many of the Psalms, and the Epistle to the Philippians, and he only regretted that pain and weakness prevented long-continued communion with God. But a letter from India was put into his hand; before I was aware, he read it. Big tears stole down his cheeks, but he said nothing. He appeared low and distressed for several days, when he said, 'Dear mother, after that conversation with Dr. Hale, I told you I felt it was settled, and I was quite satisfied; but those letters from India have brought me back again. Joseph's letter (a letter from one of our catechists), and papa's, have made me long again for India. That glorious work! Oh! must I give it up?' Tears rolled down his cheeks; I endeavoured to calm his mind by reminding him there was higher service in heaven, which would never be interrupted by sickness; that there the sun would never smite, the trees never fade, the waters of the river never fail, which could not be said of India; and that in his Father's house there was a mansion prepared for him. 'Yes, yes,' he replied, 'but we cannot be instrumental in saving souls *there*; but pray with me, mother, pray *now*.' After this he became more calm, and said, 'It is all right, if God be glorified.'

His weakness increased so rapidly, that it was much feared he would not bear the journey to Bedford, but his childlike confidence in God's love and power kept him up. 'I have asked God to give me strength, and I believe *He will*.' And so it proved. He bore the journey far better than we could have supposed it possible. On the Saturday evening following he appeared particularly happy, and was in communion with God nearly all the time. Although his sufferings were very great, a smile, almost heavenly, was on his face. I said to him when he went into his room, 'You have been very happy this evening, dear.' 'Oh! yes; I have not had such continuous communion with my Father for some time, and it has made me so happy.'

"During that night the last conflict commenced, but he was kept mercifully calm. At one time he said, 'I shall soon leave the cross and receive the crown;' and then began—

"To thee, oh dear, dear country,
Mine eyes their vigils keep.'

I finished the verse, and he said, 'That will do.' - After that his very favourite hymn was repeated to him at his request.

"Jesus, lover of my soul.'

And—

"On Jordan's stormy banks I stand.'

"During the night his mind wandered for a short time, but even then the ruling thought was predominant: he was at the Mission-house, then going to India, and speaking of other missionaries. Once he asked me, 'Is dear Mr. Reynolds here?' During the Sabbath he was very calm, and sometimes joyful. Once he said, 'Oh! heaven, heaven, heaven! how bright! You cannot see it as I can.' Then, turning to the nurse, he said, 'Do you love Jesus? I hope you do.' Satan did not leave him free from his fiery darts. He said to me, 'O mother, mother, that fearful temptation! pray for me; pray for me!' I did so, and said, 'Think of Jesus, dear, and it will go;' and almost unconsciously I began—'Gentle Jesus, meek and mild.' He took up the words immediately, and finishing the last line of the verse, said most sweetly, 'Suffer me to come to Thee.' Then, looking at me, he said, 'It is gone. Oh! I do so love the name of Jesus; I do love Him!' * * * Soon after this, fixing his eyes upon me, he said, 'Oh! mother; He calls me.' 'Who, dear?' 'Jesus. He says, Come. Oh! I come—I come. Let nothing hinder. Go on. Make haste. I come—I come!' With heaven beaming in his face, he said, 'Oh! my Father, I do thank Thee with all my heart.' 'What for, dear?' 'Oh! for everything.' Claspings his hands, he said, 'Father, into Thy hands I commit my spirit.' One more thrust from the enemy was permitted to grieve him, and, with a painful expression, he said to me, 'They are trying to prevent my entrance. Can they, dear mother?' 'No, dear, no. Jesus has said, *I will* that they also whom Thou hast given me, be with me where I am.' 'All right,' he said, and then, extending his arms, exclaimed, 'I *must* go to heaven. I come—I come!' These were his last words, and in a few minutes, as in a sleep, his spirit passed away. I stood by until it was over,

and then could not forbear exclaiming, 'Thanks be to God who hath caused him to triumph! Oh! death where is thy sting?'

I did, indeed, feel it to be one of the greatest privileges of my life, that my Heavenly Father should have given me a post of such high honour as to attend this heir of glory until he reached the portals of the heavenly world. Twenty-three years ago I received him as a loan, and now I have given him back into the same hands which had fashioned him for the heavenly inheritance. But, my dear sirs, although he has obtained unutterable gain by the change, I have lost a loving son; the church has lost a member; the heathen world has lost a missionary. Will you pardon me if, in his name, I ask you if there are none among you who will take up the standard he has laid down? Must India have one missionary less because Edward Porter has been called away? Shall not two or three more be found in Cheshunt College who shall willingly offer themselves to go in his stead? My dear husband's agonizing letters would plead for this; the letter from Joseph, the catechist, would plead for it too, as in words of simple simile he asks that more men, as Gospel engineers, may be sent to extend the Gospel railway. Do pardon my earnestness; I know India's wants. A residence of more than twenty years among her idolatrous inhabitants has taught me more than books can ever tell you. And now, having finished the work which my Heavenly Father has given me to do here, which has been to commit to the grave my two beloved sons, and twice to exclaim, 'The strong staff is broken, and the beautiful rod';—although, as a mother, I would fain take my seat under the cypress beside their tombs, and spend hours in the luxury of grief;—yet, as a missionary, I feel it my duty, though a stern one, to gird myself up again; and, in the strength of the Lord of Hosts, to go forth with the only one left of my five dear ones, to join my beloved husband, who is working in solitude and sadness; and, as long as life shall last, to labour on, telling the glorious story of a Saviour's love, and how through Him death, the last enemy, can be destroyed, and everlasting glory may be attained. If, from the removal of our dear son, an increase shall result to the missionary band, I shall feel, with many more, that God, who is 'wonderful in working, hath done all things well.'"

REV. SAMUEL BROWN.

THE commemoration year of the death of the two thousand honoured men who were faithful to truth and conscience, witnessed the removal from this world of many devoted servants of the church, whom He hath called to join the consecrated band who have gone before. Whilst some of these have occupied conspicuous stations, and their names are widely known and revered, others, who have been praying and working in more retired spheres, have answered the Master's call when He has addressed them—"Come up hither;" and they have entered "into the joy of the Lord."

Amongst the earnest and patient though unobtrusive labourers in the Lord's vineyard, who have been called hence, is the subject of the following brief notice, which may be a means of stimulating some Christian hearts to stronger confidence in the Divine faithfulness to His servants:—

SAMUEL BROWN, the late pastor of the congregational church, Long Ashton, near Bristol, was born on the 21st of December, 1792, at Taunton, Somerset, and was descended from a family which had been long connected with Nonconformity in that town.

Having been deprived of his father by death when eight years old, he was indebted for a careful religious training to a Christian and judicious mother, who, by the blessing of God, was enabled by the means of laying the foundation of those strong principles which his subsequent life clearly developed.

The pulpit of Paul's Meeting, Taunton, was occupied, in Mr. Brown's youthful days, by the Rev. Isaac Tozer, whose memory was cherished by him with great veneration, and to his earnest ministry he traced early serious impressions.

It was, however, on coming to Bristol to commence the active duties of life, that, being led to attend the preaching of the Rev. William Thorpe, at Castle Green Chapel, he ever afterwards attributed his being brought into clearer and fuller views of the method of salvation to the powerful presentations of Divine truth to which he was there permitted to listen.

This period proved to be the crisis of his spiritual being. Abiding convictions of the verities of our holy religion were wrought in the heart by the Spirit's teaching, and he felt the duty as well as privilege of uniting with the Lord's people, being then in his twentieth year.

There mingled with Mr. Brown's first and freshest thoughts of religion a desire to be wholly devoted to the ministry of the Gospel; but this was overruled by his friends, who entertained for him somewhat different views of life.

But his Heavenly Father had designs to be accomplished in him which it was not for any earthly powers to frustrate, and in later years it furnished cause for thankful acknowledgment, when the train of events, in Divine Providence, was calmly reviewed. Shortly after joining the church, one of his pious associates being accustomed to preach at Long Ashton, a village in the vicinity, he encouraged Mr. Brown to exercise his gift in "holding forth the word of life."

Accordingly, when about one-and-twenty years of age, he delivered his first sermon at Bedminster, from that powerful appeal of an inspired writer, "How shall we escape, if we neglect so great salvation?" And, as he enjoyed considerable liberty in this first effort to serve the Lord by preaching, he continued to repeat the attempt as opportunities arose.

In a short time after this the illness of his friend, who supplied the pulpit at Ashton, brought about his introduction to the people there, as an occasional preacher.

The acquaintance thus formed ripened by degrees into permanent intimacy, and Mr. Brown became the constant visitor of the village congregation, over which he afterwards presided with honour, acceptance, and success, for more than forty years.

After long delay and solicitude respecting the important matter, he was fully separated to the work of the ministry, for the sake of which, promising worldly prospects were cheerfully relinquished; and he entered with devout thankfulness upon the sacred work on which his soul had been long intent.

On the 28th of February, 1827, he was solemnly set apart to the ministerial office at Castle Green Chapel; the Rev. William Thorpe, Dr. Leifchild, and other brethren taking part in the service. With consecration of heart and life did he now fully enter upon village labour, rejoicing that the Lord had "counted him faithful, putting him into the ministry."

His ministrations were rendered peculiarly acceptable and useful, from the ease and facility of expression with which he was blessed, as well as from their deep tone of solemnity and unction, which was calculated to arouse serious impression. Always welcome in the abode of suffer-

ing and death, into how many a rural cottage and peaceful home of that neighbourhood has he taken the message of salvation, and proved a blessing to the inmates in the season of heavy sorrow!

Mr. Brown was eminently a man of prayer; a lover of the truth, and of all good men; whilst his lowly estimate of himself, which was ever apparent, cast a pleasing lustre over his untiring devotedness to the work of the Lord. It was felt to be a painful trial that declining strength necessitated a withdrawal from the pastorate for some few years previous to his decease. Yet he was privileged in enjoying continual opportunities for usefulness after his retirement into Bristol, and had great comfort in his preaching engagements with various churches in the vicinity. But for him the close of life was approaching, and a season of quiet waiting was appointed. After an extended period of active service, and in submission of soul, he was enabled to acquiesce in the Divine will.

At the commencement of the present year he recorded again in his diary, "My times are indeed in His almighty and gracious hands for life or for death; may abundant entrance be afforded through our dear Redeemer into His everlasting kingdom and glory, whenever He sees fit to call me hence." The spirituality of heart and life which had distinguished him during his course, strengthened as he neared the heavenly home. To a dear friend he said—"I think my affliction has been sanctified in two ways; it has led me to live more upon Christ, and has weaned me more from worldly things." He was enabled with a steady faith to lay hold on the precious promises of the everlasting Gospel, and would urge those around him to adhere steadfastly to its grand and saving, yet simple truths. He had long been weak and sinking, and at times heavily afflicted, so that he was inwardly conscious that he must soon be parted from his endeared earthly connexions, and join the holy and happy company above.

To such as were in constant intercourse with him during his last days, his experience bore a manifest resemblance to the description of the pilgrims by Bunyan, who, having arrived at the margin of the river, were waiting for the signal which was to summon them into the Celestial City.

Our friend's preparation to depart was habitual, and no further testimony could be desired. On Sabbath evening, June 15th, he attended service at the Tabernacle, and on the following night his

Divine Master called him home. When death, as God's messenger, appeared, he said, "I am going. Pray for me;" thus revealing, in the last moment of consciousness, the upward, heavenward tendency of his mind. He was "looking for the mercy of our Lord Jesus Christ unto eternal life." Our beloved friend's mortal remains were laid in Brunswick Chapel Burial Ground; six ministerial brethren attending the funeral, as well as relatives and friends by whom he was loved and esteemed.

On the following Lord's-day a funeral lecture was delivered at the Tabernacle by the Rev. John Glendenning, from the appropriate words of the apostle, Philippians i. 21.

The successor of Mr. Brown, the Rev. Joseph Ryall, also improved the event at Ashton Chapel, from 2 Timothy iii. 7, 8. This service was attended with feelings of most solemn interest by the people, between whom and the departed minister there had subsisted such a long and faithful attachment.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

REV. GEORGE CORNEY.

THIS faithful servant of Christ was born at Keymer, in the county of Sussex, in the year 1794. His father, a wheelwright of respectable standing, and for many years a rigid adherent of the Established Church, had fourteen children, of whom the subject of this sketch was the youngest but one. When about ten or twelve years of age, he was providentially led, in company with his mother, to attend upon the ministry of the excellent Thomas Jones, who had been appointed to labour in that vicinity under the auspices of the Countess of Huntingdon. It pleased God to bless this good man's labours to the mother and her son, both of whom were shortly led to embrace the truth in the love of it. The reality of the change which had been effected in the mind of the youth soon began to manifest itself in the most decisive manner. His immediate and instinctive concern was to make others acquainted with that precious Gospel which had imparted peace and comfort to his own soul. Accordingly, he set about devising some definite plans of usefulness. He first succeeded in banding together a group of young men, who agreed to meet at stated times in a hay-loft for prayer. He was also instrumental in organizing a Sabbath-school in con-

nexion with the church to which he belonged, and by his zeal and perseverance in this department of Christian labour, he very much endeared himself to his pastor, and at the same time rendered him material aid. His services were soon solicited in the neighbouring and more destitute villages, and he was invited to preach the Gospel in cottages adapted for the purpose. In the prosecution of these labours of love, his industry and aptitude for the work of the ministry became more and more apparent; and when the desire for that work was fully matured, he obtained admission into the college at Hackney, then under the presidency of Dr. Collison. Here he "filled his course" to the satisfaction of all parties, and on leaving college he was sent forth, recommended to the esteem and confidence of the churches.

Having successively exercised his ministry, during brief periods, in connexion with the Surrey Mission, and afterwards as pastor at Cratfield and Newmarket, he eventually succeeded to the pastorate at Barking, vacated by the removal of the Rev. J. West to Bellingham Green. Here, having found a settled rest, he remained, exercising a ministry of considerable efficiency and of unimpeachable consistency for the lengthy period of twenty-four years, preaching the Gospel with no uncertain sound, and enforcing the doctrines he proclaimed by the most exemplary conformity to them, both in the spirit and the letter. While his conscientiousness was at times put to the severest test, and he was called to pass through divers and peculiar trials, by the grace of God the gold did not "become dim," nor was the fine gold changed. Time only served to vindicate his true worth, and to invest with greater weight his position and influence.

As a preacher, his aim was to commend the truth to every man's conscience in the sight of God. Affecting neither novelty nor originality in his discourses, he took care to charge them with evangelical truth, and the composition of them, which were delivered *memoriter*, evinced how regularly and carefully they were studied. He never offered unto God that which cost him nothing. In the prosecution of his labours at Barking, notwithstanding many local discouragements, he found supreme delight, and it cannot be doubted that those labours will end in a large reward.

His naturally vigorous constitution at length began to decline, and he was painfully sensible at times that his energy was abating. Under a deep sense of

honour lest the cause of Christ at Barking should suffer through any degree of incapacity on his part, he began, though with great reluctance, to entertain the idea of resigning his charge, and was induced to do so in the spring of 1859, and to retire to the neighbourhood of Manchester. His friends at Barking, however, did not allow him to leave them without presenting him with a substantial token of their esteem, in the form of a purse of gold. Their kindness was as balm to his spirit under a separation, which on his part was felt to be peculiarly painful. For a short time after he retired to Manchester, he continued, with much acceptance, to occupy various vacant pulpits in the counties of Lancashire and Cheshire, and these happy engagements tended much to reconcile his mind to his withdrawal from stated service, and yielded to his spirit, which was fast ripening for heaven, a full measure of satisfaction. Cherishing the impression that the air of Manchester was unfavourable to his health and spirits, both of which were seriously giving way, he removed to a village a few miles distant, hoping thereby to recover strength. Indications, however, were soon manifest that his frame was fast dissolving, and that his end was near. Suitable means having been tried in vain to arrest the progress of disease, he at length abandoned the hope of getting better, and prepared himself for the worst. His sufferings in his last illness were extreme, but by the grace of God he was enabled

to endure them without the slightest manifestation of impatience, or the faintest complaint. The fear of death, which had always hitherto been very formidable to him, he was now most mercifully enabled to surmount, and he would discourse most calmly and cheerfully with his family and friends as long as he retained the power of utterance. He manifested an especial concern for the salvation of every member of his dear family, and many times signified that he trusted they would all meet him in heaven. His desire for the salvation of all about him was also equally manifest and emphatic. Owing to the progress of the disease in his throat, he became unable to speak, and even to whisper, but before his speech utterly failed, he gave ample evidence that his soul enjoyed a calm and blessed peace. His affectionate wife on one occasion reminding him that the Saviour's promise was good, he replied, "Yes, it is; and what is more, it is kept." And on another occasion he observed, "I want to go home,—it is not far." At length, being worn out by protracted suffering and abstinence from food, he peacefully expired, April 28, 1862, in the blessed hope of life eternal beyond the grave, through the merits of his Lord and Saviour.

We may, indeed, "glorify God in him." May the mantle of this man of God descend on all his surviving children. "Mark the perfect man and behold the upright: for the end of that man is peace."

Our Letter-Box.

To the Editor of the Evangelical Magazine.

SIR,—Are your readers acquainted with the interesting Christian work which is being carried on by the Evangelical societies in France? The evangelization of that country is surely next in importance to that of our own, considering the relation in which the two nations stand to the rest of the world. The enlightened public opinion of liberal Frenchmen, an active and increasing minority, is perhaps our best practical hope for justice to Rome and Italy, and for moderation and wisdom in the exercise of the vast power France wields in Europe. French colonies, French arms, are extending in various parts of the world; French priests and sisters of mercy are invading our mission stations and emulating Protestant efforts in the

Pacific Ocean, in China, and the East; and yet the small but noble band of Christian men who are labouring with apostolic simplicity to spread the religion of the New Testament in France itself, the nucleus of all this power, are left almost unnoticed and unhelped by our British churches. The following circular issued by the committee of the French Evangelical Society will show the pecuniary straits to which they are at this moment reduced; at a period too when outward difficulties from the intolerance of government are diminishing, and the blessing of God is enriching them with marked and abundant spiritual prosperity. While we do not grudge a thousand pounds to prepare and send a single missionary to China where he will be met by the arts and opposition of Jesuits from a French propaganda, will not ordinary

prudence induce us to extend our pecuniary help to a work in which the same amount will support not less than a dozen useful and effective agents at the fountain head? We might speak of generous sympathy with men who are struggling for the cause of our common Lord in the very stronghold of the enemy, for they are "worthy" for whom we "should do this." On both these accounts it cannot be that British Christians will withhold their help from their foreign brethren in these financial crises which it is so difficult and painful to tide over. While the physical suffering in our own manufacturing districts presents the nearest claim on our liberality, these spiritual works, dear to the hearts of Christ's people, and which feel so distressingly the pressure of the public calamity, must not be allowed to perish while any efforts on our part can save them.

The circular referred to and addressed by the above-named society to its friends, is as follows:—

"Paris, August 14th, 1862.

"SIR AND DEAR BROTHER,

"You have received the first bulletin in the thirtieth year of the French Evangelical Society's existence. You can satisfy yourself as to the blessings God has granted to our work since the last annual meeting (in April): the chapel at Fongueure (Charente) so long closed, (nine years by the prohibition of the local authorities,) now re-opened: the schools of Haute Vienne in full prosperity after so many years of interdiction; well-prepared young ministers coming forward to give us their help and to fill all the vacancies in our stations; in Paris the really extraordinary development of the work in the old stations, and the new one in the centre of the city already presenting the most gratifying appearance. This is what God has done for us and by us. In the presence of these results you have seen by the same bulletin our miserable receipts since the annual meeting.

"The engagements undertaken for the thirtieth year amount to 136,700 francs (£5,468).

"We have received since the commencement of the financial year 14,000 francs (£560).

"There remains to be paid before the end of the year 122,700 francs (£4,908).

"We do not include in this calculation the deficit of 18,000 francs (£720), with which the last year terminated. The

available funds which enabled us to wait for subscriptions in arrears are exhausted because nearly all our remittances are behind-hand. We know that our friends will not abandon us, but hasten to our assistance. We have no more disposable resources; we know not where to turn to them. The American crisis has extended and re-acted everywhere. This explains the delay of our receipts, and justifies only too well our cry of alarm. If it is not listened to we must We dare not think what we must do! And this in full spiritual prosperity! But our faithful friends will not forsake us. Two figures set before you our position better than any amplification: the one being the amount of our expenses regulated with the strictest economy, the other the sum of our receipts. If the latter be not altered by the generosity of our brethren, it will be like condemning to destruction one of the noblest evangelizing enterprises, a work which it has been given us to undertake and to carry on for thirty years in our country. We shall say no more, but commend ourselves with confidence to the purposes which such a situation, considered by our brethren in the presence of God, will inspire.

"For the Committee,

"V. DE PRESSENSE, Treasurer.

"FREDERIC MONOD, Pastur.
Secretary."

There are two or three societies in this country which would, I presume, willingly forward funds for the assistance of our French brethren in this emergency, as the Foreign Aid Society and the Evangelical Continental Society. Will you allow me also to mention one formed in the midland district a few years since,* and which will gladly convey contributions for this object. Such communications to be addressed to Henry Manton, Esq., Hagley-road, Birmingham, or George Elkington, Esq., Frederick-street, Edgbaston, Birmingham, *for the French Evangelical Society.*

Perhaps your publishers also would kindly receive donations for the same purpose.

I am, Sir,

Yours very truly,

E. L.

* The Birmingham Ladies' Continental Association, which is in direct correspondence with the Evangelical Societies of France, Belgium, and Geneva.

Charity for Others' Faults.

WHAT we look through determines what we see. I have made this conclusion from frequent glimpses at the office-window and through it. Our neighbour just below passes frequently—judged through the middle pane of glass, second row, his nose is considerably above the middle of his face, and his eyes are green. A great mistake. He has bluish-grey eyes, and his nose is quite equal to the average, both as to shape and position. Why, then, these false impressions he makes upon me in passing? Is it due to the window? Dear, dainty friend, do you suggest that it needs washing? I believe it does, and the glass is imperfect besides. A new, perfect pane of glass, and some pure water, would alter our neighbour's complexion as well as that of the window.

The world is all blood-stained when we look through a red glass, and grass-green from sky to pavement when we look through a green one; so I say again, what we look through determines what we see.

There are some who look at the world through windows rendered misty with prejudices, and dimmed by self-love.

The good and evil of another's life seen through them assume shapes unreal as a dream. Oh! for the blessed washing of charity, to give clear sight to, such as these!

The world, in want of a comparison, says, "Cold as charity," and some charity we see which glitters like ice to the eye of the observer—how much keener, then, the chill to the heart of him who receives it! St. Peter, writing to the brethren of early days, says, "Have fervent charity among yourselves." From cold to fervent marks a long range on the thermometer—it must be that Christ expects from those who have named themselves by His name, something unlike what the world expects from her own. The one takes up the fault of a brother, handles it conspicuously, gives it loud-spoken pity, and forgives it in word. The other digs, unobserved, a shaded grave, lays the brother's fault within it, and leaves it without mark or headstone for the long grass to grow up and hide all trace. Such is the charity which "suffereth long and is kind."

JOHN EARNEST.

Diary of the Churches.

Oct. 9.—Masey. A new chapel was opened here, the old edifice not being large enough. The Rev. T. Aveling offered the dedicatory prayer, and preached on the occasion. A public meeting was held in the evening. J. Rickett, Esq., in the chair. The Revs. Messrs. Bendall, Horscraft, Marriott, Telfer, and Barker, B.A., took part in the proceedings. The building will seat 200 persons, and the cost will be about £320, which sum has been raised with the exception of about £80.

Oct. 14.—Worksop, Notts. The half-yearly meeting of the Nottinghamshire Association was held in the Westgate Chapel. In the evening the Rev. John Stokes was recognised pastor of the church assembling there. The Rev. A. Guthrie read the Scriptures; the Rev. J. Wild and the Rev. J. Matheson, B.A., delivered addresses; and the Revs. C. Wilson and E. Workman conducted the devotional exercises.

Oct. 16.—Godalming, Surrey. The Rev. T. Davies, B.A., of Cheshunt College, was ordained pastor of the church

here. The introductory prayer was offered by the Rev. A. E. Lord; and an address on "The Nature and Constitution of a Christian Church," given by the Rev. W. Morgan. The Rev. J. S. Bright proposed the usual questions; the ordination prayer was offered by the Rev. J. Hart, and the charge was given by the Rev. H. Allon. The Rev. D. Thomas preached in the evening to the church and congregation.

Oct. 16.—Wraysbury, Bucks. An elegant and convenient chapel was opened in this little village. The Rev. J. C. Harrison preached in the morning, and the Rev. Dr. Leechman in the evening. The other parts of the services were taken by Revs. L. Hall, G. Hawson, Robert Wilkinson, Esq., and W. Buckland, Esq. Nearly £60 were collected during the day. The cost of erection is £700; the amount subscribed before the opening £420.

Oct. 18.—Great Horton, Yorks. A public recognition service was held at the Independent Chapel, to receive the Rev. G. H. White, of London, as pastor of

the church. The Rev. J. Packett commenced the proceedings by giving out a hymn; the Rev. J. H. Beevers read the Scriptures, and the Rev. J. M. Calvert offered prayer. The chairman made a few remarks expressive of his sympathy for the place, the people, and occasion, and called upon Mr. S. P. Myers to state to the meeting how the church became acquainted with their new pastor. After a few practical remarks, Mr. Myers called upon the Rev. G. H. White to signify his acceptance of the call, which was done. The Rev. J. R. Campbell, D.D., gave the address to the pastor, founding remarks upon the apostolic injunctions to Timothy. The Rev. G. H. White then stated his views of doctrine. After the singing of a hymn the Rev. H. J. Betts addressed the people, and selected as a motto, "Encourage him." The doxology having been sung, the Rev. J. Mather concluded with prayer.

Oct. 19.—North Riding Congregational Association. A sermon was preached by the Rev. A. B. Attenborough, in connexion with this Association. On the following evening a public meeting was held, Alderman Wilson presiding. Addresses were delivered by the Revs. W. D. Purdon, J. C. Potter, &c.

— Wivenhoe. A meeting took place in the vestry adjoining the Independent Chapel, Wivenhoe, for the purpose of taking leave of the late minister, the Rev. G. O. Frost, who has accepted an invitation to become pastor of the church assembling in Beaumont Chapel, Woodbridge, Suffolk. A public meeting was held in the chapel, when addresses were delivered by several friends; after which the senior deacon, Mr. John Wright, in the name of the church and congregation, presented Mr. Frost with a handsome silver tea service. The teachers and scholars, also, of the Sabbath School, presented their beloved pastor with a very handsome reference Bible, with suitable inscription, as a small memento of their attachment. On the following Sabbath evening Mr. Frost preached his farewell sermon, from 2 Cor. xiii. 11.

Oct. 20.—Bristol and Gloucestershire Congregational Union. At the autumnal meeting of this Union the Rev. E. J. Hartland read a paper on "Ministerial Education," and intimated that Bristol would be an excellent sphere for an institution having that object. The Revs. Dr. Brown, J. Edwards, and Messrs. H. Cossham, W. D. Wills, and H. O. Wills, promised liberal support for some years.

Oct. 21.—Upper Norwood. The new Congregational Chapel near the Crystal Palace was opened for divine worship. The building was originally connected with the Established Church, and consecrated by the Archbishop of Canterbury. It has been purchased for £10,000 by the Congregational Chapel Building Society. The Rev. S. Martin preached in the morning, and the Rev. Dr. Spence in the evening. The edifice will at present seat about 550 persons, but galleries can be added.

— Ludlow. The Association of the Independent Churches of Salop held its autumnal meetings at Ludlow. In the morning and afternoon meetings for business were held, and a public meeting in the evening under the presidency of Thomas Barnes, Esq., M.P., the Treasurer. Addresses were given by the Revs. W. Paton, J. Lockwood, B.A., G. Wilkins, H. Badger, G. Smallman, and R. G. Soper, B.A.; the devotional exercises being conducted by the Revs. G. Smith and H. Warner.

— Hampshire Association. The annual meeting of this Association was held in St. James's Street Chapel, Newport, Isle of Wight. On Tuesday evening the Sunday School Union met at a public meeting in the chapel. Mr. Dowman, of Southampton, presided. On Wednesday morning the ministers and delegates assembled, in the same place, to receive the report for the year, and for the despatch of the general business of the Society, Rev. H. J. Martyn in the chair. The Rev. Peter Ward, of Andover, preached in the evening, and the services were closed by the celebration of the Lord's Supper.

— Surrey Mission. The autumnal meeting of this Mission was held at Dorking. The Rev. T. Aveling preached in the afternoon, and in the evening a public meeting took place, addressed by the Rev. Messrs. Soule, Lord, Lees, Hart, Anderson, Davies, Roe, Waite, Adeny, Heal, and J. Payne, Esq. The Rev. J. S. Bright presided.

Oct. 22.—Holloway. A meeting was held to welcome the Rev. Mark Wilks as pastor of the church here, F. J. Appleford, Esq., the senior deacon, presiding. The Revs. F. Tucker, A. Hannay, and J. Pulsford, delivered addresses and cordially welcomed the new minister.

Oct. 23.—Fulbourne, Cambs. The chapel here having been considerably enlarged, was re-opened, when sermons were preached by the Revs. R. Robinson and W. Grigsby. A public meeting was

also held, when the Revs. Messrs. Bennett, Finlayson, Perkins, Davey, Burgess, and G. Livett, Esq., took part in the proceedings. On the following Sunday sermons were preached by the Rev. W. Pollard Davies. The chapel will now seat about 450 persons.

Oct. 23.—Colchester. The foundation stone of a new Independent Chapel, Zion Walk, Colchester, was laid by S. Morley, Esq. T. S. Barnes, Esq., delivered an address, after which the audience adjourned to the Baptist Chapel, where a sermon was preached by the Rev. Dr. Vaughan. In the evening a meeting was held in the public hall, when the Revs. S. S. England, E. Jones, T. W. Davids, R. Langford, W. Simpson, S. T. Williams, Messrs. Fenton, Perry, Lewis, Daniel, and other gentlemen, addressed the meeting.

Oct. 25.—Frome. Rook Lane Chapel, which was built in 1707, was this day re-opened, after having been closed for seven months for alterations and additions. The Rev. Newman Hall, LL.B., preached two sermons. The Revs. J. E. Drover, R. P. Erlebach, H. M. Gunn, H. J. Chancellor, &c., took part in the services. On Thursday evening the Rev. N. Haycroft, M.A., of Bristol, preached, and on the following Sunday the Revs. S. Luke and E. Edwards. Various other meetings were held, at which many of the neighbouring ministers were present. The alterations have cost about £1,200.

Oct. 26.—Bedford. The Rev. William Alliott, having completed the thirtieth year of his ministry, the church and congregation assembling in Howard Chapel have built new school-rooms as a memorial of the event. Sermons were preached this day by the Rev. J. Jukes and J. Frost. On Monday evening the Rev. Dr. Alliott preached, and on Tuesday a public meeting was held, John Howard, Esq., Mayor, presiding. The Revs. J. Latrobe, C. Carter, J. T. Poulter, J. J. Insull, J. Hillyard, W. Griffith, and Mr. Anthony, took part in the engagements. The total expense of the buildings is about £650.

— Chelmsford. New London Road Chapel was re-opened, after being enlarged. Sermons were preached morning and evening by the Rev. Dr. Vaughan.

Oct. 28.—Salford. The Rev. Samuel Chisholm, late of Huddersfield, having accepted an invitation to become the pastor of the Independent Church assembling in Chapel Street Chapel, Salford, a recognition meeting was held, when the Rev. D. E. Ford offered

prayer, and addresses were delivered by Revs. Dr. Parker, Robert Bruce, M.A., J. B. Paton, M.A., F. G. Lee, S. S. N. Dobson, B.A., and Messrs. Frost and Cox.

Oct. 28. — Surrey Congregational Union. About seventy Independent ministers and lay gentlemen met at Kingston, having been invited by B. Scott, Esq., Chamberlain, to form a Union for the county of Surrey. A successful meeting was held in the Independent Chapel, and the project met with unanimous approval.

— Worthing. The opening of the Christian Literary Institution and Schools, for which the public are indebted to the Rev. W. Bean, took place this day. Sir Morton Peto, M.P., was called to the chair, and the Rev. W. Bean, after offering prayer, explained the objects of the Institution. The Revs. J. N. Goulty, Dr. Campbell, Paxton Hood, Dr. Barker, Dr. Collet, and J. Pilcher, Esq., also spoke. A meeting was held in the evening, at which the Revs. J. Stanley, W. Legg, R. Peart, R. P. Daniell, Esq., and E. C. Stanford, Esq., were also present.

Oct. 29.—Dorset County Association. The autumnal meeting was held at Skinner Street Chapel, Poole. Addresses were delivered by Revs. J. Thomson, S. Williams, J. Hargreaves, U. B. Randall, M.A., and F. Beckley; and prayers offered by Revs. B. Gray, B.A., and W. Lewis.

Oct. 30.—Farnworth. The new Congregational Church, erected in Albert Road, was opened for public worship, when a sermon was preached in the afternoon by the Rev. T. Raffles, D.D., LL.D., of Liverpool; and in the evening by the Rev. F. J. Falding, D.D., theological tutor in the Independent College, Rotherham. The estimated cost of the building was £2,500, but with the extras, the amount will be about £2,600. Towards this sum subscriptions have been promised, including £1,000 from R. Jopp, Esq., amounting to £1,750, so that there remains about £850 yet to be raised. The following ministers were present:—Revs. Robert Best, W. H. Davison, Samuel Clarkson, J. H. Ouston, J. Thompson, Mr. Williams, a returned missionary from Shanghai, W. Jackson, minister of the place, and Elijah Jackson. The Rev. W. Jackson gave out hymns in the afternoon; the Rev. R. Best read the Scriptures and offered prayer. Dr. Raffles preached from Romans xiv. 7: "For none of us liveth to himself." The service was concluded

by the Rev. E. Jackson. In the evening Dr. Falding delivered a discourse from Romans x. 1: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." The following Sunday Dr. Fraser, of Airedale College, preached in the morning; and the Rev. G. D. Macgregor in the evening.

Nov. 1.—Wibsey, Yorks. The foundation stone of a new school, in connexion with the Independent Chapel here, was laid by W. E. Glyde, Esq. In the evening, a public meeting was held, the Rev. James Innes in the chair, when B. Harrison, Esq., and other friends addressed the meeting. The outlay on the schools will be about £500, and they are raised as a memorial of the late respected pastor, the Rev. John Paul.

Nov. 2.—Abbey Chapel, Romsey. This edifice was re-opened after having undergone extensive repairs and alterations. The Rev. W. Crosbie, M.A., LL.B., preached. On the following evening there was a public meeting, F. Buckell, Esq., presiding. The Revs. H. J. Chancellor, H. H. Carlisle, F. S. Williams, J. Shearn, G. Dowman, Esq., and Mr. W. B. Crockford took part in the proceedings. The expenses incurred amount to about £1,000.

Nov. 4.—Wickham, Essex. A neat place of worship having been erected here, a commemorative meeting was held, and a sermon preached by the Rev. S. Steer. Addresses were afterwards delivered by the Revs. Messrs. England, Bentley, J. Steer, and Wilkinson. Mr. Maitland, of London, preached to the people on the following Thursday.

Nov. 5.—Suffolk Congregational Association. The autumnal meetings of the Eastern District of this Union were held at Lowestoft. The Rev. E. Jones delivered the introductory discourse. The meeting for business was presided over by the Rev. R. Lewis, the Revs. G. Hinde, J. Raven, E. Grimwade, Esq., Mayor, M. Prentice, Esq., and W. V. Barnard, Esq., taking part. A public meeting was held in the evening, when addresses were given by the Revs. G. Wilkins, G. O. Frost, C. S. Carey, and others.

— Hey Head, North Cheshire. A chapel was opened in this hamlet, and sermons preached on this day and the following Sunday by the Revs. T. M. Herbert, M.A., S. Hooper, and W. Urwick, M.A. A meeting was held on the 10th, when W. E. Melland, Esq., took the chair. The Rev. E. Morris, Mr. C. Whitehead, and others spoke.

Nov. 5.—Uak, Monmouthshire. A new Congregational Chapel was opened here, when two sermons were preached by the Rev. George Smith. The Revs. J. Thomas, T. Rees, F. Pollard, W. Campbell, M.A., and G. Cozens took part. On the following Sabbath the Rev. Mr. Lockwood preached morning and evening. The entire cost of the building will be about £1,000.

Nov. 6.—East Boldon, near Newcastle. The foundation stone of a new chapel was laid in this place by Andrew Cannon, Esq. The Rev. H. J. Robjohns delivered an address, and the Revs. W. Parkes and J. Wills offered prayer. A meeting was afterwards held, presided over by Mr. T. Davison. Several of the neighbouring ministers took part in the proceedings.

— Old Meeting House, Norwich. A meeting was held to commemorate the purchase of the freehold of this venerable place of worship, with which six of the noble band of confessors of 1662 were identified. It was founded under the pastorate of the Rev. W. Bridge, M.A. The pastor, the Rev. J. Hallett, read a statement, and the meeting was addressed by the Revs. G. Gould, J. Alexander, T. A. Wheeler, P. Colborne, J. Stoughton, Mr. Brightwell, and Mr. Fillett.

— Wivenhoe Independent Chapel. The recognition of the Rev. J. R. Smith, as pastor of the church assembling in the above chapel, took place. James Penny, Esq., presided as senior deacon. Messrs. Sadler, Moore, Murrells, and Burrell addressed the meeting, and cordially welcomed Mr. Smith. Other friends spoke, and the pastor concluded with prayer.

Nov. 7.—London Congregational Association. A meeting of the representatives of the churches now forming the Eastern District Union of this Association, was held at Stepney Meeting, T. Scrutton, Esq., in the chair. Samuel Morley Esq., and the Rev. J. H. Wilson attended as a deputation from the Parent Society. The Revs. J. Kennedy, M.A., J. Curwen, and other ministers and gentlemen took part in the proceedings.

— Kingstown, Dublin. A meeting was held for the purpose of recognising the Rev. John Sugden, B.A., as pastor of the Independent Church. H. Leachman, Esq., presided. The Revs. W. Urwick, D.D., and A. King delivered addresses. The Rev. W. L. Giles, T. Dixon, Esq., J. P., and G. Foley, Esq., also spoke, and the Rev. J. Hands offered prayer.

— Great Finborough, Suffolk. A

new chapel was opened here this day as a branch of Stowmarket Chapel. The Rev. J. Raven preached in the afternoon, and in the evening a public meeting was held, the Rev. J. Reeve presiding. Addresses were given by Messrs. C. Talbot, A. Jackson, S. Dewar, M. Prentice, and L. Webb. On the following Sunday, Messrs. E. Grimwade and M. Prentice conducted the services.

Nov. 10.—Selston, Notts. A public recognition service was held to welcome the Rev. Thomas Chapman as pastor. Alderman Herbert presided. Addresses were delivered by the Rev. T. Colledge (pastor of the church for the last twenty-five years, who has been obliged to retire through ill-health). The Rev. T. Chapman gave a brief outline of his doctrinal views, and the aim of his ministry. The Rev. T. Matheson, B.A., delivered an address on the "Bicentenary of 1662;" the Rev. C. Clemance, on the "Mutual Relation of Pastor and People;" the Rev. A. Mines, on "Sabbath School Instruction, and its Relation to the Church;" and the Rev. J. Dale, on the "Various Departments of Christian Activity."

Nov. 12.—Woodbridge. The ordination of the Rev. F. Hastings, as pastor of the church assembling in the Quay Meeting, took place. The Rev. E. Jones gave an address; the Rev. Mr. Carnson proposed the usual questions; the ordination prayer was offered by the Rev. J. Raven; the Rev. S. M'All delivered the charge; and the Rev. E. Price preached in the evening. The Revs. Messrs. Anthony, Frost, Hinde, Gay, Talbot, Sergeant, &c., took part in the services.

Nov. 17.—Long Ashton, Bristol. The Rev. H. Shrimpton was recognised as

pastor of the church here. The Rev. J. Hyatt offered prayer; the Rev. J. Glendenning asked the usual questions; the Rev. D. Thomas, B.A., offered the recognition prayer; and the Rev. G. Wood, B.A., gave the charge. A public meeting was held in the evening, H. O. Wills, Esq., in the chair. The Revs. S. Luke, G. Phillips, S. Hebditch, H. Quick, E. H. Jones, and others were present.

PASTORAL NOTICES.

The Rev. Frederick Smith, of New College, London, has accepted an invitation to become pastor of the church worshipping in Providence Chapel, Springhead, near Manchester.

The Rev. E. Jeffery, of Oulton, Norfolk, has accepted the oversight of the church assembling at Bethel Chapel, Cheadle, Staffordshire.

The Rev. A. Warner has resigned the pastorate of the church at Oaken Gates, Salop, and accepted the call of the church at Sedgley.

The Rev. Thomas Davies has accepted an invitation from the church at Painswick, near Gloucester, to become their pastor.

The Rev. C. C. Burnett, of New College, St. John's Wood, has accepted a call from the church at Bethel Chapel, Sheerness.

The Rev. W. D. Corken, late of Carrickfergus, has accepted the pastorate of Boston Road Church, Brentford.

The Rev. G. R. Bettis, of Hackney College, has accepted the invitation of the church at Sleaford.

The Rev. Septimus March, B.A., of Cheshunt College, has accepted the pastoral oversight of the church assembling in Albion Chapel, Southampton.

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CONTENTS.

INTRODUCTION.

CHAP. 1. State of Parties.	CHAP. 8. Plots.
" 2. The King's Return.	" 9. The Passing of the Bill.
" 3. The Worcester House Declaration.	" 10. The Interim.
" 4. Venner's Insurrection.	" 11. The Crisis.
" 5. Savoy Conference.	" 12. Conformists and Nonconformists.
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	Appendix.

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INDEX.

BIOGRAPHICAL SKETCHES OF MEN OF 1662

	<i>Page</i>
Baxter, Richard	523
Bunyan, John	715
Greenhill, William, M.A. . .	459
Howe, John, M.A. . . .	651
Owen, John, D.D. . . .	587

MEMOIRS

Bingley, Rev. C., Droylesden .	685
Brown, Rev. Samuel, Long Ashton	862
Budden, Mr. William, Kensington	102
Burnet, Rev. John, Camberwell .	491
Clayton, Rev. George, London .	670
Corney, Rev. George, Barking .	864
Eccles, Rev. William, Ilfracombe .	23
Falk, John, the German Philanthropist	733
Horne, Rev. T. Hartwell, B.D., London	371
Leifchild, Rev. John, London .	597
Muir, Rev. J. H., Sheffield . .	294
Porter, Rev. Edward Samuel, Cheshunt College	857
Reed, Rev. Andrew, D.D., London	239
Sherman, Rev. J., Blackheath .	228
Stow, Rev. T. Q., Adelaide . .	847

HAUNTS AND HOMES OF THE EJECTED.

No. I	209
II.	273
III.	377

SKETCHES OF THE MARTYR CHURCH OF FRANCE.

Part I. Its Beginnings and first Witnesses	1
II. The Massacre of the Vaudois of Provence . .	145

SKETCHES OF THE MARTYR CHURCH OF FRANCE.

	<i>Page</i>
III. Conspiracy of Amboise and its consequences . . .	279
IV. Colloquy of Poissy—Attempt at Comprehension: Reaction and Civil War	469
V. The Massacre of St. Bartholomew, 1572 . . .	533
VI. The Edict of Nantes . .	725

THE LOLLARDS.

Part I.	13
II.	87
III.	154
IV.	219

WOMANHOOD OF NONCONFORMITY.

No. I	291
II.	477
III.	605
IV.	666

HOMILIES.

Afraid to Die	383
A Good Start	19
A Word upon Heaven . .	540
Battle of Life	149
Battle with Sorrow . .	287
Charity for others' Faults .	867
Crook in the Lot . . .	658
Day Dreams	664
Does your Soul prosper? .	9
Do not Linger	466
Exceeding Abundantly . .	720
Future Glory	591
Joy-Givers	730
Law of God	846
Making the Best of it . .	99

HOMILIES.	Page
Narrative of the Nativity . . .	843
Proposal for January 1, 1863 . . .	850
Righteousness of God . . .	158
Sermon by Rev. Mr. Jolly, 1662 . . .	20
Sermon by Rev. Owen Stockton, M.A., 1662 . . .	804
Sowing in Tears, Reaping in Joy . . .	95
To Mothers . . .	475
We all do Fade as a Leaf . . .	800
Where did You get it? . . .	93
Wrecked . . .	216

ESSAYS, &c.

Apostles' Faith in Christ before and after his Death . . .	779
"Black War," The . . .	165
Days of 1683 and 1688 . . .	661
Death of Moses . . .	789
"Dissenting Interest" in London, A.D. 1695 . . .	386
"Ejected Ministers," The . . .	73
Hare on the Acts of Uniformity . . .	25
Individual Character of the last Judgment . . .	81
London "Congregational Year Book" for 1731, Part I . . .	543
London "Congregational Year Book" for 1731, Part II . . .	601
Modern Persecution . . .	162
Our Colonies, No. I . . .	40
Our Colonies, No. II. . . .	242
Red Cross Street Library . . .	223
Satanic Agency . . .	529

REVIEWS.

Bushnell's Nature and the Supernatural . . .	172
Colenso's Credibility of the Pentateuch . . .	811
Dorner's Doctrine of the Person of Christ . . .	390
Gausman's Canon of the Holy Scriptures . . .	613
Grellet's Quaker Missionary . . .	550
Heard's New Wine in Old Bottles . . .	390
Henderson's The Petersburg Philanthropist . . .	484
Hill's Scripture Types . . .	487
Lacroix's Missionary Work in India . . .	301
Legge's Chinese Classics . . .	679
Meditations on Death and Eternity . . .	675
Roberts' St. Matthew's Gospel . . .	743

REVIEWS.	Page
Robins' Defence of Faith . . .	110
Sortain's Memorials of Rev. J. Sortain . . .	35
Vaughan's English Nonconformity . . .	534

EXTRACTS FROM NEW PUBLICATIONS.

A Word to Men of Business . . .	480
Bible and Modern Thought . . .	852
Bible Women in London . . .	117
Character of Christ; an Argument for His Gospel . . .	736
Christ's Love to us . . .	231
Crisis, The . . .	547
Death of Thomas Paine . . .	482
English Refugees in Geneva . . .	606
Evangelical Nonconformity in Australia . . .	79
Example of patient Continuance in Well-doing . . .	611
Glorious Premonitions . . .	108
Grand Resource, The . . .	611
Heroism in the Hartley Colliery . . .	167
Is the Negro my Brother? . . .	31
Making others Happy . . .	169
Ministerial Removals . . .	853
Minister's Grace, The . . .	226
Old Slave, The . . .	479
Our Help from Above . . .	299
Peace in the midst of Pain . . .	106
Pioneer Pastor, The . . .	28
Prison Life . . .	453
Pruned Vine, The . . .	298
Religion in Palaces . . .	108
Royal Truths . . .	107
Sabbath in Times of Trouble . . .	297
Tenderness of Jesus . . .	166

BRIEF NOTICES.

Adams' Exposition of Second Epistle of Peter . . .	817
Adams' Men at the Helm . . .	618
Adams' Wild Flowers, Birds, and Insects of the Month . . .	490
Aids to Faith . . .	177
Alexander's (Dr. W. L.) Christian Thought and Work . . .	178
Alexander's (T.) Christ stands without . . .	657
A. L. O. E.'s Shepherd of Bethlehem . . .	39
A. L. O. E.'s War and Peace . . .	307
Anderson's Memorable Women of Puritan Times . . .	178

BRIEF NOTICES.	Page
Angus' Handbook of the English Tongue	115
Annals of the English Bible	114
Bacon's Thoughts on the Holy Scriptures	490
Baird's Beaten Oil for the Light of Life	818
Balfour's History of a Shilling	307
Bateman's Heart Melodies	747
Beresford's Sorrow	618
Bible in the Holy Land	489
Bible Reader's Help	683
Bicentenary Prize Essays	619
Bickersteth's Sayings of the King	305
Birks' Bible and Modern Thought	115
Black Bartholomew and the Twelve Years' Conflict	307
Boarrman's Christ the Rock	748
Book Society's Sixpenny Packets	748
Bowen's Memorials	817
Brown's Crushed Hopes Crowned in Death	116
Brown's Exposition of the Hebrews	488
Brown's (J. B.) the Soul's Exodus and Pilgrimage	176
Bullock's Syrian Leper	306
Bunting's Sermons	38, 394
Burgon's Letters from Rome	623
Bushnell's Christian Nurture	816
Carey's Strength of Judah and Vengeance of Asshur	617
Casali's Basutos	239
Cerne's Sunlights and Shadows	555
Charles and Josiah	617
Chester's John Rogers	116
Clarke's Foreign Theological Library	682
Coleman's English Confessors	115
Comyn's Ellice	856
Cooper's Death Personification	39
Connant's Earnest Man	115
Courtney's Joseph and his Brethren	618
Craig's Scriptural Coincidences	747
Dewar's Believer's Treasury	682
Divine Footsteps in Human History	555
Divisions among Christians	488
Doctrines relating to the Settlement of the Church of England	555
Duncan's Sanctuary at Home	489
Dunbar's Family Tour round the Coasts of Spain and Portugal	489
Eadie's Ecclesiastical Cyclopædia	116
Evangelical Alliance Geneva Conference	306

BRIEF NOTICES.	Page
Fleming's Saint in Sunshine	683
Footsteps of the Reformers	115
Ford's Prayer for the Holy Spirit	307
Fragments of Truth	39
Gaspar's America before Europe	747
Glorious Gospel of Christ	39
Gordelier's Life and Character of Elizabeth Fry	817
Great Conflict of the Age	115
Griffin's Seven Answers to the Seven Essays and Reviews	177
Guthrie's Way to Life	306
Hanna's Last Days of our Lord's Passion	490
Hare's Familiar Colloquies between Father and Children	857
Hicks' Troublous Times	804
Hodder's Junior Clerk	489
Hodder's Memories of New Zealand Life	489
Homilist, The	39, 489
Hopkins' Hawali Past, Present, and Future	555
Household Proverbs	395
Howe's Something to Amuse You	857
Hunter's From the Cradle to the Crown	748
Huntington's Sermons for the Holy Seasons of the Church	175
Jackson's Providence of God	395
J. E. J.'s Exiled Family and their Restorer	395
Jobson's Australia	179
Kearley's Link in the Chain	747
Kitto's Cyclopædia of Biblical Literature	490
Leask's Happy Years at Hand	115
Leisure Hour	39
Leitch's Heart Religion	617
Lewin's Jerusalem	39
Macfarlane's Life and Times of George Lawson, D.D.	117
Manning's Selections of Milton's Prose Writings	618
Martyrs of Spain	239
Mason's Zululand	856
Memoir of the Rev. Henry Wight	305
Mick Tracey	748
My Life, and What shall I Do with it?	857
Neale's Sunsets and Sunshines	490
Nichol's Series of Standard Divines	682
Niven's Thoughts on the Kingdom of God	396

BRIEF NOTICES.	Page
O'Neill's Peace in Jesus	395
Owen's Work of God in Italy	304
Patterson's Poets and Preachers of the 19th Century	619
Pigg's Thoughts of Sunshine in Sorrow	817
Pressense's Religions before Christ	394
Ralph Saunders	857
Records of the Poor	395
Reed's (Dr. A.) Charges and Ser- mons on Special Occasions	116
Reminiscences of the Rev. T. H. Horne, B.D.	488
Robinson's Workers and their Work	857
Rogers' Domestic Life in Palestine	304
Roose's Geneva—Past and Present	395
Running 1,000 Miles for Freedom	748
Samuel Drew, the self-taught Cor- nishman	178
Saville's Revelation and Science	237
Scott's Incense for the Family Altar	748
Scriven's Gotthold's Emblems	556
Shepherd of Grove Hall	618
Simpson's Pioneers	39
Smith's (T.) History of Joshua and his Times	490
Spence's Martha Dryland	307
Spiritual Conceits	38
Stanesby's Wisdom of Solomon	38
Stier's Words of the Angels	307
Stop and Think	857
Stratten's Freedom and Happiness in the Truth, &c.	817
Student's, The, France	555
Sturm's Morning Conferences with God	619
Sunday at Home	39
Take Care; or Who are the Truest Friends?	490
Taylor's Mighty through God	305
Taylor's Life Truths	303
Thomson's Great Missionaries	554
Thoughts upon Thought	306
Tomkins's Prayer for the Holy Spirit	239
Trevor's Russia, Ancient and Modern	307
Tulloch's Beginning Life	238
Tytler's Papers for Thoughtful Girls	238
Underhill's West Indies	117
Walsh's Christian Missions	818

BRIEF NOTICES.	Page
Wagner's Wanderings of the Children of Israel	11
Walker's Philosophy of the Divine Operation in Redemption	21
Wanderings over Bible Lands and Seas	48
Wardlaw's Epistle to the Romans	39
Wardlaw's Lectures on the Epistle of James	48
Wardlaw's Lectures on Zechariah	35
Webster's Greek Testament	114
Welby's Predictions realized in Modern Times	619
Whateley's Story of Martin Luther	335
Where do we get it, &c. ?	336
White's Memorials of Serjeant Wil- liam Marjoram	116
Wilson's Church of Israel	306
Wilson's Heavenward Path	746
Winslow's Sympathy of Christ with Man	683
Woodward's Christian Evidences	305
Words of Life's Last Years	306

BICENTENARY PUBLICATIONS.

Adkins' Episcopal State Church	746
Baynes's English Puritanism	745
Binney's Farewell Sunday and St. Bartholomew's Day	746
Cooper's Men Wondered at	745
Kelly's Bartholomew Day; its Sufferings and its Lessons	746
Kirkus' Nature and Probable Con- sequences of Perfect Religious Liberty	746
Williams' "Honour to whom Ho- nour"	746

NEW EDITIONS.

John Howe's Works	555
Stanford's Central Truths	490
Conybeare and Howson's Life and Epistles of St. Paul	307
Alford's Old and New Testament Dispensations Compared	307
Various	179

POETRY.

Abide in Me	484
Childishness	811
Decline	743
Evening Song	811
God's Anvil	35
It is Christ that Died	300

POETRY.	Page.
On the Threshold . . .	109
Psalm lxxxiv. 11 . . .	810
Rosemary . . .	171
Too late . . .	235
What shall I give ? . . .	549

GLANCES AT PASSING EVENTS.

America . . .	109
United Prayer Meetings . . .	110

MAY MEETINGS.

Aged Pilgrims' Friend Society . . .	401
Baptist Home Missions . . .	399
Baptist Irish Society . . .	399
Baptist Missionary Society . . .	399
Bible Society . . .	401
British and Foreign School Society . . .	403
British Jews' Society . . .	399
Church Missionary Society . . .	401
Colonial Missionary Society . . .	405
Congregational Board of Education . . .	404
Congregational Union . . .	403
Evangelical Continental Society . . .	405
Foreign Aid Society . . .	404
Home Missionary Society . . .	404
Irish Evangelical Society . . .	402
London City Mission . . .	402
New College . . .	405
Peace Society . . .	405
Protestant Alliance . . .	400
Ragged School Union . . .	403
Religious Book Society . . .	400
Religious Tract Society . . .	402
Society for the Propagation of the Gospel . . .	400
Sunday School Union . . .	402
Turkish Missions Aid Society . . .	400
United Methodist Free Churches . . .	399
Wesleyan Missionary Society . . .	401
Young Men's Christian Association . . .	404

OBITUARY NOTICES.

Buck, Mrs., Ross . . .	397
Cecil, Mrs., Portsea . . .	493
Clarke, Mrs. . . .	181
Clayton, Rev. George, London . . .	562
Dix, Rev. Thomas, Coventry . . .	749
Fletcher, Rev. R., St. Kilda . . .	181
Griffiths, Rev. D., Long Buckley . . .	308
Leifchild, Rev. Dr. John, London . . .	562
Lucy, Mrs., Malvern Link . . .	684
Muir, Rev. J. H., Sheffield . . .	180
Orange, Mrs. Martha, Torquay . . .	307

OBITUARY NOTICES.	Page.
Prince Albert, H.R.H. . . .	47
Sherman, Rev. J., Blackheath . . .	179
Swaine, Mr. Edward, London . . .	396

OUR LETTER-BOX.

American Congregationalists and the Bicentenary . . .	620
Evangelical Societies in France . . .	865
Lancashire Distress . . .	683

DIARY OF CHURCHES.

January . . .	43
February . . .	118
March . . .	182
April . . .	245
May . . .	308
June . . .	405
July . . .	495
August . . .	556
September . . .	624
October . . .	687
November . . .	752
December . . .	867

PASTORAL NOTICES.

January . . .	46
February . . .	120
March . . .	184
April . . .	248
May . . .	312
June . . .	410
July . . .	497
August . . .	561
September . . .	626
October . . .	690
November . . .	754
December . . .	871

MISCELLANEOUS INTELLIGENCE.

American Sympathy with Lancashire Distress . . .	619
Bicentenary Prize Essays . . .	498
Bishopsgate Chapel Tablet . . .	818
Congregational Union Autumnal Meetings . . .	750
Irish Evangelical Society and Congregational Home Mission . . .	623
Preston Guild Festival . . .	740

TRUSTEES' MEETINGS.

January . . .	43, 118
May . . .	308, 405
July . . .	495, 556

PAGES FOR THE LITTLE ONES.	Page
A Contrast	677
Bottom of the Ocean	169
Emblems—No. IV.	32
V.	232
Funerals in Burmah	677
Holidays	171
Ministering Angels	170
The Boy and the Pear Tree	612
Two Dying Boys	699

MISSIONARY CHRONICLE.

January.

Madagascar	49
China—Progress of Dr. Lockhart	51
The Yang-Tsi-Kiang—The Great River of China	55
Shanghai—Progress of the Gospel	59
Pok-lo	61
Decease of Mrs. Edkins	67
Return of Missionaries from China	68
Sacramental Offering to Widows	68
Acknowledgments	69
Missionary Contributions	69

February.

Madagascar	121
China—City of Peking	126
Important Revolution in the Executive Government of China	128
Tien-Tsin	130
Hankow	132
Shanghai—Return of Missionaries	134
India—Vizagapatam	136
Calcutta—Decease of Mrs. Mullens	138
South Seas—Raiatea	139
Relinquishment of Missionary Labour	140
Departure of the Rev. J. H. Buden	141
Missionary Contributions	141

March.

Madagascar	185
“Mauritius Commercial Gazette”	189
Interior of South Africa	189
Graaf Reinet	194
South Seas—Samoa	196
Departure of Missionaries	200
Arrivals Abroad	200
Anniversary Services	201
To the Auxiliary Societies	201
New Year's Sacramental Offering	202
Missionary Contributions	204

MISSIONARY CHRONICLE.

Page

April.

Madagascar	243
Support of Missions in Madagascar	251
China—Shanghai	252
Polynesia—Voyages of the “John Williams”	255
Eramanga	256
India—Vizagapatam	261
Death of Mr. Edward Samuel Porter	262
Ordination of Missionaries	264
Ordination of Missionaries to Madagascar	265
Anniversary Services in May, 1862	266
Arrivals in England	266
Arrivals Abroad	266
New Year's Sacramental Offering	267
Missionary Contributions	267

May.

Anniversary of the London Missionary Society	313
Arrangements for Sermons	314
Arrivals	316
Departure of Missionaries	316
Missionary Contributions	317

June.

Anniversary of the London Missionary Society	411
Sacramental Services	412
The Sixty-eighth Anniversary Meeting—Report	413
The Evening Meeting	457

July.

Madagascar	499
China—Peking	504
Hankow—Letter of the Rev. Griffith John	506
Shanghai—Letter of the Rev. John McGowan	510
India—Bangalore	512
Benares	515
South Africa—French Protestant Missions	516
Ordination of Mr. Wm. Warder	519
Death of the Rev. Alexander Chisholm	520
Acknowledgments	521
Arrival of Missionaries	521
Departure	521
Anniversary Collections	522

MISSIONARY CHRONICLE.

Page

August.

Madagascar	563
China—Tien-Tsin	566
India—Berhampore	569
Chicacole — Death of a young Teloogoo Convert	572
South Africa—French Protestant Missions	574
Departures	577
Missionary Contributions	578

September.

Madagascar	627
India—Berhampore	628
Vernacular Preaching in India	636
Memorial of an Indian Native Christian Teacher	639
The Aged Devil Worshipper and his Christian Grandchild	641
Polynesia—Mare or Nengone	642
Missionary Visit to Austral Islands	646
Ordination of a Missionary for India	648
Missionary Contributions	648

October.

Madagascar	691
Arrival of Missionaries at Tama- tave	685
China—Peking	696
Hong Kong	698
Amoy	704
India—Calcutta	707
Polynesia—Savage Islands	711
Arrivals in England	712
Departures	712

MISSIONARY CHRONICLE.

Page

Acknowledgments	712
Missionary Contributions	713

November.

Madagascar	755
Catholic Missionaries in Mada- gascar	758
China	760
South Africa	763
Mission among the Makololo	767
Polynesia—Savage Island	768
Rarotonga	772
Death of the Rev. Alexander Thomson	773
Death of Mrs. Pitman	773
Death of Mrs. Jansen	774
Rev. William Harbutt	774
Arrival Abroad	775
Arrival in England	775
Missionary Contributions	775

December.

Madagascar—Special Appeal for the Erection of Memorial Churches	819
Contributions towards the Erection of Memorial Churches	821
New Year's Offering by the Young for the Erection of a Memorial Church in Madagascar	821
Prospects and Wants of the Mala- gasy Christians	822
China	827
Polynesia—Missionary Visit to the Penrhyn and Manihiki Groups	833
New Year's Sacramental Offering to the Fund for Widows	837
Departure of Missionaries	838
Missionary Contributions	838

PORTRAITS OF MINISTERS.

JANUARY,—Rev. Thomas Adkins, Southampton.

FEBRUARY,—Rev. Archibald Jack, North Shields.

MARCH,—Rev. Henry Angus, (late) Aberdeen.

APRIL,—Rev. William Fairbrother, London.

MAY,—Rev. J. P. Paton, M.A., Sheffield.

JUNE,—Rev. T. Hartwell Horne, B.D., London.

JULY,—Rev. I. Vale Munnery, F.R.A.S., London.

AUGUST,—Rev. Richard Baxter, 1662.

SEPTEMBER,—Rev. John Owen, D.D., 1662.

OCTOBER,—Rev. John Howe, A.M., 1662.

NOVEMBER,—John Bunyan, 1662.

DECEMBER,—Rev. John Rogers, Bridport.



